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"WE HAVE NOT FOLLOWED CUNNINGLY DEvised FABLES."

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Franchise of the New Jerusalem.

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"AND there shall in no wise enter into it [that is, the New Jerusalem], anything that defileth, neither whatsoever worketh abomination, or maketh a lie: but they which are written in the Lamb's book of life." (Rev. 21:27.)

We have seen a few of the grand characteristics of the apocalyptic New Jerusalem. We have traced such of its features as are contained in the twenty-first chapter, and are still to trace its more glorious features as they are embodied in the twenty-second. It is encouraging to see that, amidst the most glowing pictures, full of poetry and beauty, there are interspersed those great spiritual, moral, practical truths, which come home constantly to our hearts. The New Jerusalem must be tenanted by a new people: the new song must be sung by those in whom all things have been made new by the Holy Spirit of God. We have here in this passage the counterpart of what was stated in the eighth verse: "But the fearful and unbelieving, and the abominable, and murderers, shall have their part in the lake which burneth with fire." "Anything that worketh abomination" might be rendered, "they who are guilty of idolatry," for the word "abomination" in Scripture, very often means "idolatry." On the other hand, those who shall enter the New Jerusalem, and be its inhabitants, happy and holy for ever, are those whose names are written in the Lamb's book of life; or, (as is further depicted in the thirteenth chapter,) "in the book of life of the Lamb slain from the foundation of the world."

Now, without entering upon the special sins that are enumerated in this passage—sins, the nature and evil of which we can easily comprehend if we have only learnt to repudiate their contamination—I proceed to observe, first of all, there is here stated a disqualification for the New Jerusalem; and, secondly, a qualification for it. First, then, there are those who are disfranchised, and never can be citizens of that glorious city. These are, "The fearful, the unbelieving, the abominable, murderers, whoremongers, sorcerers, liars, and idolaters." And secondly, there are those who are enfranchised and qualified citizens of the New Jerusalem; and these are, "Those whose names are written in the Lamb's book of life." In noticing, first of all, the disqualification, let me call your attention to this by no means unimportant fact, that this disqualification is in no respect or degree circumstantial. It is not stated that the rich will be admitted and the poor excluded—that nobles shall be there and plebeians shall not. These are but circumstantial distinctions; and though when seen from the standing point of this world, they seem to be important, and look magnificent and real, yet when viewed at the right angle, and seen in the light of the New Jerusalem, they become so dim and insignificant that they are lost amid its splendors: they then and there disappear like straw-built huts, before the influx of that mighty tide which bears upon its bosom only the pure and holy, and repudiates all contact with "the fearful and unbelieving."

In the second place, this disqualification is not denominational. It is not said that Churchmen only will be there, and Dissenters excluded; nor is it said that Dissenters only will be there, and Churchmen excluded. Nor is it said that Episcopalians, Presbyterians, Baptists, Independents, or Wesleyans, are there, or not there. These distinctions are also to a great degree circumstantial: they lie only on the surface: they look big only in the light of this world, and are magnified by the uncharitableness of our hearts. But in that better and brighter state, the name of Churchman or Dissenter will be utterly unknown. Ecclesiastical distinctions, that have rent and torn society with their havoc, the great shibboleths that resounded on earth till they reverberated from sea to sea, will there be totally unknown or joyfully forgotten. The men who shall be excluded there are not Dissenters: the men who shall be admitted there are not Churchmen. These ecclesiastical distinctions shall be

lost in the great first and last Name; the name that was pronounced in scorn at Antioch, shall be that name which shall be sounded in the Jubilee of the New Jerusalem; and "Christ" and "Christians" shall be then all and in all.

This disqualification is purely and entirely of a moral character. God looks within when he estimates a man, and not without. God does not look at what a man wears, or what he pretends, or what he professes; but his omniscient eye sends its penetrating glance into the very nooks and secret recesses of his heart; and as a man is and is seen to be in his hidden heart, so is he in the sight of God. Earthly distinctions will not survive the death of the body. Moral and spiritual distinctions shall eternally outlive its decay, and all others shall be lost in the brightness and reality of these. Riches cause responsibility, and so does rank; but neither of them constitute the qualification or disqualification under consideration. They who are excluded are they that are morally corrupt; and they who are included (as we shall soon perceive) are they that are morally pure. God judges of the tree by its fruits: the good tree is fitted to be transplanted to a more congenial soil: the bad tree however abundant its leaves, or the tree which bears the upas fruit of poison, can have no place in the second paradise, the garden of the Lord. The first remark which naturally occurs to us is—Why should moral deficiencies disqualify some for the New Jerusalem, and moral excellence qualify others? Let me show how the immoral, such as idolaters, liars, and all other classes of sinners recapitulated here, whose various sins are simply the fruits of inward depravity, must necessarily be disqualified for admittance to the New Jerusalem. In the first place, sin is the seed of all the wretchedness that exists in hell. Hell is but that monosyllable—"sin," repeated, re-echoed, reverberated for ever. Sin is the seed that produces all the misery—is the germ of all the agony and woe of those whose doom is among the regions of the lost. And to retain that germ which necessarily extinguished happiness in the bosom, is thereby necessarily to be disqualified for that better, holier, and happier state, where happy hearts only will beat, and holy hearts only live. Sinners must be disqualified, in the next place, because they are unfit for the joys, the songs and sympathies of those who dwell in the New Jerusalem. The man whose partialities are all depraved—whose feelings and affections are of the earth, earthy—cannot sympathize with pure thoughts, or take part in a holy choir, or unite in the anthem peal that rises from the company of the saints of God and the Lamb who sits upon the throne. How shall the idolater, the abominable, the sorcerer, and depraved, join in the beautiful hymn—"Thou art worthy to take the book and open the seals thereof; for thou wast slain, and hast redeemed us to God by thy blood, out of every kindred, and tongue, and people, and nation?" How shall they whose hearts are all discord, and incapable of any perception or appreciation of holy harmony say, "Worthy is the Lamb that was slain, to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing?" The man who is unholy cannot join in this song. Such songs must be grating to his ear, they must only awaken agony in his heart. The moral character of such persons must be a moral disqualification, and thus unfit its subjects for singing the new song, or holding communion with the inhabitants of the New Jerusalem. Can a civilized European feel any delight in the conversation of a barbarian? Can the wild New Zealander and the cultivated Englishman have any interchange of sentiment that is satisfactory to the latter? We know it is impossible. There is in all the kingdoms of God a fitness between the place and the inhabitants: the New Jerusalem is suited for new men, and new men are adapted for the New Jerusalem. It is a prepared place for a prepared people; and unless we are so prepared, we cannot constitute a portion of its tenantry.

Again, it is a law obvious in earthly things—

if earthly analogies may be admitted—that there must be an adaptation between the sphere for living and those who live in it. For instance, in this world, the eye of man is plainly fitted for the light. If light came with greater velocity than it does, man's eye could not bear it: if it were less than it is, it would not be sufficient. There is an obvious harmony between the natural eye and the light which streams from the sun, so exact, that it is evident the one must have been adjusted to the other. It is precisely so with the ear of man. It is made for our voice; and the voices of others are of that pitch and tone which exactly fits them for the ordinary ear that listens. If our voices were much more powerful than they are, they would pain the ear: were they less so, they would not be distinctly audible. There is thus an adaptation between our ear, and all the sounds and melodies and harmonies of the world around us. So much is this the fact, that if a man were lifted to another orb, where, as astronomers tell us, the air and composition of the planet are of a different density from that of this earth, he would require a different constitution and organization altogether to enable him to exist. This is not a mere conjecture, but a demonstrable truth,—that were we lifted to another world with our present senses of seeing, hearing, fasting, smelling, and touch, just as they have been adapted to this planet, and with our present circulation, we could not live in it; the atmosphere would be too heavy, its density too great; our destruction would be inevitable: our whole apparatus of physical sense and organization must be altered, ere we could be inhabitants of Jupiter, Saturn, the Moon, or any other planet.

What holds true in physical nature does so also in spiritual things. There must be a fitness for the scene of the millennial joys—a change of heart, state, and character. We are to enter a new world, to breathe a new atmosphere, to hear new sounds, to come in contact with new objects, to behold intenser splendors, and brighter visions of joy and glory; and we must be fitted for it by the Spirit of God, before we can enter or enjoy its happiness, or sing its songs, or breathe its air, or gaze upon its glories. Therefore the analogies we have before us show, that our spiritual nature must be changed, or we shall be disqualified for inhabiting the New Jerusalem.

But some, perhaps, will say, "Does not death effect this change? If we be not fit now, will not death make us fit?" My dear brethren, there can be no greater misconception than this. Death will not operate any change in the spiritual and moral character of him who is its subject. Death transfers—it does not transform the soul. It presents a man before God just as he dies: it does not present him before God different from what it finds him. In other words, death does not form a new character, it merely fixes that which we have acquired upon earth. Do not, therefore, deceive yourselves with the delusion—for it is a gross delusion—that death will transform you, as by a magical touch, into the likeness of God. As you are when death visits you in time, so will you be when you appear before God in eternity. If death finds you unsanctified—with hearts the scenes of corrupt and conflicting passions, full of avarice, lust, evil, wickedness, then all that death does is to usher you, so furnished, into the presence of your final Judge; and the sentence of that Judge will be, "He that is unjust let him be unjust still, and he that is unholy let him be unholy still." * * * * *

Our character becomes here what it will for ever be. "It is a solemn thing to die," it has been well said: it is a more solemn thing to live. Temporal hues stamp on us an eternal cast: things that perish as they pass leave an eternal impress upon us behind them. It is said that not a cloud passes over this green earth which does not operate some change on its face. Not an event we have heard of—not a company we mix with—not a book we read—not a sermon we hear, fails to leave on you an influence that shall become only more clear, vivid, and

legible. This world is but the preparation for that which is to come—the spring-time of eternity—the seed-time of the future harvest. As you sow now, so shall you reap for ever. Childhood is the discipline for boyhood—boyhood, the preparation for manhood—man's life does not close here: it is only a preparation for the world to come. Mind is then and there stereotyped—character is then made a fixture: and as a man is found at his decease, so will he either be found disqualified for that citizenship, or, what is unspeakably blessed, qualified and fitted for it by God's Holy Spirit. We have in the Levitical economy this disqualification symbolized. The priest pronounced the leper to be unclean, and then he was excluded from the camp for ever. This was a typical exclusion for a typical disease, teaching a moral exclusion from that moral and spiritual economy shadowed forth by the New Jerusalem. Again, the same disqualification is pointed to by the ancient prophets. Isaiah says, "It shall be called the way of holiness; the unclean shall not pass over it;" and referring again to this epoch, it is said—"Awake, awake; put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem, the holy city: for henceforth there shall no more come into thee the uncircumcised and the unclean." Our Lord himself points to the same disqualification when he says, "The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity." And in the Epistle to the Galatians the apostle tells us what are the grounds of disqualification from the kingdom of God. He says: "Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in times past, that they which do such things shall not inherit the kingdom of God." We thus see, then, that depraved or unsanctified character is the only disqualification: nothing else can unfit for a residence in the New Jerusalem; this alone is ruin—this alone is indestructible—character, good or bad, is immortal. If you are disqualified, it is not God who has taken your title or your fitness from you: you have done it yourselves. God invites you to accept the glorious franchise; he offers you the price of entrance to the New Jerusalem—he offers you the Saviour's sacrifice and righteousness, and tells you that if you do perish, it is simply because you will not accept that which alone is the ground of your acceptance.

Having looked at the disqualifications, and seen how scriptural and natural—how coincident with all analogy they are, let us now turn to the more gratifying side of the picture—the obverse of the medal—and examine the franchise for the New Jerusalem.

It is said, they are qualified whose names are recorded "in the Lamb's book of life." Who are they? Has any one pierced the sky, and perused the pages of that mysterious volume? Has any one obtained a transcript, or published an earthly edition of that book? Has any one been shown how we may read, or the process by which we can decipher, its heretofore hidden hieroglyphics? Did Paul, when he was caught up into the third heaven, peruse it? Can any one expound its contents, or publish one chapter of the mysterious record? No; none are able to do this. We know not whose names are registered upon its pages; and it is well we do not. We know not who are predestined to everlasting life, nor can we pronounce who are chosen in Christ before the foundation of the world. We cannot decipher its chapters. It is folly to attempt it. It is mere pretense to say that we have heard even the echo of the utterance of our names read from it; and that man deceives himself, or may deceive himself, who says, "I am one of the elect, and therefore shall never fall;" for he has not had the privilege accorded him, which is denied to all others, of reading the names enrolled in the Lamb's book of life. Then how shall we ascer-

tain who they are who are thus qualified? I answer, In this way. The book of revelation below is all but a re-print of the Lamb's book of life above. God's written book is the nearest the transcript of his unseen book. The difference only lies here: The Lamb's book of life contains the names of the saved; the book of revelation contains the character of the saved. And if you find your character corresponds with the character of the redeemed, as stereotyped in the Bible, you may rise from a knowledge of God's book without, to a knowledge of that within; and conclude that your name too is entered in the Lamb's book of life, because your character is legible as that of the saved in the book of revelation. If you can trace your character here, you need not doubt that your name is there: if you can catch the echo, no doubt you will hear the original. If you are amongst those who are described as the heirs of the kingdom of God, you need not scruple, resting on these clear, incontrovertible premises, to believe that your name will be pronounced before the assembled universe, and by Him whose pronunciation of it is to communicate to it a music which tongue cannot tell, nor hath it ever entered into the heart of man to conceive. Thus, therefore, we may come to a right conclusion as to those who are in the Lamb's book of life, and who are not there.

(To be continued.)

The Tyrant's Doom.

From Engedi they divided, Saul to the court, David to the desert.

Now Samuel is no more, and Israel mourns the pilot of a hundred storms through more than half a century—the storms of Israel's equinox, between the republic and the monarchy.

For Israel, he has lived and labored fourscore years, with absorbing devotion. But ah! the blood of the house of Ithamar is scarce done smoking upon the gory mountains by Jebusi; the ark lies sequestered at Kirjath-Jearim; the anointed heir of the kingdom is a refugee in the desert, and the tyrant king driving madly on to the battle-field of gloomy Gilboa.

At such a lowering moment, the pilot is suddenly stricken from the deck, and the ship abandoned, apparently, to the tempest.

Yet Samuel may meet his hour without a tremor.

Out of the present chaos, he knows full well, a new and majestic development shall spring. Its foundations are laid, the grand outlines adjusted, and his mature directions, in writing, have been deposited with David.

His work is done; and, seeing the promise afar off, confessing himself a foreigner and pilgrim, seeking his fatherland, he falls asleep.

His dying eye is lit with the splendors of a city which hath foundations: no earthly city—no Jerusalem below. Moriah is yet the threshing-floor of the idolater; and Zion the fortress of the worshippers of fire. But to a heavenly fatherland, to Jerusalem above, mother of us all, is his dying gaze directed, in the sublime faith of a glorious resurrection. And well may we imagine we hear his dying lips murmur faintly the accents of a lay of David's lyre: "As for me, I will behold thy face in righteousness; I shall be satisfied, when I awake, in thy likeness."

Meanwhile, David, enriched by marriage with Abigail, after a second meeting with Saul, like that in Engedi, visits, with increased retinue, the court of Gath; and receives from Achish the city of Ziklag.

A year and a half he turned his arms against the southern part of Philistia and Amalek. In this, he did not, as some represent, return evil for good; for these districts were separate from the principality of Achish.

Still, in allowing Achish to believe that he was fighting against Israel, David was guilty of a dereliction of truth, which the custom of his times, and the morality of war, may account for, but not excuse. The conscience of the world had not, in his day, been quickened as it has since been by the Bible, to perceive that it is wrong to lie, even for a good end. David then sinned, but did not probably suppose himself to be sinning.

And now the storm of war, long gathering between Israel and Philistia, bursts. The Philistine host moves northward into the heart of Palestine, and pitches in Shunem, on the great Esdraelon plain. David, happily rejected by the jealousy of the five lords, returns to avenge the sack of Ziklag, while Saul encamps on Mount Gilboa.

No longer Saul the dauntless, of earlier, better days; but Saul the foreboding, despairing, rushing on his fate. In the first stages of his transgression, it had been said to him by Samuel:

"Disobedience is as the sin of witchcraft."

Little as he dreamed it, there was in that disobedient frame of mind, the germ of what would be capable of witchcraft, or any other catpial crime under the divine law.

In the earlier periods of his reign, he had shown zeal for that law, by exterminating those that dealt with familiar spirits.

But now, the true ORACLE is silent. God answers him no more; neither by dreams, nor by Urim, nor by prophets. Hence, the final development of apostasy.

"Seek me a woman that hath a familiar spirit, that I may go to her, and inquire of her."

"Behold," answer the ready courtiers, "there is a woman that hath a familiar spirit at Endor."

Thither, by night, in the gloomy glens of the mountains of Issachar, the muffled monarch hastens stealthily.

"I pray thee, divine unto me by the familiar spirit, and bring me him up, whom I shall name unto thee!"

"Behold," answers the Pythoness, "thou knowest what Saul hath done," (the monarch starts,) "wherefore, then, layest thou a snare for my life?"

"As the Lord liveth, there shall no punishment happen unto thee for this thing," he replies.

"Whom shall I bring up unto thee?"

"Bring me up Samuel!"

And there is silence through that dusky cavern. That silence is broken by a shriek. With the shadowy spectre has come the clear vision of her guest's true dignity.

"Why hast thou deceived me?" she cries, gazing in terror upon the dreaded exterminator of her class; "for thou art SAUL!"

"Be not afraid!" exclaims the king, trembling with uncontrollable eagerness. "What savest thou?"

"I saw the Elohim, ascending out of the earth!"

"What form is he of?"

"An old man cometh up, and he is clothed with a mantle."

And Saul perceived that it was Samuel. Himself partially a seer, and thrown, in repeated instances, into the abnormal state, he now becomes capable of the higher vision.

"Why hast thou disquieted me, to bring me up?" demands Samuel.

"I am sore distressed; for the Philistines make war upon me, and God is departed from me, and answereth me no more, neither by prophets, nor by dreams; therefore, I have called thee, that thou mayest make known unto me what I shall do!"

"And wherefore," answers the shade, "dost thou ask of me, seeing the Lord is departed from thee, and is become thine enemy?" And the dread messenger goes on to announce his impending doom, closing with the fatal words:

"To-morrow shalt thou, and thy sons, be with me!"

And, as if smitten by lightning, the king falls dead, in appearance, on the earth.

Nor was it but by the combined exertions of the priestess and the royal escort, that the unhappy sovereign was forced to rise, and eat food—which he had not tasted for twenty-four hours.

* * * * *

From Gilboa's height he leads that army, which has been his pride: but it is to see it broken and routed. And, as the rush and shock of battle comes on—as he sees his bravest falling or flying—as before his eyes child after child falls dead, and at length Jonathan, the heir, lies bleeding and gasping—as he finds himself sore wounded of the archers, and hears the shouts of the pursuers on his track, the darkness of despair closes over his soul. "Draw thy sword, and thrust me through!" he cries to his armor-bearer. But the faithful page refuses, shuddering.

As a last resort, placing the hilt of his sword on the earth, he casts himself upon its glittering point; and the tragedy is ended.

The course of development is complete. Disobedience and suicide are but the extremes of one single act of apostasy from God.

And Saul and Samuel were together. Samuel the prophet; Saul the suicide.

Samuel's body lay embalmed where Israel had deposited it: Saul's corpse lay stark and stiff on Gilboa's gory height, or hung, a ghastly trophy, nailed on the walls of Beth-Shan. But their spirits met, and Samuel's word was fulfilled: "To-morrow thou and thy sons shall be with me."

N. Y. Ind.

Phrenology.

THE following communication from the *Christian Advocate and Journal*, exhibiting the rank infidelity of one of the most famous advocates of phrenology, who bases his infidelity on his phrenology, should be read as a warning by those who may be exposed to his teachings. We have long regarded the influence of his writings and lectures as destructive to religious faith as far as it goes.

MR. EDITOR:—As the subject of Phrenology is still attracting its share of attention among the "reforms" of the day; and as works upon

that subject are advertised in the columns of our Church papers, allow me to present your readers with a few extracts from a late phrenological work. And to make the bearing of these extracts upon different cardinal doctrines of the gospel more obvious, I will classify them under their appropriate heads.

PHRENOLOGY A SUBSTITUTE FOR THE BIBLE.

"Phrenology must and will prevail. It is demonstrable science. If even the Bible could be found to clash with it, then would the Bible go by the board. Nothing could save it."—*Fowler on Religion*, p. 8.

"If experiment—continued for four thousand years, and tried in all ages, and by a vast majority of Christendom—can prove anything, that experiment, or rather its total failure, and that, too, under all circumstances, has proved incontrovertibly that, taking man as he is, and the Bible as it is, the latter is not and never can be the all-sufficient religious guide of the former."—*Id.* pp. 19, 20.

"How shall we know what is right and what is wrong? By what standard shall we try our creeds and all our practices? By the standard of the nature of man. That nature is all right—is perfection itself—as perfect as God could make it. Hence, to follow that nature or belief in practice is to believe right, to do right."—*Id.* p. 43.

"Phrenology can tell us all that a man can know as to what is right and wrong, good or bad, sinful and holy; all that can be known of duty, penitence, and of pardon; all that can be known of the times, places, and modes of worship; all that can be known, all that is, concerning its frequency, its character, and its effects."—*Id.* p. 32.

MAN NATURALLY GOOD.

"Nor is there any danger that man will ever be less religious than he now is and always has been." "He cannot be otherwise than moral and religious."—*Id.* pp. 15, 20.

PHRENOLOGISTS NEED NO SAVIOUR.

"If man will but fulfil all the precepts and obey all the requirements of his original nature—of Phrenology—the fall and all its effects will pass by him. He will need no Saviour, for he will commit no sin."—*Id.* p. 25.

PUBLIC WORSHIP IS UNNECESSARY.

"Man, worship thy God; worship daily, worship habitually; worship not by fits and starts, but continually." "Phrenology says thou mayest go to church if thou pleasest, or not if thou objectest."

THE SABBATH IS LIKE ANY OTHER DAY.

"It is lawful to walk abroad in the field on the Sabbath, enjoy the fresh breezes, and pick and eat fruit, and what we like." "This shutting ourselves up indoors is positively wrong. It is right to exercise, recreate, pick flowers and fruits, enjoy nature, enjoy life."

"If you do not follow the world too closely during six days, you will not feel the necessity of resting on the seventh, but will be the better for not resting. Live as you ought during the week, and you will require to live just the same on the Sabbath."—*Id.* 177, 178.

PRAYER IS OF NO AVAIL.

"The whole universe, God himself included, is governed by immutable, unalterable laws; that causes and effects reign supreme, and allow not the least chance for prayer to effect the least change in effects, because it cannot change their causes. And to suppose that human entreaties can change the mind, the will, the eternal purpose of the Almighty is utter folly, is downright blasphemy."

Such is the religion of Phrenology! And here you years since predicted it would land, when it first came forth as a "science." And yet the author of the above work has "lectured" in not a few Methodist churches during the last three years, and his works are found in hundreds of Methodist families! To me, such facts are alarming. "If the foundations be destroyed, what can the righteous do?" "If things are to go on at this rate much longer, what is to become of our youth—our country? And yet, as a late writer has well said, while such combinations are forming against our holy religion, some of the titled dignitaries of the land are making apologies, in one way and another, for all these abominations. "Who will rise up with me against the wicked?"

Imperfection of Human Righteousness.

THE enemy that waiteth for all occasions to work our ruin hath ever found it harder to overthrow an humble sinner than a proud saint. There is no man's case so dangerous as his whom Satan hath persuaded that his own righteousness shall present him pure and blameless in the sight of God. If we could say, "we are not guilty of anything at all in our consciences," (we know ourselves far from this innocency! we cannot say, we know nothing by ourselves, but if we could,) should we therefore plead not guilty in the presence of our Judge, that sees further into

our hearts than we are able to do? If our hands did never offer violence to our brethren, a bloody thought doth prove us murderers before them: if we had never opened our mouths to utter any scandalous, offensive, or hurtful word, the cry of our secret cogitations is heard in the ears of God. If we did not commit the evils which we do daily and hourly, either in deeds, words or thoughts, yet in the good things which we do how many defects are there intermingled? God, in that which is done, respecteth especially the mind and intention of the doer. Cut off, then, all those things wherein we have regarded our own glory, those which we do to please men or to satisfy our own liking, those things which we do with any by respect, not sincerely and purely for the love of God, and a small score will serve for the number of our righteous deeds. Let the holiest and best thing we do be considered. We are never better affected unto God than when we pray; yet, when we pray, how are our affections many times distracted! How little reverence do we show to the grand majesty of that God unto whom we speak! How little taste of the sweet influence of his tender mercies do we feel! Are we not as unwilling many times to begin, and as glad to make an end, as if God, in saying, "call upon me," had set us a very burdensome task?

Hooker.

The "Know-Nothings."

A SOCIETY of this name, has made its appearance within a few months, with ramifications in various large cities. Its design is to effect elections. Sometimes a candidate is elected by them, who, before the voting commenced, was not known to be a candidate. At a late election in Salem they elected a mayor, who did not himself previously know that he was a candidate—electing him over all the known candidates. He wisely concluded that he did not know enough for the office, and declined its acceptance.

The *New Orleans Delta* gives the following expose of the organization and object of this society:

"The objects of the 'Know-Nothings,' are twofold—part religious, part political; and the ends aimed at, the disfranchisement of adopted citizens, and their exclusion from office, and perpetual war upon the Catholic religion. With these cardinal principles, the qualifications for membership and brotherhood are easily determined.

"1. The applicant for admission to a 'wigwam' must be a native born citizen, of naivet born parents, and not of the Catholic religion.

"2. To renounce all previously entertained political leanings, and co-operate exclusively with the new order.

"3. To hold neither political, civil, nor religious intercourse with any person who is a Catholic; but, on the contrary, to use all available means to abolish the political and religious privileges he may at present enjoy.

"4. That he will not vote for any man for office who is not a native citizen of the United States, or who may be disposed, if elected, to place any foreigner or Catholic in any office of emolument or trust—the latter not being, in the opinion of 'Know-Nothings,' a 'credible witness' in any case save where the oath is administered by his priest.

"The 'pass words' and 'signs' for admission into the 'wigwam' of the 'Know-Nothings' are as follows: The applicant raps at the outer door an indefinite number of times, asking at the close, in a low, whispering voice, 'What meets here to-day?' (or night, as the case may be.) The interrogated immediately replies, 'I don't know.' To which the applicant for admission responds, 'I am one,' and forthwith is admitted to a second door, at which he gives four distinct raps, when the door being opened, he whispers to his attendant, 'thirteen,' and then advances into the body of the lodge.

If disposed to leave before the adjournment of the lodge, the member leaving salutes the President, then the Vice President, by first placing his right hand on his heart, then letting it fall to his side, whispering to the Guardian as he retires 'thirteen.'

If a member requires the assistance of a brother when mixing promiscuously with the public, he places the right forefinger upon the left eyebrow, as if in the act of scratching, looking directly at the person whose attention he desires to attract, when, if the person be a member, he is bound to respond immediately by a similar sign. If it be desired to know of a stranger whether he is of the initiated, on shaking hands with him the middle finger is placed upon the lower joint of his finger next the wrist, with a gentle pressure; when, if he be a member, he will ask, 'Where did you get that?' to which he will rejoin, 'I don't know;' and the querist will end by replying, 'I don't know either.'

Nothing concerning the association is to be

committed to writing or published, and the most profound silence and secrecy are to be observed by every 'Know-Nothing' outside; but everything inside the wigwam is imparted indiscriminately to members.

"Every member, on admission, swears by holding up his right hand, and pledges himself to do all in his power to put down foreign influence, and particularly the Catholic religion, and in no case to vote for any person for any office who is not a 'native American citizen'; and no one, with some exceptions, is eligible to membership, unless he and both of his parents are native born.

"There are several lodges, or wigwams, at this time open—one, presided over by a Mr. H—ty, assembles in a room in the Mechanics' Institute; and another holds its meetings at No. 9 New Basin. There are three degrees to be taken by members; between each, intervals of three weeks must occur.

"The New York Missionary who came here to organize the 'Know-Nothings,' is styled 'Judge Advocate,' and he is charged with like duties in every other city in this section.

"As no records are kept, or publications made by the Association, the plan of notifying members of any emergency requiring their speedy assembling is by scattering small square pieces of white paper over the banquettes and public thoroughfares, and by nailing them to posts, doors, or other places accessible to the public."

(For the Herald.)

Passing Away.

The flower that blooms so bright and fair,
And scents the soft and balmy air,
Is hastening to decay;
We mark its bright and dazzling hues
All sparkling in the morning dews,
And, it has passed away.

Youth has its wild enchanting dreams
Of future days and future scenes,
All decked in fine array;
But oh! they wither in an hour,
And like the fair and fragile flower,
They too have passed away.

Friendship and love with air divine,
Their sacred tendrils closely twine
Around the heart to-day;
But let the frowns of fortune come,
And ere to-morrow's setting sun,
They too may pass away.

The truest heart, the fondest friend,
Whose love could never, never end,
Bows to death's ruthless sway;
We give one long, one last embrace,
With tears bedew the pallid face,
And they have passed away.

Then is there nothing firm and sure,
Oh! is there nothing to endure
When earthly things decay?
Yes, faith with bright and beaming eye,
Behold's celestial glories nigh,
Which ne'er can pass away.

Deprived of all her griefs and fears,
She looks beyond this "vale of tears,"
To an eternal day—
And with a shout of joy and love,
She points to happiness above,
Which ne'er will pass away.

She sees the great millennium dawn,
Beholds it swiftly hastening on,
And hails the glorious day;
With joy she spreads her shining wings,
And bids adieu to earthly things,
That quickly pass away.

On Pisgah's tops she takes her stand,
And there surveys "the promised land,"
Where heavenly zephyrs stray;
And in a firm and cheerful tone,
She calls that blissful land her home,
Which ne'er can pass away.

She sees the monster death restore
The cherished forms she loved before,
Now clad in bright array;
And freed from every earthly stain,
She greets those darling ones again,
Who ne'er will pass away.

But brightest in that glorious place,
She views her Saviour's dazzling face,
Where smiles divinely play;
O'ercome by love and by his charms,
She rushes to his outstretched arms,
Ne'er to be torn away.

She hears ten thousand voices ring
Eternal praises to their King,
In an immortal lay;
She joins the bright and glittering throng,
And swells with them the heavenly song,
Which ne'er will die away.

Then how can earth's deceitful smile,
The steadfast Christian's soul beguile,

Or lead his steps astray?
His eyes are raised from earth afar,
And fixed upon the "morning star,"
Which ne'er will fade away.

And though the night be dark and drear,
And all he loves or prizes here,
Are hastening to decay;
By faith he views that steady light,
Till faith be swallowed up in sight,
And death shall pass away.

H. M. J.

Varieties.

A REMARKABLE MAN.

THE London correspondent of the *Western Christian Advocate* makes the following interesting statement respecting an eminently holy and indefatigable servant of Christ:

John Hunt was, taking him for all in all, the most remarkable man in the Methodist ministry. A singularly stupid plowboy, who could scarcely be intrusted with such simple errands as are usually performed by plowboys, he might be seen sitting on the gate of a field, staring into vacuity. All at once, when the love of God touched his heart, the powers of a noble, dormant intellect were aroused. He quickly learned to read and write, began to preach, and was recommended as a candidate for the ministry. When he came up to London for examination, every one said, "He is too raw; he must go home again," except Dr. Hanna, who begged to take him on trial at the theological institution; "for (said the doctor) I believe there is something in him." He was right. John Hunt commenced a course of theological study; corrected his barbarous dialect; studied the Greek Testament on his knees, with prayers and tears; preached with amazing zeal and power; offered himself as a missionary to the Feejee Islands, then sunk in cannibalism: proved himself a superior linguist; reduced the barbarous jargon of those islands to a grammatical form; turned thousands from darkness to light, and expired crying, "O that I could run up to the top of Vewa hill, and fill the whole island with a shout of glory!"

A DISCOURSE ON WEARING JEWELRY.

Rings, from one to four on each finger—earrings large and showy—necklaces, two or three in number, with hearts and crosses dependent from the same—bracelets, many and huge, casing the arms half way to the elbow—a minute watch affixed to the waist, and moored to the neck with a golden cable, four times as long and thick as it need be—a world of little knickknacks called "charms," heavy, inelegant, and stupid—a boquet handle, worn at the side like a huntsman's horn—pins, brooches, miniatures—and all worn at once! Does the unsophisticated reader doubt it? Let him hie to any second-rate watering-place, and he will perceive many a jeweler's shop strolling about, of which the above is an imperfect inventory. Indulging to an excess in jewelry-wearing, and especially the wearing of sham or borrowed jewelry, indicates a weakness of intellectual and moral character, which is exceedingly hurtful.

Home Journal.

LISTENING TO EVIL REPORTS.

The longer I live, the more I feel the importance of adhering to the rule which I have laid down for myself in relation to such matters:

1. To hear as little as possible of whatever is to the prejudice of others. 2. To believe nothing of the kind till I am compelled to do it. 3. Never to drink into the spirit of one who circulates an ill report. 4. Always to moderate, as far as I can, the unkindness which is expressed towards others. 5. Always to believe that, if the other side were heard, a very different account would be given of the matter.

Life of Simeon.

CONFIDENCE IN GOD.

A creature so feeble and so ignorant as man cannot afford in thought even, much less in reality, to dispense with the care of a being so powerful and so wise as God. Confidence in God is not a mere sentiment creeping into the heart at the expense of reason; it is one of the subjective necessities of our existence, morally forced upon us by the limitation of our knowledge. The limitation is real, immaterial what may be a man's creed—as real to the atheist as to the Christian. To deny and disown his providence, makes no man a prophet. It takes away from the soul the comfort of hope, by removing from its vision the compensation for its own ignorance.

THE SERVANT OF CHRIST.

The following sketch of a sermon, preached some years since, by the Rev. Dr. Wardlaw, of Glasgow, who has recently departed to his rest, will furnish materials for thinking:

"Ye serve the Lord Christ." Col. 3:24.

If you really serve the Lord Jesus Christ:

I. The will of Christ will be your rule.

II. The love of Christ will be your principle.

III. The glory of Christ will be your end.

IV. The example of Christ will be your pattern.

V. The grace of Christ will be your confidence; and,

VI. The approbation of Christ will be your aim.

ACTIONS, looks, words, steps, form the alphabet by which you may spell characters; some are mere letters, some contain entire words, lines whole pages, which at once decipher the life of a man. Some such genuine uninterrupted page may be your key to all the rest; but first be certain that he wrote it all alone, and without thinking of the publisher or reader.

THE whole channel of the Mediterranean must be strewn with human bones. Carthaginians, Syrians, Sidonians, Egyptians, Persians, Greeks, and Romans—there they lie, side by side, beneath the eternal waters; and the modern ship that fetches freight from Alexandria, sails in its whole course over buried nations.

The man who returns good for evil, is as a tree which renders its shade and fruit even to those who cast stones at it.

"CHRIST IS MINE."

Many of our readers must have heard of the gentleman who took a friend to the roof of his house to show him the extent of his possessions. Waving his hand about, "There," said he, "is my estate." Pointing to a great distance on one side, "Do you see that farm? Well, that is mine." Pointing again on the other side, "Do you see that house? That also belongs to me." In turn his friend asked, "Do you see that little village out yonder? Well, there lives a poor woman in that village who can say more than all this." "Ah! what can she say?" "Why she can say, CHRIST IS MINE!" Indeed, she was the richer of the two.

FEELING.

Feeling is one thing; obedience is another. This counterfeit virtue or moral goodness, which begins and terminates in feeling, is far more common than true virtue or holiness. Who can reflect, for instance, on the infinite goodness of God, without an emotion or feeling of love? That man must indeed be uncommonly hard-hearted and sullen, who can walk out on a fine day and behold the wonderful exhibitions of the divine goodness on all sides around him, without being warmed into a feeling of admiration and love.

MAN'S WISDOM.

When the Jesuits visited China, they studiously concealed the crucifixion, imagining that it would shock the people of the country to hear that the God whom the Christians preached, suffered an ignominious death. This was *man's wisdom*, and it ended, as it will always do, in *man's defeat*. This mission was sent out of China.

THE HOLY SPIRIT.

If we influence each other, one man's spirit another man's spirit, why should it be deemed preposterous to suppose God's Spirit working in our hearts. Cannot he do what we do every day—convey ideas by his word, and affections by his grace?

MUTABILITY OF EARTHLY THINGS.

All flesh is grass, and all its glory fades
Like the fair flower dishevel'd in the wind;
Riches have wings and grandeur is a dream;
The man we celebrate must find a tomb,
And we that worship him ignoble graves.
Nothing is proof against the general curse
Of vanity that seizes all below.
The only amaranthine flower on earth
Is virtue; the only lasting treasure, truth.

The Great Fire in Birmingham.

THE *Pittsburg Journal* gives the following particulars of the destructive conflagration at Birmingham:

"About 2 o'clock in the afternoon fire was discovered issuing from the packing house belonging to the glass manufactory of C. Ihmsen & Co., in the western end of Birmingham. The wind was cold, and blowing a perfect hurricane when the fire broke out, and the flames spread with tremendous rapidity so that in a few minutes the adjoining buildings were enveloped in one wild raging flame of fire and smoke. It soon communicated to Gregg's lead factory and saw mill, and next to twelve frame houses close by, which were all in a flame, and consumed so rapidly that the occupants had barely time to escape with their lives.

"Between Grosvenor and McKee streets, 40 buildings were destroyed, and by the force of the wind, sparks and burning pieces of shingles were carried to Bradford-street, where some frame buildings caught, and still raging most fearfully along Bradford and Dewman streets, (known as

Cholera Hollow,) upwards of 60 dwellings and stores were left in smoking ruins. Great excitement prevailed throughout the borough, and at one time it was thought the whole upper part of the town would be burned down, but happily the wind took a change to the southward, and by the efforts of firemen and citizens the flames were checked about 6 o'clock.

"It is estimated that about three hundred families were compelled to move from their houses; about a hundred, however, in the vicinity of the fire, would return to their homes. The hill-side was covered with furniture, and distressed families running to and fro, suffering from cold. We have not heard an estimate of the loss, but it is very great. Mr. Ihmsen had a large supply of glass, &c., and his loss will be heavy. The packing house and black bottle factory, together with their contents, were entirely destroyed. It was certainly the work of an incendiary, as there had not been any fire in the room where it originated."

A Sad Disaster.

Three Children Burnt.—By a slip from the *New Hampshire Telegraph*, published at Nashua, we have the following particulars of a sad affair:

"We learn that the dwelling-house occupied by Mr. William Flanders, in Londonderry, was entirely consumed by fire on Tuesday afternoon, with three children comprising their all. Mrs. Flanders called at a neighbor's, on the opposite side of the road, leaving her children at home alone, and was absent perhaps half an hour, when her attention was arrested by a noise, and looking out, the flames were bursting from the house, to an extent which forbade all attempts to save the little victims, and all perished. The children were about two, four, and six years old. The two older, judging from the position in which the remains were found, probably ran under the bed for safety, and the feather bed falling upon them, saved them from being wholly consumed; of the other, only a part of the bones were found. The house belonged to John Greeley, Jr., and was insured to the amount of \$250.

"This most terrible calamity should serve as a caution against leaving children at home alone."

Foreign News.

By the arrival of steamship *Franklin* at New York, and steamship *Canada* at Halifax, on the 29th, we are in possession of news from Europe one week later. So far as the war question is concerned, there is nothing communicated of a new or striking character. From London to St. Petersburg, the indications are that the whole continent is preparing for a struggle such as has not been witnessed by the present generation.

The news by the *Franklin* is invested with a melancholy interest by the intelligence of a terrible earthquake in the southern part of Italy, by which *ten thousand lives were lost*! This appalling disaster is described as having occurred in Calabria, which in 1783 was the scene of a similar disaster, but attended with four times as great destruction of life. A description of Calabria, with an account of the earthquake of 1783, we take from Brooks's *Universal Gazetteer*:

"Calabria, a promontory and province of Naples, forming the foot and southern extremity of Italy, extending from 37 53 to 40 5 of north lat., and being about 40 miles in mean breadth, between the long. of 15 40 and 17 30 east. A ridge of mountains, the Apennines, intersects the whole territory from north to south, and numerous streams fall into the sea on both coasts. It gives the title of Duke to the eldest son of the King of Naples. It is divided into two parts: Citra, north, bordering on the Basilicata, contains about 350,000 inhabitants, and Ultra, south, containing about 400,000. This country abounds in excellent fruit, corn, wine, oil, silk, cotton and wool. In 1783, a great part of Calabria Ultra, as well as of Sicily, was destroyed by one of the most terrible earthquakes on record: besides the destruction of many towns, villages, and farms, above 40,000 people perished by this calamity."

The summary of parliamentary debates, indicates that subjects of great and vital interest have been discussed.

The Black Warrior Settlement.

THE following is said to be an authentic statement of the decision in the case of the *Black Warrior*:

"The decision of tribunal before whom the case of the steamship *Black Warrior* was brought after the seizure of that vessel, and confiscation and discharge of her cargo, was as follows:—'The confiscation of the cotton and a fine of \$62,000 on the vessel.' This tribunal is a one-sided affair, as neither the steamer's agents or captain were allowed to be present. The decree of the court was annulled by the Captain General as Super-Intendente, who ordered that the

ship and cargo should be given up and a fine of \$9,000 imposed instead. He also directed that a bond should be given for the amount of the fine by the agents to the collector, subject to the decision of the Queen, advising that a memorial be prepared and sent to her, promising to have it promptly forwarded, and he had no doubt it would be remitted altogether. A bond for the \$9,000 was accordingly made, guaranteed by one of the most substantial houses in this city; this was refused by the collector, and he also refused to allow any American house to become bondsmen. The money was then paid under protest.

"The Captain General is very much dissatisfied with the course taken by the Custom House officials."



The Advent Herald.

BOSTON, APRIL 8, 1854.

THE readers of the Herald are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly dispute.

THE PROPHECY OF ISAIAH.

CHAPTER XXXVIII.

THAT HEZEKIAH turned his face toward the wall, and prayed unto the Lord, and said, "Remember now, O Lord, I beseech thee, how I have walked before thee in truth and with a perfect heart, and have done that which is good in thy sight." And Hezekiah wept sore.

vs. 2, 3.

Oriental houses were arranged with lounges or couches on the sides of the room, on one of which it is probable that he was sick. By turning his face to the wall in prayer, he withdrew, as far as he was able, from the observation of spectators.

By a substitution, his walking before the Lord, is put for his course of conduct during his life; and by a metonymy, "heart," the seat of the affections, is put for the motives which had actuated him. It said of him, (2 Kings 18:5-7,) that "he trusted in the Lord God of Israel; so that after him was none like him among all the kings of Judah, nor any that were before him. For he clave to the Lord, and departed not from following him, but kept his commandments, which the Lord commanded Moses. And the Lord was with him: and he prospered whithersoever he went forth."

At the time of this sickness, his son, Manasseh, who succeeded him, was not born, nor till three years after. He had no one to succeed him on the throne, and his land was invaded by the Assyrians; and one great cause of his grief, may have been his apprehension that on his decease his kingdom would fall into anarchy and ruin. The prayer of Hezekiah was speedily answered:

Then came the word of the Lord to Isaiah, saying, Go, and say to Hezekiah, Thus saith the Lord, the God of David thy father, I have heard thy prayer, I have seen thy tears: behold, I will add unto thy days fifteen years. And I will deliver thee and this city out of the hand of the king of Assyria: and I will defend this city.

vs. 4-6.

In the parallel place in 2 Kings 20:4-6, it reads: "And it came to pass, afore Isaiah was gone out into the middle court, that the word of the Lord came to him, saying, Turn again, and tell Hezekiah the captain of my people, Thus saith the Lord, the God of David thy father, I have heard thy prayer, I have seen thy tears: behold, I will heal thee: on the third day thou shalt go up unto the house of the Lord. And I will add unto thy days fifteen years, and I will deliver thee and this city out of the hand of the king of Assyria; and I will defend this city for mine own sake, and for my servant David's sake."

In v. 6, "hand," by a metonymy, is again put for the power of the king of Assyria.

When the prophet had given him this promise of recovery, and of length of days, (2 Kings 20:8-10,) "Hezekiah said unto Isaiah, What shall be the sign that the Lord will heal me, and that I shall go up into the house of the Lord the third day? And Isaiah said, This sign shalt thou have of the Lord, that the Lord will do the thing that he hath spoken: shall the shadow go forward ten degrees, or go back ten degrees? And Hezekiah answered, It is a light thing for the shadow to go down ten degrees: nay, but let the shadow return backward ten degrees." In compliance with this request, Isaiah said:

And this shall be a sign unto thee from the Lord, that the Lord will do this thing that he hath spoken: behold, I will bring again the shadow of the degrees, which is gone down in the sun-dial of Ahaz, ten degrees backward. So the sun returned ten degrees, by which degrees it was gone down.

vs. 7, 8.

This miraculous sign, was given in answer to

the prayer of Isaiah; for, 2 Kings 20:11—"Isaiah the prophet cried unto the Lord: and he brought the shadow ten degrees backward, by which it had gone down in the dial of Ahaz."

The miracle consisted in the appearance of the shadow on the dial plate of Ahaz. How it was effected, it is useless to speculate upon. It is sufficient for us to know that it was in answer to Isaiah's prayer.

2 Kings 20:7—"And Isaiah said, Take a lump of figs. And they took and laid it on the boil, and he recovered."

As was often customary on such occasions, Hezekiah, on recovering, expressed his gratitude in a song of praise.

THE WRITING OF HEZEKIAH KING OF JUDAH, WHEN HE HAD BEEN SICK, AND HAD RECOVERED OF HIS SICKNESS:

I said, in the cutting off of my days, I shall go to the gates of the grave:

I am deprived of the residue of my years.

I said, I shall not see the Lord, even the Lord, in the land of the living:

I shall behold man no more with the inhabitants of the world.

Mine age is departed, and is removed from me as a shepherd's tent; I have cut off like a weaver my life: he will cut me off with pining sickness:

From day even to night wilt thou make an end of me. I reckoned till morning, that, as a lion, so will he break all my bones:

From day even to night wilt thou make an end of me. Like a crane or a swallow, so did I chatter: I did mourn as a dove: Mine eyes fail with looking upward: O Lord, I am oppressed; undertake for me.

What shall I say? he hath both spoken unto me, and himself hath done it:

I shall go softly all my years in the bitterness of my soul.

O Lord, by these things men live,

And in all these things is the life of my spirit:

So wilt thou recover me, and make me to live.

Behold, for peace I had great bitterness:

But thou hast in love to my soul delivered it from the pit of corruption:

For thou hast cast all my sins behind thy back.

For the grave cannot praise thee, death cannot celebrate thee: They that go down into the pit cannot hope for thy truth.

The living, the living, he shall praise thee, as I do this day: The father to the children shall make known thy truth.

The Lord was ready to save me:

Therefore we will sing my songs to the stringed instruments All the days of our life in the house of the Lord.—vs. 9-20.

In v. 10, there is a metaphor in the use of the words "cutting off," applied to days, expressive of their termination; and also in denominating the entrance of the grave, or of Sheol, its "gates." The ancients regarded the grave as the gate or entrance of Sheol—the avenue which led to it.

In v. 11, he expresses his regret that he should be deprived of the society of the living; and laments that he shall not behold the Lord on the earth—the coming of the Messiah being an event that many righteous men had desired to live to see.

In v. 12, "age" is the revolving period of his existence, and is rendered by Lowth, Noyes, Barnes and others, "habitation." "Departed," and "removed," applied to age, are metaphors, expressive of its termination. By the use of a simile, the end of his life-time, is illustrated by the removal of a shepherd's tent. The guardian of the sheep takes down and folds up his tent with great ease, and pitches it in another pasture ground, as the wants of his flock require; in like manner Hezekiah was about to be transferred to the land of silence. There are metaphors in the use of the words "cut off"—twice occurring in connection with him and his life. By a simile, also, its ceasing on earth, is likened to a weaver's cutting the warp from the loom, when he has finished his web. "With pining sickness," is in the margin, "from the thrum" i. e., the threads or thrums which connected the web with the weaver's beam,—they being put by substitution for his connection with this life. As a short web might be woven and cut off in a single day, so did he anticipate that such a period would perfect and finish him.

In v. 13, "He will break all my bones," is put by substitution for the painful and debilitating effects of the disease; the action on the system, is likened by a simile, to the manner in which the lion crushes the bones of his prey. The idea is, that during the night he anticipated the coming day, as that in which his disease would terminate his life.

In v. 14, by the use of similes, his expressions of pain, which his disease caused him to utter, are illustrated by the unintelligible chattering of birds, and the plaintive moaning of the dove. And his eyes failing with looking upward, is a substitution, for his inability to supplicate longer for aid. He then throws himself entirely on the Lord's mercy, whom he supplicates to undertake for him, or, as in the margin, to "ease" him.

In v. 15, he utters an expression of surprise, at his sudden and miraculous relief—giving all the glory to God, as the one who had "spoken" or promised to heal him, and who had accomplished it. Walking softly, is put by substitution for leading a life of humility; and bitterness of soul, is a metaphor expressive of the anguish of his sickness, in view of which and his recovery from it, he purposed to live circumspectly the remainder of his days.

In v. 16, "By these things," is evidently to be understood God's promises and interposition, by which he had been recovered, and by which all men exist.

In v. 17, "bitterness" is a substitution for the distress and sorrow which took the place of his previous peace. "Soul" is put by a synecdoche for himself—"corruption," being by a metaphor denominated a "pit," into which the living are represented as descending. To cast his sins behind his back, is also a metaphor expressive of their forgiveness.

In v. 18, "the grave" and "death," are put by a metonymy for the subjects of death, and the occupants of the grave, or of Sheol. Such could not join in those ascriptions of praise by which the living are shown the goodness of God; and their probation being ended, the offers of salvation can no longer affect them. But the living, as in v. 19, could make known God's goodness; and fathers could teach their children the truth.

V. 20 shows that the "praise," of which he has spoken, was public praise; and to aid in its celebration, the song here recorded was to be set to music and chanted in the house of the Lord, accompanied by stringed instruments.

For Isaiah had said, Let them take a lump of figs, and lay it for a plaster upon the boil, and he shall recover. Hezekiah also had said, What is the sign that I shall go up to the house of the Lord?

vs. 21, 22.

In the parallel place in Kings, this scripture precedes the account of the miracle of the sun dial, and of his recovery; but its order does not affect the beauty of the narrative. A plaster of figs was accounted medicinal for inflamed ulcers, according to Jerome; but that does not effect the miracle, which consisted in the retrogression of the shadow on the sun-dial, the promise of his recovery, and its fulfilment by the appointed means.

SYNCHRONISM OF THE ADVENT, KINGDOM, RESURRECTION, &c.

(Concluded.)

IX. THE ADVENT, JUDGMENT AND KINGDOM.

2 Tim. 4:1, 8—"I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom; . . . Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day: and not to me only, but unto all them also that love his appearing."

X. The Advent, kingdom and perdition of ungodly men.

Luke 17:20-26, 29, 30—"And when he was demanded of the Pharisees, when the kingdom of God should come, he answered them and said, The kingdom of God cometh not with observation. Neither shall they say, Lo here! or, Lo there! for behold, the kingdom of God is within you. And he said unto the disciples, The days will come, when ye shall desire to see one of the days of the Son of man, and ye shall not see it. And they shall say to you, See here! or, See there! go not after them, nor follow them. For as the lightning that lighteneth out of the one part under heaven, shineth unto the other part under heaven: so shall also the Son of man be in his day. But first must he suffer many things, and be rejected of this generation. And as it was in the days of Noe, &c. shall it be also in the days of the Son of man. . . . But the same day that Lot went out of Sodom, it rained fire and brimstone from heaven, and destroyed them all: Even thus shall it be in the day when the Son of man is revealed."

XI. The kingdom, end of the world, and judgment.

Matt. 13:40-43, 47-50—"As therefore the tares are gathered and burned in the fire; so shall it be in the end of the world. The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity: And shall cast them into a furnace of fire: there shall be weeping and gnashing of teeth. Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear. . . . Again, the kingdom of heaven is like unto a net, that was cast into the sea, and gathered of every kind: Which, when it was full, they drew to shore, and sat down, and gathered the good into vessels, but cast the bad away. So shall it be at the end of the world: the angels shall come forth, and sever the wicked from among the just, And shall cast them into the furnace of fire: there shall be weeping and gnashing of teeth."

XII. The Advent, restitution, and glorification of the saints.

Acts 3:19-21—"Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; And he shall send Jesus Christ, which before was preached unto you: Whom the heaven must receive, until the time of restitution of all things, which God hath spoken by the mouth of all his holy prophets, since the world began."

XIII. The Advent, resurrection of the dead, change of the living, and last trump.

1 Thess. 4:13-17—"But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord."

XIV. The Advent, and the destruction of the Papacy.

2 Thess. 2:1-8—"Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him, That ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand. Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he, as God, sitteth in the temple of God, shewing himself that he is God. Remember ye not, that when I was yet with you, I told you these things? And now ye know what withholdeth that he might be revealed in his time. For the mystery of iniquity doth already work: only he who now letteth will let, until he be taken out of the way. And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming."

XV. The Advent, destruction of the Papacy, judgment and kingdom.

Dan. 7:21, 22, 26, 27—"I beheld, and the same horn made war with the saints, and prevailed against them; Until the Ancient of days came, and judgment was given to the saints of the Most High: and the time came that the saints possessed the kingdom. . . . But the judgment shall sit, and they shall take away his dominion to consume and to destroy it unto the end. And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him."

XVI. The Advent and resurrection of the just, the change of the living, the last trump, and kingdom.

1 Cor. 15:22-24, 50-54—"For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the first fruits; afterward they that are Christ's at his coming. Then cometh the end, when he shall have delivered up the kingdom to God, even the Father: when he shall have put down all rule, and all authority, and power. . . . Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption. Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed, In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written Death is swallowed up in victory."

XVII. The kingdom, and destruction of earthly governments.

Dan. 2:34, 35, 44—"Thou sawest till that a stone was cut out without hands, which smote the image upon his feet that were of iron and clay and brake them to pieces. Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshing-floors; and the wind carried them away, that no place was for them; and the stone that smote the image became a great mountain, and filled the whole earth. . . . And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever."

XVIII. The Advent, perdition of ungodly men, regeneration of the earth by fire, and glorification of the saints.

2 Pet. 3:3, 4, 7, 10-14—"Knowing this first, that there shall come in the last days scoffers, walking after their own lusts, and saying Where

is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation. . . But the heavens and the earth which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men. . . But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up. Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat? Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness. Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless."

XIX. The Advent, judgment, slaughter of the beast, kingdom, and reward of the saints.

Dan. 7:9, 11, 13, 14, 18—"I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wool: his throne was like the fiery flame, and his wheels as burning fire. . . I beheld then because of the voice of the great words which the horn spake: I beheld even till the beast was slain, and his body destroyed, and given to the burning flame. . . I saw in the night visions, and behold, one like the Son of man came in the clouds of heaven, and came to the Ancient of days, and they brought him near before him. . . But the saints of the Most High shall take the kingdom, and possess the kingdom for ever, even for ever and ever."

XX. The kingdom, judgment, destruction of the wicked, glorification of the saints, and last trump.

Rev. 11:15-18—"And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdom of our Lord, and of his Christ, and he shall reign for ever and ever. And the four and twenty elders, which sat before God on their seats, fell upon their faces, and worshipped God, saying, We give thee thanks, O Lord God Almighty, which art, and wast, and art to come; because thou hast taken to thee thy great power, and hast reigned. And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldst give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great: and shouldst destroy them which destroy the earth."

A careful comparison of the above scriptures, must, it would seem, demonstrate the occurrence of those events at a common epoch, and show that no other application of them can harmonize with their general tenor.

THE IMPROVED ART OF WAR.

Among the many arts which the conceptions of genius are constantly combining to perfect and develop, is the art of war. Every succeeding generation seems to introduce among us still more powerful and efficient agencies for accomplishing the destruction of our fellow men. A correspondent of the *Cincinnati Gazette*, writing from England, gives an interesting description of a few of the warlike engines which it is supposed will contribute materially to the successful termination of hostilities in the great European struggle which is probably about to occur.

One of the most terrible of these machines, he says, is Wagner's floating gun—which is simply a long congreve gun, designed to be propelled along the surface of the water in a straight line, on the principle of the rocket, until it strikes the vessel at which it was directed, when it thrusts into its sides its iron head, containing two pounds of fulminating powder of mercury. When the fire reaches this reservoir, the powder explodes, blowing a hole in the vessel ten or twelve feet in diameter—so large that it cannot be closed up by any ordinary method. This machine, says the writer, has been a long time maturing in the Woolwich arsenals, and is now completed, and ready to go forth on its mission of destruction. It can be made available at a distance far beyond the reach of any other gun, and it is thought will be of service in attacking the Russian fleets when anchored under the unapproachable fortresses of Sebastopol and Cronstadt.

The correspondent of the *Gazette* also says that submarine boats have been so perfected that they can attach a burner to an enemy's ship without incurring the least danger to those who manage them. Large numbers of explosive balls were embarked on board the English fleets, of such a nature

as invariably to explode whenever they strike the side of an enemy's ship, scattering on every side devastation, death and flames. Experiments are also being made with an asphyxiating ball, which does not kill, but paralyzes an entire crew for several hours, or until they are made prisoners.

Two small steamboats are building, designed to carry each two enormous Paixhan guns. These vessels are built in the strongest manner, with oaken walls near six feet thick, covered with a mattress of cotton one and a half feet in thickness, and this again covered with a sheeting of iron and lead. The roof or upper deck is covered in the same way, so as to allow the bombs of the enemy to glance into the sea without damage. They are designed to be bullet proof, ball proof, and bomb proof. These ships are to be sent at the proper time into the midst of the enemy's fleet, where they will attack the vessels around them, fore and aft, with bombs thrown between wind and water, at the same time sprinkling them with showers of Greek fire. It is believed that one of these little vessels, operated by the labors of a few determined men, might, under favorable circumstances, destroy an entire fleet of ships.

The English fleet is also largely provided with balloons, intended to carry inflammable materials, to scatter over towns, villages and fleets, when the wind favors such operations; and it is said that another invention, whose results will be still more terrible than any of the above, but of which the construction has not yet been made known, is also about to be sent out to destroy the Russians.

TO CORRESPONDENTS.

"THE TIME OF THE END," by J. L. M.—The great length of your article is a serious objection to it—being on a subject, to which too much space in our columns has already been devoted, unless something more than inferential arguments can be presented. With some of your conclusions we agree, and with others we dissent; but neither agreement nor dissent, would be cause of admission or rejection—our rule being to select from the mass of materials at hand, those articles which we judge would be of most interest and profit to our readers; though writers usually think, each that his own manuscripts comes within that rule of admission. Another fault of your article is, that too many subjects are grouped together in it—instead of constituting several short articles. Your effort to extend the 2300, and 1335 days to a definite point so long in the future, although time may prove it true, we should not consider compatible with constant injunctions to watchfulness. If we read the 2300, 2400, we see no reason to begin them so late—as they mark, not the treading under foot, but the length of the vision in which is brought to view that treading under foot. The Apocalypse we regard as the unsealing of Daniel's, that was to be sealed till the time of the end.

T. SMITH—"The taking away of the daily t set up the abomination," &c., is a somewhat doubtful rendering. If it read thus, the time must be dated from the taking away. As it now reads, it is not necessary to understand that the two events transpire in near connection.

C. B. W.—We do not think the article would give light on the subject.

W. KOILE.—We have not received the paper. Had we a preacher, such as would do you good, we would commend him to you; but there is none now.

J. GILL.—On an examination of the article, we think it contains several errors, that might, by a careful review, be seen by the writer.

W. C. T.—We omitted your article, from the impression that you had not sufficiently matured the subject on which you wrote, and that a more thorough study of it, would cause you to modify materially the conclusion arrived at.

NEW AGENT.—Bro. Moses Winslow, of Perry Pike county, Illinois, will act as agent for the publications issued from this office.

ORDERS NOT ANSWERED.—We have been out of Dr. Cumming's "Benedictions," and some other works, which circumstance has delayed the fulfillment of orders for a time. They are now attended to, however. We now have a supply of all the books advertised.

MONTHLY REPORT OF NEW SUBSCRIBERS AND STOPS.—The new subscribers in March were 60; stops 35; net gain, 25. In all, new subs. since Jan. 1st, 177; stops, 165; net gain, 12.

THE "LESBIAN WREATH."—We have received the second number of this spicy little journal, edited by the Young Ladies of the West Townsend Female Seminary. This institution is conducted by Mrs. Sarah H. Brown, is situated in a pleasant

village, and has the confidence of the community. Also, if we may judge from the specimen paper before us, it numbers among its pupils those who give promise of intelligence and usefulness.

NEW WORKS.

"APOCALYPTIC SKETCHES." Lectures on the Book of Revelation. First Series. By Rev. John Cumming, D. D. "Minister of the Scotch National Church," &c. &c. Philadelphia: Lindsay & Blakiston; 512 pages.

We have not been favored by the publishers with a copy of this work; but will not on that account hesitate to announce the appearance of the American edition of it. This volume is dedicated, in very complimentary terms, to the Hon. Abbot Lawrence, who was a stated worshipper in the church in which the author preached in London. Twelve editions of the work have been called for in England since it was first issued in 1848. It is written in a glowing, attractive style; and its pages abound in historical facts and data, which are brought to illustrate the author's interpretation of the apocalyptic messages, from some of which, of course, we should dissent. The book is not a dry exegesis of the apocalypse; but is essentially a popular and interesting treatise, or series of comments on, or illustrations of the book of Revelation of John the Divine.

Dr. Cumming, evidently, has never gone into an examination of the laws of symbolization; and he is not free from fanciful views, and yet in the majority of his interpretations we are happy to coincide. The principal portion of this was published in our columns in 1848-9. The article from Dr. Cumming in this number of the *Herald*, is from the second series, which we suppose this house will soon publish. Price, 75 cts.

"Voices of the Night." By Rev. John Cumming, D. D. Price, 75 cts.

"Voices of the Day," by the same author. Price, 75 cts.

These two volumes are published by John P. Jewett & Co., of this city; and Jewett, Proctor & Worthington, of Cleveland, O. We have been favored by the publishers with copies of these vols.—of which the following are the contents—viz., of "Voices of the Night":

1. What of the night?
2. The Morning Cometh, and also the night.
3. Earth Not your Rest.
4. A Rest for Christians.
5. Nature's Travail and Expectancy.
6. The Christian's Agony and Hope.
7. Present Suffering and Future Glory.
8. Remaining Duties.
9. Excelsior.
10. The World-copy.
11. The Transformed Mind.
12. The Time Haze.
13. The Inheritance.
14. Spent and Misspent.
15. Nearing Sunrise.

Of "Voices of the Day."

1. The Dawn of Day.
2. Angel Chimes.
3. The Forerunner in Glory.
4. The Heavens and Earth on Fire.
5. The New Heavens and New Earth.
6. The Great Benediction.
7. The Resplendent Ones.
8. The Better Country.
9. The City of God.
10. Present Privileges.
11. The Heavenly Voice.
12. Unfaltering Confidence.
13. Euthanasia.
14. The Blessed Hope.
15. With Christ in Glory.
16. The Coming of Elijah.

It is needless, after the voluminous extracts we have made from Dr. Cumming's writings, for us to say anything of his style and manner of treating the subject. He brings out some views respecting the Jews, and has some other crude fancies from which we dissent; but he writes in so earnest and pious a strain, that no one can be offended with him, however they may receive his views.

The above works are for sale at this office. We have sold a large number of the Benediction; and can now supply orders for it again—it having been out of print for a few weeks.

"A Book for the Times." Spots in our Feasts of Charity. Being an Exposure of delinquencies of Christian Professors in regard to the ordinances of religion and other agencies for doing good. By Rev. Wm. M. Thayer, author of Hints for the household, etc. With an introduction, By Jacob Ide, D. D. Boston, Published by J. P. Jewett & Co. Cleveland, O., Jewett, Proctor & Worthington.

The object of this being to expose the delinquencies of church members, it takes up their duties, very judiciously, under the heads of,

1. Public Worship.
2. Prayer Meeting.
3. Church Meeting.
4. Preparatory Lecture and Lord's Supper.
5. Church and Parish.
6. Sabbath School.
7. Missionary Sewing Circle.
8. Maternal Association.

9. The Missionary Enterprise.
10. Mutual Christian Faithfulness.
11. Conduct in regard to the foregoing, tested by Prayer.

"The Sabbath School—A Complete Collection of Hymns and Tunes for Sabbath Schools, Families, and Social Gatherings. By Wm. Williams, Prof. of Music in Charleston Female Seminary. Boston, and Cleveland, published by John P. Jewett & Co., and Jewett, Proctor & Worthington."

This appears to be well adapted to the purpose for which it is designed—so far as the words are concerned. Of music, we never offer any opinion.

"Tracts for the Times. No. 4. The Return of the Jews. By Elder John M. Orrock."

He rejects the idea of their return to Judea for the following reasons:

1. Because of the marks of chronology which some of those passages bear, which are supposed to teach such a restoration.
2. Because of the conditional nature of the national prophecies.
3. Because of the fearful curses pronounced on that apostate nation.
4. Because the middle wall of partition between Jews and Gentiles was broken down by Christ, never more to be rebuilt, and now God recognizes as his people only those who fear him and work righteousness. All others are children of the devil, whether they are Jews or Gentiles.
6. Because Jerusalem is doomed to be trodden down of the Gentiles till Jesus comes again.

This is a well-digested and judiciously written tract of 24 pages, and can be had of Dr. Hutchinson, Waterloo, C. E.; Elder John M. Orrock and W. Wood, Derby Line, Vt.; or at this office.—Price, \$2 per 100—3 cts. single.

"Dialogue on the nature of Man. His state in death, and final doom of the wicked. By Josiah Litch. Published by the author, in Philadelphia, corner of 45 North and 11th sts., and at 8 Chardon st., Boston. 54 pp. Price, \$3 per 100; 5 cents single."

This is a very impartial and Scriptural tract, showing the consciousness of the spirit in the intermediate state, and the eternal punishment of the wicked—presented in the form of a dialogue between "Pneumatologist," and "Materialist," who renounces his position, when Pneumatologist continues the debate with "Destructionist," who also abandons his.

DESECRATION OF THE SABBATH.—A harlequin, who styles himself "James Seyers Orr, trumpeter of the approaching King," and "publisher in the open air of the tidings of the glorious Majesty of the approaching Kingdom and its King," held forth on the Common, Sunday morning, to a large crowd. At the end of each sentence of jangle, he blew his trumpet, which display naturally excited mirth. The crowd became so boisterous at last that the police advised the interpreter of the "Coming King" to clear out, which he did. In the afternoon, he preached against "popery" and "foreigners" from the steps of the Custom House; but his meeting was disturbed, and resulted in the arrest of a boy. The prophet is a Scotchman; he has traversed England, Ireland and America—and he purposes visiting all the nations of the earth, including Italy, where, he predicts, he will be killed for the faith that is in him.

FIGHTING FOR THE HOLY PLACES.—The latest news from Syria furnishes a sad commentary upon the state of religion among those who congregate around the places sacred in their historical associations to all Christians. The whole country is represented as in a state of anarchy, owing to the withdrawal of the troops for the war with Russia, and the Pashas are left without the means of enforcing their authority. The Greek and Latin clergy at Jerusalem have renewed their shameful contests about the Holy Places, while the Turkish officials had not the power to prevent them coming to blows. This time the Latins claimed more than they were entitled to, and the Latin Patriarch and the French Consul (M. Botts) finding themselves under the necessity of yielding to the Greeks, left Jerusalem for Beyrout.

MORE DISCOVERIES AT NINEVEH.—A letter from Mosul, in the *New York Tribune*, states that a new palace has been uncovered in the ruins of Nineveh—a palace whose beauty excels any yet found in Assyria. The letter describes the new discovery:

"Huge monsters—compounds of the lion, man, and eagle—guard the entrances. The slabs are in fine preservation, representing the King and his officers at a lion hunt, a war scene and a victory, a state procession led by eunuchs, the King's chariot being drawn by men, with altars and priests and griffins; in fine, a picture of Assyrian manners and religion as they were three thousand years ago. The workmanship is most exquisite. The slabs are to adorn the walls of the British Museum."

PENNSYLVANIA numbers 9,699 public schools, at a cost of little more than one million of dollars a year.

CORRESPONDENCE.



CORRESPONDENTS are alone responsible for the correctness of the views they present. Therefore articles not dissented from, will not necessarily be understood as endorsed by the publisher. In this department, articles are solicited on the general subject of the Advent, without regard to the particular view we take of any scripture, from the friends of the *Herald*.

LETTER FROM SAMUEL CHAPMAN.

BRO. HIMES:—After the date of my last (Springfield, Jan. 1st,) I remained in the city some ten or twelve days, and enjoyed much with those dear friends who are unitedly "looking for that blessed hope, and the glorious appearing of the great God and Saviour Jesus Christ." At the close of our last meeting, our hearts were mutually affected with the thought that our next meeting would probably be at the coming of the Lord.

On the 12th of Jan. I left S. to meet a pressing call from brother Moses Winslow, of this place, (eighty miles west of S.) The next day commenced a series of meetings at, or near, the "Creek," one mile west of his house. This was literally in the "highways and hedges." Our sanctuary was a large new school-house, standing in the woods. Brother and sister W. were the only decided Adventists in the community. Notice having been extensively circulated we had a respectable congregation the first evening, and good order was observed. Soon the house became crowded, even to overflowing, and the best attention was paid to the word. Sinners began directly to see and feel their lost condition, and to inquire, "what shall I do," &c. Being pointed to the only source of deliverance, they soon found peace in believing, and readily confessed faith, not only in Christ, but also in his soon coming to "judge the quick and the dead." It was truly heart-cheering to us, after preaching, to hear those broken-hearted disciples (mostly converted from the Infidel and Universalist ranks) exhort and intreat their neighbors and companions to "come to Jesus." In this state of things we continued our meetings daily for more than two weeks. Quite a number (some from abroad) gave evidence of a change of heart. Fourteen received baptism at my hands. On the 30th of Jan. constituted a church of thirteen members. Brother W. unanimously chosen as their presiding officer, and brother J. Groves, Secretary. The next day participated together in the Lord's Supper. It was truly affecting to the whole company, to see brother "G.," so recently converted from the Infidel ranks, now with a broken heart united with brother "W." in bearing the sacred elements to the church. Before I left, three others were added to their number. They have covenanted to maintain meetings for religious worship, one evening in the week, and every Sabbath till the Lord comes. Brother W. and his brother David, (a Baptist preacher,) who has recently embraced the faith, are to minister unto them in word and doctrine.

Having a respectful invitation, I left on the 3d of Feb. to visit the brethren in the vicinity of Scott's Mills, (Brown county,) some twenty miles north, where, in the spring of '52, I spent a few weeks to good advantage; but since that time, opposing influences had come in, viz., "Age to Come," with its attendant evils, which had distracted the mind, and broken up the church; so that nearly all had entirely "forsaken the assembling of themselves together." But remembering the prosperous state from which they had fallen, their sanctuary was readily opened to me, in which they gave us another candid hearing. Besides visiting from house to house, I preached to large and attentive congregations nine times. Witnessed several new and prominent accessions to their number, and finally left them as before, in a peaceful and happy state, and being now assured that time is exceedingly short, and that probation will end with the coming of the Lord, I confidently hope they will entirely abandon fables, and remain steadfast in the faith, laboring for the salvation of souls, to the day of his coming.

From the "Mills" (by invitation of brother John Burnett) I went to Woodstock, (four miles south of Rushville,) where the doctrine had never been publicly proclaimed, (because of prejudice and unbelief.) Had a good hearing while I addressed that people seven times. Much prejudice was removed, several confessed faith in the doctrine (as we hold it), sinners were alarmed, but do not know that any were thoroughly converted to God. At the close of our last meeting, an elderly gentleman came to me and said, "I believe your doctrine,

and wish I was prepared to meet that day, but I am a very wicked man." Being told that "Christ came not to call the righteous but sinners to repentance," "they that are whole have no need of the physician but they that are sick," &c., (Mark 2:17,) he wept freely, and then as we left the house he accompanied us, say half a mile, and as we separated he gave me his hand, and with a broken heart said, "Do pray in earnest for me, and I promise you that I will pray for myself." Brother B. being intimately acquainted with the man, he considered the case a hopeful one. And furthermore, being confident that some of his neighbors now sympathized with him in the "blessed hope," he resolved to establish in that place a meeting for religious worship, and talk to the people on the subject of our faith. Hope and trust the Lord will make him instrumental of saving some precious souls. To aid him in his work, at my suggestion he cheerfully subscribed for the *Advent Herald*. Hope before this time he has received his first number.

On Thursday, 23d ult, brother "B." kindly conveyed me to brother Twombly's, near Mount Sterling, (some sixteen miles south.) Brother T. having arranged matters for us, we commenced a work that evening at Walker's Neck, some four miles west of him. Here the "scribes and pharisees," considering "their craft in danger," or for some other cause, refused to co-operate with us at all. One of the "principal of the flock," a noted singer in his own meetings, and even a teacher of music, could not be prevailed on to sing for us, although he was present most of the time; therefore, till the Lord converted some precious souls, we had to proceed in our work without singing. On the first Sabbath (26th), having travelled with our company four miles in the mud and rain, and being not only wet, but exceedingly cold, we sent a boy to the pious "singer's" house (a few rods distant) to borrow his axe, with which to cut a little wood, that we had found in the grove near the sanctuary, but he refused to accommodate us, saying, "My axe don't cut wood on the Sabbath." We therefore "picked up sticks" and broken bark, and soon had a good fire, for which the ladies in particular were very grateful. The congregation were soon collected, and comfortably seated. As the "singer" himself was present, we deemed it not inappropriate to show from the Scriptures that Christ, whom we preach and for whom we are constantly looking, was to be, not only for a "sanctuary" to his "disciples," but also "for a stone of stumbling, and for a rock of offence to both the houses of Israel," and that "many among them" (both houses) "were to stumble and fall: be broken," &c., (Isa. 8:13-16,) and other kindred scriptures. We had occasion of course to show how the first house (Jewish church) stumbled and fell, viz., Christ "came to his own, and they received him not." To them he was like a "root out of dry ground, there being no form or comeliness in him, whereby they should desire him." They said therefore, "Away with him, crucify him! Let his blood be on us, and on our children," &c. Yet (in their own council) they were exceedingly pious: for they offered long prayers in public places, thanked God that they were better than other men. Had such a flaming zeal for God that they would even stone a man to death if he should presume to trespass on the Sabbath, so much as to "pick up sticks" on that holy day. And now, said I, having been denied the use of an axe, we have this morning been guilty of a similar crime, and as the same pharisaical disposition is manifest in our midst, we should doubtless share with them, and suffer the same penalty, were it not for the mild and wholesome laws of our land; we should therefore be thankful for such merciful protection, and also to know that Christ himself by precept and example did not prohibit works of necessity and mercy on that holy day. It was then remarked (without giving particulars here) that the nominal church (2d "house"), in many places where I had labored, having "heaped to themselves teachers who had turned away their ears from the truth," they (preferring "smooth things") were now "turned unto fables." So that the "blessed hope," of which the apostle speaks, (Titus 2:13,) had lost all its charm and desirableness to them. They could not therefore be comforted with these words. (1 Thess. 4:13-18.) Neither could they understandingly offer the prayer dictated by our Lord. (Matt. 6:10.) Thus the second "house" is "stumbling" over the soon coming of our blessed Lord, &c., &c. It may be due to the "singer" to say that as the little boy was about to leave, with his brand of fire in one hand, he placed on the other hand, or arm, a few small sticks, which of themselves would be insufficient to heat the stove, much less the house. But this was manifestly done to avoid public censure, and had he kept entirely aloof from us I would only speak

of being denied the axe, but when we had labored from one to two hours every evening, in laying important truths before the people, it was a great annoyance to us, to see the attention of the anxious sinner diverted from the more important subject, in listening to private conversation, in which the "singer" continued to justify himself in his pharisaical course. This was a great hinderance to the good work there, reminding us forcibly of the Saviour's denunciation. (Matt. 23:13.) But here I leave "the singer," as the apostle left "Alexander the coppersmith," (2 Tim. 4:14,) knowing that the Lord will ultimately "judge in righteousness."

Notwithstanding all opposing influences, a glorious work soon commenced. Sinners began to confess, even in the public congregation, and say, "the doctrine we have heard is true, and now what must we do? Pray for us," &c. Notwithstanding the distance, mud, and extreme darkness of the nights, we continued our meetings there every evening and on the Sabbath, till yesterday, the 14th, excepting two days spent in visiting the church here. Preached in all, seventeen times. House generally crowded. Several precious souls were converted, among whom were some of the most prominent men and women in that community, and clearer cases I never witnessed. Seven cheerfully submitted to baptism. On Sunday last, administered the Lord's Supper. It was a memorable season. Monday evening constituted a church of eight members, (father Noah's number.) Bro. Twombly presiding officers, and brother J. Bush, Secretary. The latter, although much respected, had disregarded the Sabbath, and indulged in profanity, but his convictions and remorse were equally pungent. The night our meetings commenced in that vicinity, a "splendid ball" was had at his house, which greatly disheartened brother T. with respect to our meetings, but now that house has become a house of prayer, and the place for the Advent church to hold meetings of worship every Thursday evening. What a change hath God suddenly wrought in that family and neighborhood. Even our opponents have to admit this indeed is the work of God. Yesterday the church met at brother T.'s, and after baptism two other prominent persons were added to their number. (Another church now in the "highways and hedges," of ten members.) Several others converted, who will unite therewith soon. A happier company I scarcely ever saw. Hope the *Advent Herald*, for which they have so liberally subscribed, will soon come, and prove of special benefit to them.

Came to this place to-day. (Ten miles S. W. of brother Twombly's.) Have an appointment for this evening. Shall continue here over the Sabbath, baptize several new converts, and administer the Lord's Supper to this devoted people once more. Then as soon as possible hasten to Hancock county to see the brethren, and make preparations for the conference, which you are aware is to commence in St. Albans, on Friday, the 14th of April.

Thus you see, brother H., that since you left me in Springfield, some three months since, I have found enough to do. And what is still better, the Lord has been with me of a truth. Praised be his exalted name.

Tender love and affection to the brethren and sisters of the household in this, and in foreign lands. Be assured there is sufficient now passing before us to prompt the "faithful servant" to "look up and lift up his head." Yours, my dear brother, in the blessed hope,

SAMUEL CHAPMAN.

McKee's Creek (Ill.), March 15th, 1854.

TE DEUM LAUDAMUS.

RECITATIVE.

WHAT mind can e'er conceive the love,
Or tongue express the matchless grace,
That brought the Saviour from his throne,
To save a helpless rebel race.

AIR.

Angels that dwell in dazzling light,
Sweep o'er the chords of living fire;
Let thund'ring Alleluia burst
From all the bright celestial choir.

CHORUS.

To the immortal King of heaven,
Be glory and dominion given.

Glisten ye stars, shine brighter still;
Moon clearer show thy mild sweet light;
And thou, O sun, pour forth new floods
Of splendor from thy lofty height.

To the immortal King of heaven,
Be glory and dominion given.

Sparkle ye flowers in pearly dew.
O! clap your hands ye fruitful trees;
Sing, sing ye birds, O swell your notes,
With sweetest music load the breeze.

To the immortal King of heaven,
Be glory and dominion given.

Mountains and vales his praise resound;
Ye winds his name o'er earth convey;
Ocean lift up thy crested waves,
Aed dash with joy thy foamy spray.

To the immortal King of heaven,
Be glory and dominion given.

Ye cattle on a thousand hills;
And ye that in the waters throng;
With all possess'd of life below,
Join in the universal song.

To the immortal King of heaven,
Be glory and dominion given.

And thou, my soul, extol the Lamb,
The great mysterious Three adore;
Come, angels, men, creation all,
Resound his praise for evermore.

To the immortal King of heaven,
Be glory and dominion given.

Liverpool. JOSEPH CURRY.

LETTER FROM THOMAS SMITH.

BRO. HIMES:—I have recently been on a preaching tour on the Sandy River country and the Kennebec, in some of the towns of which I find quite an interest. In the town of Phillips, brother I. F. Harden and his companion remain at their posts, doing what they can. A few manifested some interest, but generally the subject of the nearness of the advent was of no consequence to them. Other subjects interest them much more. In the town of Farmington our dear long tried friend J. Fairbanks, is still with stability looking for the blessed hope of the soon coming Saviour. Here in our part of the town considerable interest was manifested by a few who attended meeting for the few days we preached the word to them. I hope and trust that our labors were not in vain.

In the city of Hallowell there is a good degree of interest, as the effects of the judicious labors of brethren N. Smith and I. C. Wellcome, and a few others who for long years have been doing what they could to keep the subject before the minds of the people. A number have been reclaimed from a backslidden state, and some for the first time have been led to take a stand for the Lord and his truth. The last Sabbath and evening I attended meetings in that place and the interest was manifest from the good congregation which attended, and the candid attention given to the word preached. From present appearances, I think a number may yet be brought to a knowledge of the Lord and his truth of the present time. The brethren here do not go on the '54 time, or more properly that the Saviour will come between this and the 10th of June next. Although they admit it may be so, yet they see that there is a deficiency in the argument by which is undertaken to be proved that the 1260, 1290, and 1335, all commenced in May or June of 519 A. D. For if the 1290 years of Daniel 12th chapter 11th verse ended on May 17th, 1809, when Napoleon Bonaparte issued his decree by which he connected the state of the Pope to the French Empire, and this went into operation on the 10th of June of the same year, then of course, these years must have commenced in the year 519 A. D. And if the 1335 years of Dan. 12:12, commenced at the same time they will terminate next May or June at the farthest, and the vision will speak and not lie, and all will know it to their joy or sorrow. What may be accomplished between this and the next June no living man can tell, but from appearances, more seems necessary to be done than can be (humanly judging) between this and the time above named.

If I have a right understanding of Rev. 18th, Rome "shall be utterly burned with fire," "and the kings of the earth, who have committed fornication, and lived deliciously with her." "And every ship-master, and all the company of ships, and sailors, and as many as trade by sea," are to stand afar off, and cry when they see the smoke of her burning, saying, "What city is like unto this great city, for in one hour is she made desolate." It is true, that God may cause a great work to be done in a very short time; and if this is the time for the great work to be done, nothing earthly can prevent, but a very few months will test the argument. I think it clear, however, that we are on the last sands of time, and what is to be done, must be done quickly. That we may so "take heed to ourselves, and watch and pray always"—and be found in readiness for that day, is the prayer day and night, of your brother, in hope of eternal life.

THOMAS SMITH.

Eddington (Me.), March 23d, 1854.

LETTER FROM I. C. WELLCOME.

BRO. HIMES:—Since my last letter I have been doing what I could in the vineyard of the Lord. At Phillips, in company with brother T. Smith, we found the public mind in a cold, stupid condition, having but little interest in religion of any kind, with few exceptions. There were some who

listened attentively to the truth, may God bless the word spoken, to their good. We found brother I. F. Harden and companion much interested in the cause of our soon coming Lord, and desirous to do what they could for the benefit of others. After we closed our meeting there, we went to West Farmington and held a meeting for a few evenings, to the edification and comfort of some in that place who love the truth. I trust some good was done there, notwithstanding their minister (Methodist) had sent a request to them not to attend, yet they did attend, and listened to the word of God. I trust it was not in vain. We found brother J. Fairbanks and companion still striving for the kingdom to come, and much interested in the truth, ready to assist the cause, and entertain the poor pilgrim on the way.

On returning to Hallowell (March 4th,) I found the cause still prospering there, some new cases of conversion since I last wrote. Blessed be God for his goodness to us. I next went to Poland Corner, where I found a meeting in progress in a new place, for our message, entirely so; the meeting had been held five days, and the whole village seemed to be aroused, and their attention to the glorious theme of the soon coming of Jesus, and many felt that it was time to seek for mercy, and become children of God. Brother S. S. Howard was laboring with them in word and in doctrine. Several had been converted and reclaimed, and others earnestly seeking the Lord. It was truly an interesting time. By invitation, I preached to them once; it was a solemn meeting indeed.

On the next day I went to Waterford to fill an appointment there. I spent eight days with the "little flock" there, preached to them fifteen times, found the interest had greatly decreased since I was there before (from some cause or other,) in the public mind. But the interest was increasing with the brethren. I also had a very candid hearing on the part of some persons who seem to feel the force of the great and important truths that distinguish us from others. I think there are some who will profit by the word spoken. May the Lord bless it to their everlasting good. Some sinners were deeply convicted of their duty to God, and some backslidden ones trembled about their condition. I hope they may prepare to meet their God soon. The brethren were strengthened and somewhat encouraged to renew their efforts for the good of others. Could they unite their strength God would build them up and add to their numbers such as should be saved.

I next went to Durham, where a few brethren have recently become interested in the faith of our Lord's soon coming. I spent last Sunday and Monday with them in preaching the word. There are men and means in that place, which if sanctified to God, might tell much for the truth and the salvation of men. May the Lord direct them.

Your brother, in hope of eternal life soon.
I. C. WELLCOME.

Hallowell, March 31st, 1854.

Letter from Abijah Hurd.

BRO. HIMES:—I improve this opportunity to express to you my gratitude for the benefit I weekly receive from your valuable paper, the *Herald*. I have become satisfied that no religious paper that has been published in our land, has thrown that light on God's prophetic word like this paper; and no paper so directly calculated to benefit the church; and yet how many there are that feel no interest in its perusal. O, what a fearful responsibility rests on professors of religion, in rejecting the light God is giving to them in these "last days." It rejoices my heart to hear from our brethren and sisters scattered abroad. I am glad to hear that in many parts of our world, the Lord is doing a good work, and is waking up his people to their great duties. There is in this region a good state of religious feeling in the several churches, and God has done a good work in some parts. We have all confidence still in the position we have taken in regard to the consummation of our hopes; the "signs of the times" fully demonstrate this. I believe the position the *Herald* is taking on the time, is right; "near, even at the doors;" although I have always been a lover of definite time, yet I should be satisfied to let God fix that matter. I feel, brethren, that our warfare is about accomplished, and if faithful, Christ will soon bring us to our reward. Yours, waiting for redemption,
Middlebury, March 18th, 1854. ABIJAH HURD.

Letter from O. Rockwell.

BRO. HIMES:—I believe the time has come when God's servants are called to "go out into the highways and hedges, and compel men to come in," that our Master's house may be filled. I feel that I have but one talent, yet, God has called me to the solemn and responsible work of sounding the

alarm and warning my fellow men to prepare for the judgment.

It is but a short time since I commenced in much fear and trembling. My mind was led to a district in Fairfield, where there were some that had never heard on the subject of the Advent. When I commenced there were but three or four, that took part in the meeting; but God has been with us, and revived his work; eight have been converted, and others revived, so that now we have in that place eighteen or twenty that take part in meetings beside what attended from other places. All glory to God. We feel we have great reason to praise his name. We have had help from brn. James, and Merrill, that God has blessed. I expect to bury some with Christ by baptism soon, and organize a church that may walk in the ordinances of God's House, till Christ shall come.

I should be glad if I were capable of writing for your valuable paper but as I am not, I must be satisfied to do what I can in recommending it, and getting as many subscribers as I can. I now send you the name of one new subscriber. Yours in hope of speedy deliverance. O. ROCKWELL.

Note.—We wish our brother much success in his labors. He has taken a position in which he cannot fail to be useful, in gathering souls to Christ, and building up the cause. Would that all would take the same scriptural and healthful position.
J. V. H.

Letter from James Wolstenholme.

[A portion of this letter being accidentally omitted last week, we reinsert it by request.]

BRO. HIMES:—I steal a moment in the midst of my bustle and toil, to request you to stop sending the *Herald* to the address of my dear aged mother, Sheffield, England. She requests me to do so, alleging her reason to be that she cannot see to read it. And I regret to be obliged to believe there is not any one around her, who feels interest enough in the wonderful grace of God so manifestly set forth in its pages, and so clearly illustrated and brilliantly illuminated in all its rich effulgence in our Adventist apostolic doctrine, that it would seem that they who had eyes might see and be attracted by its beauties, enough, at least, to read it to a poor, forlorn old widow in her infirmities, who has "ears to hear," so that her old heart might be revived and comforted with hope through a revival of her memory. But so it is; even those who pretend to love the Lord, and cannot be attracted by the preciousness of His ever blessed self, as it is set forth in this our blessed satellite of the glorious Bible, (the *Herald*), are not much. Well—the blessed hope of his people, that sustains them in all their afflictions, and delivereth them out of all their troubles, can and will sustain my aged mother, I doubt not, through her increasing privations, until the blind even shall see and the lame leap as a hart for joy and gladness, that they are at length personally associated with, and in the moral and physical likeness of him they loved so ardently before they saw him.

However, I do not stop this to decrease the circulation of our invaluable friend and companion. No! but I want you to send this copy and another additional one, to some dear old widowed saint, of any color, clime, or condition, (so that they need it gratis,) who love the Lord and have ears to hear and eyes to see the rich jewels which are weekly displayed, or hear the heart cheering reports of his preciousness, which we have in its pages. And by the Lord's help they shall be supplied with it at my expense, until he comes to take them to his rest.

These times in every aspect—the perilous work of truth-breaking, treachery, incontinence, both on this and the other side the Atlantic—are too clearly ominous of the great desideratum of every Christian heart—the personal appearing of the blessed Lord to execute judgment for the meek of the earth—for those who are bowed down, especially the widows in their affliction, to be denied any help we can afford them, especially such as the *Herald* affords. Therefore "Slack not thy hand."

Believe me, dear brother, as one in hope,
JAMES WOLSTENHOLME.
Providence (R I), March 14th, 1854.

JOHN FLETCHER.

VICAR OF MADELY ENG.

THE memoir of this graphic Christian, and gifted minister of the Gospel—is very interesting and exceedingly profitable. And it is no disparagement of it to say that it is the biography of an Adventist, as the following extracts will show.

Page 159. "Let us love one another, serve our generation, and hopefully wait for the glorious revelation of the Son of God." In a letter "to the amiable and venerable Vincent Perronet, vicar of Shoreham," he says:—"O, sir, if in this disordered, imperfect state of the Church, I meet with so much kindness, what shall I not meet with when the millennium you pray for shall begin! O that the thought, the glorious hope, may animate me to perfect holiness in the fear of God; that I may be accounted worthy to escape the terrible judgment which will make way for that happy state of things, and that I may have a part in the first resurrection, if I am numbered among the dead before that happy period begin!

"O! for a firm and lasting faith,
To credit all the Almighty saith!
To embrace the promise of his son,
And call that glorious rest our own!"

"We are saved by hope at this time. But hope that is seen is not hope. Let us abound, then, in hope, through the power of the Holy Ghost; so shall we antedate the millennium, take the kingdom, and enjoy, beforehand, the rest which remains for the people of God."—p. 205.

In writing to a natural brother, he says:—"I am anxious, my dear brother, that you should come with me, to have your name written in the book of life, and be made free of that holy city which shall one day descend from God out of heaven."—p. 231.

Again we find him declaring to Mr. Perronet, "Our Redeemer liveth, and when sickness and death shall have brought down our flesh to the earth, we shall by his resurrection's power, rise and live forever with him in heavenly places. For the new earth will be a heaven, or a glorious province of the kingdom of heaven. With it we shall be restored to paradisiacal beauty, and filled with righteousness. Well: the meek shall inherit it, and that inheritance shall be fairer than yours at Chateau d'Oex, and surer too."—p. 245.

In that well known letter of his, on the prophecies, supposed to have been addressed to Mr. Wesley, and published in the *Herald* in 1850, he boldly advocated the personal and pre-millennial advent of Christ, and declared that it "certainly" would take place before the third generation was swept away. That letter was dated A. D. 1775.

ADDISON MERRILL.

Pilgrim's Home.

O LET me stand by Life's fair river,
Far, far away;
For that my heart is yearning ever,
There's where the holy stay.
For all this world is dark and dreary
Everywhere I roam,
Here the Christian sad and weary,
Sighs for the pilgrim's home.

O let me walk in Eden's bowers,
Changeless and pure,
Blossoming with un fading flowers.
There's where the bliss is sure.
For all this world is transitory
Everywhere I roam,
Far away from the world of glory,
Far from the pilgrim's home.

O let me rest where troubles never
Come to annoy;
Where my Saviour reigns for ever,
There's where there's fulness of joy.
For often here in pain and sorrow,
Sadly I roam,
Hoping for a bright to-morrow,
Safe in the pilgrim's home.

HELEN.

Letter from M. M. Maxwell.

BRO. HIMES:—My heart was made glad when reading a few weeks since in the *Herald* a letter from one of the first that lectured in Poland on the second advent. And likewise the communications of others who have faithfully labored here. I wish to say, I still love the Lord. And in view of his loving kindness, feel to say in the language of the Psalmist, "Blessed be the Lord, because he has heard the voice of my supplications."

"I love the Lord; his gentle call,
My young heart early won;
And he became my all in all—
My fortress, shield, and sun.

I love the Lord; 'midst deepest woe,
I called upon his name;
And like a sunbeam's radiant glow
His Spirit's comfort came.

I love the Lord; when he shall reign,
King over earth and sea;
With him amid his ransomed train,
I shall forever be."

O bless the Lord. O glorious hope, my heart rejoices in the thought, to be forever with the Lord.
Yours truly,
M. M. MAXWELL.
Poland, March 20th, 1854.

Obituary.



"I am the resurrection and the life: he that believeth in me though he were dead, yet shall he live: and whosoever liveth, and believeth in me, shall never die."—JOHN 11: 25, 26.

WE have to record the loss of a beloved sister and friend, in the death of Miss SUSAN W. DYER, who died on the 21st of March, 1854, in the 56th year of her age. Her sickness though short, was extremely painful, but she endured all her sufferings with patience and resignation, saying, the will of the Lord be done. The subject of this notice became at the age of 16, a disciple of the Lord Jesus, and publicly professed her faith in the Redeemer. She ever maintained a consistent, devoted, Christian character; was for many years a member of the first Baptist Church in Boston. In the year 1843 her feelings became deeply interested in the doctrine of the second advent of Christ being at hand, and connected herself with Mr. Himes' church;—from that period to her death, she continued to look in joyful anticipation of that hour when all the true disciples of Christ would meet

on this regenerated earth, to be forever with the Lord. Our dear sister felt no fear of death. Her last hours were sweetly tranquil. She breathed out her soul to him who gave it, without a struggle or a groan. Well it may be said of her,

"She died in Jesus and was blest,
How sweet her slumbers are."

TO AGENTS AND CORRESPONDENTS.

1. In writing to this office, let everything of a business nature be put on a part of the sheet by itself, or on a separate sheet, so as not to be mixed up with other matters.
2. Orders for publications should be headed "Order," and the names and number of each work wanted should be specified on a line devoted to it. This will avoid confusion and mistakes.
3. Communications for the *Herald* should be written with care, in a legible hand, carefully punctuated, and headed, "For the *Herald*." The writing should not be crowded, nor the lines too near together. When they are thus, they often cannot be read. Before being sent, they should be carefully re-read, and all superfluous words, tautologous remarks, and disconnected and illogical sentences omitted.
4. Everything of a private nature should be headed "Private."
5. In sending names of new subscribers, or money for subscriptions, let the name and Post-office address (i.e., the town, county, and state) be distinctly given.
6. Between the name and the address, a comma (,) should always be inserted, that it may be seen what pertains to the name, and what to the address.
7. Where more than one subscriber is referred to, let the business of each one constitute a paragraph by itself.
8. Let everything be stated explicitly, and in as few words as will give a clear expression of the writer's meaning.
9. By complying with these directions, we shall be saved much perplexity, and not be obliged to read a mass of irrelevant matter to learn the wishes of our correspondents.



AYER'S PILLS.

For all the Purposes of a Family Physic.

THERE has long existed a public demand for an effective purgative pill which could be relied on as sure and perfectly safe in its operation. This has been prepared to meet that demand, and an extensive trial of its virtues has conclusively shown with what success it accomplishes the purpose designed. It is easy to make a physical pill, but not easy to make the best of all pills—one which should have none of the objections, but all the advantages, of every other. This has been attempted here, and with what success we would respectfully submit to the public decision. It has been unfortunate for the patient hitherto, that almost every purgative medicine is acrimonious and irritating to the bowels. This is not. Many of them produce so much griping pain and revulsion in the system as to more than counterbalance the good to be derived from them. These pills produce no irritation or pain, unless it arise from a previously-existing obstruction or derangement in the bowels. Being purely vegetable, no harm can arise from their use in any quantity; but it is better that any medicine should be taken judiciously. Minute directions for their use in the several diseases to which they are applicable are given on the box. Among the complaints which have been speedily cured by them, we may mention Liver Complaint, in its various forms of Jaundice, Indigestion, Languor and Loss of Appetite, Listlessness, Irritability, Bilious Headache, Bilious Fever, Fever and Ague, Pain in the Side and Loins; for, in truth, all these are but the consequence of diseased action in the liver. As an aperient, they afford prompt and sure relief in Costiveness, Piles, Colic, Dysentery, Humors, Scrofula and Scoury, Colds with soreness of the body, Ulcers and impurity of the blood; in short, any and every case where a purgative is required.

They have also produced some singularly successful cures in Rheumatism, Gout, Dropsy, Gravel, Erysipelas, Palpitation of the Heart, Pains in the Back, Stomach, and Side. They should be freely taken in the spring of the year, to purify the blood and prepare the system for the change of seasons. An occasional dose stimulates the stomach and bowels into healthy action, and restores the appetite and vigor. They purify the blood, and, by their stimulant action on the circulatory system, renovate the strength of the body, and restore the wasted or diseased energies of the whole organism. Hence an occasional dose is advantageous, even though no serious derangement exists; but unnecessary dosing should never be carried too far, as every purgative medicine reduces the strength, when taken to excess. The thousand cases in which a physic is required cannot be enumerated here, but they suggest themselves to the reason of everybody; and it is confidently believed this pill will answer a better purpose than anything which has hitherto been available to mankind. When their virtues are once known, the public will no longer doubt what remedy to employ when in need of a cathartic medicine.

Prepared by JAMES C. AYER, Practical and Analytical Chemist, Lowell, Mass. Price, 25 cents per box; five boxes for \$1.

Ayer's Cherry Pectoral.

For the rapid cure of Coughs, Colds, Hoarseness, Bronchitis, Whooping-cough, Croup, Asthma, and Consumption.

This remedy has won for itself such notoriety from its cures of every variety of pulmonary disease, that it is entirely unnecessary to recount the evidences of its virtues in any community where it has been employed. So wide is the field of its usefulness, and so numerous the cases of its cures, that almost every section of the country abounds in persons publicly known, who have been restored from alarming and even desperate diseases of the lungs by its use. When once tried, its superiority over every other medicine of its kind is too apparent to escape observation, and where its virtues are known, the public no longer hesitate what antidote to employ for the distressing and dangerous affections of the pulmonary organs which are incident to our climate. And not only in formidable attacks upon the lungs, but for the milder varieties of Coughs, Croup, Hoarseness, &c.; and for Children it is the pleasantest and safest medicine that can be obtained.

As it has long been in constant use throughout this section, we need not do more than assure the people its quality is kept up to the best that it ever has been, and that the genuine article is sold by J. BARNET, Boston, and by all Druggists everywhere. [d. 10-6m.]

Valuable Religious Reading.

WE have completed our arrangements for republishing from the latest London editions, the very valuable writings of the learned and eloquent minister of the Scotch National Church, at Crown Court, London, Rev. JOHN CUMMING, D. D. The first volume is now ready, and is entitled,

"BENEDICTION, OR, THE BLESSED LIFE."

A truly excellent contribution to our Religious Literature, as are all the writings of this distinguished man. This volume will be followed by others at intervals of about four weeks. Each volume is complete in itself, and will be sold independently of others. The succeeding volumes will be published about as follows:

- "Scripture Readings on Genesis." (March 1st.)
- "Voices of the Night." (April 1st.)
- "Scripture Readings on Exodus." (May 1st.)
- "Voices of the Day." (May.)

"The Apocalyptic Sketches," and "Scripture Readings on the New Testament," with the continuation of the Old Testament Readings, will follow immediately, together with other valuable works by the same author.

Dr. J. Ross DIX, the highly popular author of "Pen and Ink Sketches," thus describes this celebrated preacher and writer:

"At the present time Dr. Cumming is the great pulpit lion of London, as Edward Irving was some twenty years since. But very different is the doctor to that strange, wonderfully eloquent, but erratic man. There could not by possibility be a greater contrast. The one all fire, enthusiasm, and semi-madness; the other, a man of chastened energy and convincing calmness. The one, like a meteor flashing across a troubled sky, and then vanishing suddenly into the darkness; the other, like a silver star, shining serenely, and illuminating our pathway with its steady ray."

Published by JOHN P. JEWETT & CO., Boston. JEWETT, PROCTOR & WORTHINGTON, Cleveland, Ohio.
For sale by all booksellers. [f. 4-1-f.]

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ADVENT HERALD.

BOSTON, APRIL 8, 1854.

IMPORTANT PUBLICATIONS.

Memoir of William Miller—Containing many expositions of Scripture and illustrations of prophecy, relating to the personal coming of Christ and the millennium at hand. Price, in cloth, \$1; gilt, \$1.50. Postage, 19 cents.

Commentary on the Apocalypse. By Sylvester Bliss. This is a valuable work to all seeking a knowledge of the correct principles of interpretation, and calculated to expose many of the unsound views that are afloat at this time concerning the Apocalypse. Price, in cloth, 60 cents. Postage, 12 cents.

The Inheritance of the Saints, or, the World to Come. By H. F. Hill. This is a doctrinal and practical work, embracing twenty dissertations on the millennium, the true inheritance, the earth renewed, &c. The subjects are ably discussed, and the book has found its way pretty extensively among church members of all denominations, turning many to the true faith and hope of the Lord's kingdom. Price, in cloth, \$1; gilt, \$1.37. Postage, 16 cents.

Fassett's Discourses on the Jews and the Millennium. This work meets and refutes the Judaizing notions advanced against the doctrine of the Lord's near coming, and overthrows the theory of a mixed race of mortals and immortals during the millennium, with sickness, sorrow, and death still existing on earth. Price, 33 cents. Postage, 5 cents.

Benedictions, or the Blessed Life. By John Cumming, D. D., F. R. S. E., minister of the Scottish church, Crown Court, London. In this work are set forth the constituents of the blessed life, in harmony with the blessed hope. We are also shown, that the grace of God upon the heart will alone send forth a holy and happy influence, transforming and renewing, causing life's parched places to freshen, and its deserts to blossom like the rose. Every Adventist should procure this work. Price, 75 cts. Postage, 18 cts.

Also *Dr. Cummings on the Apocalypse*—(First Series.) Price, 75 cts. Postage, 21 cts.

Voices of the Night, by the same. Price, 75 cts. Postage, 13 cts.

Voices of the Day, by the same. Price, 75 cts. Postage, 15 cts.

Advent Tracts (in two vols.)—Containing twenty-one dissertations on nearly all the important subjects relating to the personal coming of Christ and the duties connected therewith. Price, 58 cents. Postage, 8 cts.

Morning of Joy. By H. Bonar. A work of practical and experimental teaching, in harmony with the Lord's speedy coming. It is a work of rare merit, and suited to the present time.—Price, 40 cents. Postage, 8 cents.

Night of Weeping; and, Story of Grace—By H. Bonar—These two works are of the same character and worth as the above. Price of each, 30 cents. Postage, 7 cts.

The Advent Harp—Containing about five hundred hymns on the Advent of our Saviour and kindred subjects, together with over two hundred pieces of choice music. This work has been warmly commended wherever used, and is regarded as the only Advent hymn book published. Price, 60 cents. Postage, 9 cents.

Hymns of the Harp (without the music)—New editions of both just out. Price, 37 1-2 cts. Postage, 6 cents.

TRACTS.

The World to Come—the Present Earth to be Destroyed by Fire at the End of the Gospel Age. This tract contains a clear and strong argument. \$2 per hundred; 3 cents single.

Glorification. By Rev. Maurant Brock, M. A., of England. A sound and convincing illustration of the question. \$2.50 per hundred; 4 cts. single.

The Lord's Coming a Great Practical Doctrine. By the same author. This tract will commend the Advent doctrine to any candid reader. \$2.50 per hundred; 4 cents single.

The Second Advent Introductory to the World's Jubilee. A Letter to the Rev. Dr. Raffles, of England, containing a complete refutation of the popular notion concerning the millennium. \$2 per hundred; 4 cents single.

The Duty of Prayer and Watchfulness in prospect of the Lord's Coming. A very important work for Christians at this time. \$2.50 per hundred; 4 cents single.

First Principles of the Second Advent Faith. This tract is illustrated by copious scripture references. \$2.50 per hundred; 4 cents single.

The Bible a Sufficient Creed. By Rev. Chas. Beecher. This tract clearly exhibits the proper use of creeds. Price, \$2.50 per hundred; 4 cts. single.

Promises Concerning the Second Advent.—This little work contains daily food for the soul. Price, 50 cents per dozen; 6 cents single.

Phenomena of the Rapping Spirits.—This tract will be sent by mail, postage paid, at \$3 per hundred, 30 copies for \$1, or 4 cents single.

Eternal Home. By J. Litch. Price, \$3 per hundred; 5 cents single.

Tracts for the Times—Nos. 1, 2, 3—"Hope of the Church"—"Kingdom of God," and, "The Glory of God filling the Earth." Price, \$1.50 per hundred.

Tracts for the Times—No. 4—"The return of the Jews." Price, \$2 per hundred, 3 cts. single.

Dialogue on the Nature of Man, his state in Death, and final Doom of the Wicked. Price, \$3 per hundred, 5 cts. single.

The Pauline Chart.—By J. W. Bonham. This is a very useful aid to the study of the book of Acts—giving as it does a synopsis of Paul's travels, the places he visited, and the principal events that transpired in his journeys. Price \$1.

GENERAL CONFERENCE OF ADVENTISTS.

The 15th General Conference of Adventists will be held in Providence, R. I., commencing Tuesday evening, May 16th, and continue over the 19th. This will no doubt be one of the largest meetings the Adventists have held for many years. Let prayer go up to the great Head of the church that it may also be the best. An address on the subject from the committee may be expected soon.

H. PLUMMER.
J. PEARSON, JR.
A. SHERWIN.
L. OSLER.
J. V. HIMES.

ADDRESS OF THE COMMITTEE.

BELOVED BRETHREN:—The notice for the 15th General Conference has appeared, and doubtless claimed your attention: but who among us supposed when convened at our first general meeting, that we should have remained as "prisoners of hope," until an announcement like the above should apprise us of the lapse of years! The perfect solution of this mysterious problem is alone left for Him with whom "one day is as a thousand years and a thousand years as one day."

Jehovah had his purpose in keeping Israel in the wilderness forty years, though the carrying out of that design was a sad disappointment to that people; they supposing that their exode from Egypt would only be the prelude of their introduction to the promised inheritance; but after the Lord had taken them through a thorough course of disciplinary providence, he made known to them through Moses, the reasons for his thus dealing with them: "And thou shalt remember all the way which the Lord thy God led thee these forty years in the wilderness, to humble thee, and to prove thee, to know what was in thine heart, whether thou wouldst keep his commandments or no. And he humbled thee, and suffered thee to hunger, and fed thee with manna which thou knewest not, neither did thy fathers know; that he might make thee know that man doth not live by bread only, but by every word that proceedeth out of the mouth of the Lord, doth man live."

It appears to us brethren, unless we have greatly mistaken our position, that the connected circumstances of Israel's case, present some strikingly analogous features to our past history, and present condition; and that lessons of wisdom may be learned from a due appreciation of the facts in both cases. Brought then, as we are, to the present time, and surrounded as we realize ourselves to be by the increasingly interesting developments of the times; we cannot fail to be interested in an appointment for the assembling together of those who with equal concern and interest are watching the unfolding purposes of Him who hath declared the end from the beginning.

There has been a period in our brief history as a people, when connected with an anticipation of an annual gathering there was a mixture of hope and fear, with a predominance of the latter. But to the praise of Him who overruleth all things for the good of his people, that time is past, and now we have all to hope and nothing to fear. We therefore have no misgivings in saying that our anticipations are high for one of the best conferences we have ever enjoyed:

1. Because we doubt not that you, brethren, will daily invoke the Divine blessing to accompany it, and the Saviour declares that if two of you shall agree on earth as touching anything that you shall ask, it shall be done for you of my Father which is in heaven.

2. We shall expect that every friend of the Advent cause for whom it will be practicable, will attend without fail, allowing no unlawful excuse to keep them away. Your time and money cannot be better employed than by using both to come to this meeting.

3. It is hoped that every Advent Society having a minister, will defray his expenses to and from the conference; and that no poor minister will be compelled to remain at home for the want of funds. This will be a good investment, for which an ample recompense will be given you in due time. Thus we shall have the tried and faithful servants of God present.

4. Our present position will be fully presented during the conference. This we consider is in justice due to you, to the world, and ourselves. We do not think that the present condition of things is sufficiently enigmatical to justify a very great diversity of sentiment but a correct understanding of which is calculated to unite our hearts more fully in our one faith and work.

5. The accumulating evidences of our approaching redemption fully show that we have not believed nor labored in vain; but that the position taken by us years ago, is fully justified by the events of the present; and this consideration will be an important incentive to bring us together, and when together, united in mutual consultation on the further prosecution of the great work in which we have jointly labored and suffered as heirs of the grace of life.

The church in Providence has kindly invited the Conference there, where ample accommodations will be found for, and a hearty welcome given to all the friends who may attend.

It is hoped, that all our ministering brethren who cannot possibly attend, will address a letter to the Conference.

H. PLUMMER.
L. OSLER.
J. PEARSON JR.
A. SHERWIN.
J. V. HIMES.

FOREIGN NEWS.



The London Daily News says:

"Sir Charles Napier's fleet is bound first for Wingo Sound, on the coast of Sweden, where the ships will anchor for a time. In that position the fleet would guard the outlet of the Kattegat, and enjoy the advantages of being near a great town like Gottenburg, with its population of nearly 30,000 souls. The next step would be to pass the Sound or the Great Belt and enter the Baltic."

The Emperor of Russia, in his defence in the official journal of St. Petersburg, against the attacks in the British Parliament, charges the English government with complicity in all the measures which they now condemn and threaten war against! This charge against the British ministry, of duplicity, has created a great excitement in England. In Parliament the matter was brought up by the Earl of Derby. The ministry, of course, throw back the imputation. The London Times defends the government, and in its behalf, speaking apparently with authority, says:

"We have not now to learn, for the first time, that before the Emperor Nicholas engaged in these extraordinary transaction, he had attempted, at various times, and in various forms, to lure almost every court of Europe to share in the plunder of Turkey. As long ago as his own visit to this country, he held the same language, and it may have been repeated in greater detail in the course of last winter. But what answer did he get to these overtures? What answer did he get when he sounded Lord John Russell, of all men in the world, on the subject of an eventual partition of Turkey? We confidently reply, that he was met by an indignant refusal on the part of the British Government."

This development was made a subject of discussion in the House of Lords on the 13th, of which we have the following report:

"The Earl of Derby originated a discussion with reference to a document published in the St. Petersburg Journal, purporting to be a semi-official answer from the Emperor of Russia to a speech of Lord John Russell in the House of Commons. The assertions contained in that document, he contended, were of a nature requiring explanation at the hands of the Government, because unexplained, they appeared to reflect upon their political, if not upon their personal honor. He said the document showed that, through unreserved communications made to Sir Hamilton Seymour, the British Government had no right to express the least surprise at the course pursued by Russia with respect to Turkey; and, referring to some comments made by the Times, he complained of the betrayal of State secrets, which ought to be known only to the Cabinet and the Sovereign.

"The Earl of Aberdeen, in reply, said that if no reference had been made to the subject at all, her Majesty's Government would have felt it their duty to lay the correspondence alluded to in the St. Petersburg paper on the table of the House. It was true, he said, that when the Emperor of Russia was in this country, in 1844, he had some verbal communications with the Duke of Wellington, and he believed with Sir Robert Peel, on the

subject of Turkey. These communications had been put into the form of a memorandum by Count Nesselrode. He had not seen this document for the last ten years, and was not prepared to say whether it would be produced. As to the comments of the Times upon the document in question, the noble earl disclaimed having the remotest conception of their origin. He could not conjecture as to the source from which they were derived, unless it might be from a clerk in the foreign office, appointed by the Earl of Malmesbury, who was no longer in that department."

"MAP OF THE SEAT OF WAR—Turkey the King of the North—Probable connection of the Present War and Soon Coming of Christ, as foreshown in Prophecy."

We have published the above, which appeared in the Herald two weeks since, in a separate sheet, for general circulation. Price, \$1 per hundred.

NOTICE.—Friends ordering tracts by mail, will remember that under the present law each tract, however small, has to pay a postage of one cent.

POST OFFICE ADDRESSES.

DANIEL T. TAYLOR, Stratton, Windham Co., Vt.

Appointments, &c.

APPOINTMENTS OF ELDER J. V. HIMES.—
Haverhill, Mass., Sunday, 9th, all day.
Abington, Tuesday evening, 11th.
No. Attleboro', Wednesday evening, 12th.
Westboro', Thursday evening, 13th.
Hartford, Conn., Friday evening, 14th.
New York City, Sunday, 16th.
Newark, N. J., Tuesday evening, 18th.
Morrisville, N. J., Wednesday evening, 19th.
Philadelphia, Pa., Thursday, and over Sunday, 23d.

N. Billings will preach at Calais, Vt., from April 5th to 9th; at Hardwick, from 13th to 16th.

L. D. THOMPSON will commence a meeting in Auburn, N. H., April 7th, and continue over the Sabbath; at Essex, Mass., Friday, 14th; at South Reading, Sunday, 16th.

LEVI DUDLEY will preach on Denmore Hill, Hartland, Vt., Sunday, April 24; West Randolph, Thursday, 5th; Waterbury, Sunday, 9th; Underhill Union, 10th; Essex, 12th; Burlington, 13th; Colchester, 14th; Georgia, 15th, and 16th; Swanton Falls, 17th; Stanbridge, 19th, 20th, where the brethren may appoint; Caldwell's M. M., 21st; Odelltown Master schoolhouse, 22d, and Ed-dredg schoolhouse, 23d.
All the week day appointments, in the evening.

A CONFERENCE will be held in the Karens neighborhood, to commence April 15th, and continue over the Sabbath. The design of the meeting is to forward the Advent cause in the Province. Let all that can come.—JOHN PRANCE, D. CAMPBELL.

JOHN PRANCE will preach on the evening of April 14th at Karnes.

BUSINESS DEPARTMENT.

BUSINESS NOTES.

W. Bartlett—The Guide was formerly called the Children's Herald. It is the same paper.

A. Bartlett—We will still send.

J. W. Daniels—Received and credited.

D. Bosworth—Sent you books by Fiske & Rice, to the care of O. B. Russell, the 31st.

J. F. Guild—Sent you books by Earle's Express the 1st.

I. H. Shipman—" " " " Cheney & Co the 1st.

J. B. Knight—" " " " Thompson & Co to Norwich, the 3d.

J. Litch—" " " " " the 2d.

W. Wood—" " " " " Cheney & Co the 3d.

L. O. Stowell—Sent you book and tracts by mail.

DELINQUENTS.

H. JACOBS, of Stratford, N. Y., owes \$6. The P. M. sends back his paper.

THE ADVENT HERALD

IS PUBLISHED EVERY SATURDAY

AT NO. 8 CHARDON STREET, BOSTON

(Nearly opposite the Revere House.)

BY JOSHUA V. HIMES.

TERMS.—\$1 per semi annual volume, or \$2 per year, in advance. \$1.13 do., or \$2.25 per year, at its close. \$5 in advance will pay for six copies to one person; and \$10 will pay for thirteen copies. Single copy, 5 cts.

To those who receive of agents, free of postage, it is \$1.25 for twenty-six numbers, or \$2.50 per year.

CANADA SUBSCRIBERS have to pre-pay the postage on their papers, 25 cts. a year, in addition to the above; i. e., \$1 will pay for twenty-three numbers, or \$2.25 a year. The same to all the Provinces.

ENGLISH SUBSCRIBERS have to pre-pay 2 cts. postage on each copy, or \$1.04 in addition to the \$2. per year. 6s. sterling for six months, and 12s. a year, pays for the Herald and the American postage, which our English subscribers will pay to our agent, Richard Robertson, Esq., 89 Grange Road, Bermondsey, near London.

POSTAGE.—The postage on the Herald, if pre-paid quarterly or yearly, at the office where it is received, will be 13 cents a year to any part of Massachusetts, and 26 cents to any other part of the United States. If not pre-paid, it will be half a cent a number in the State, and one cent out of it.

To Antigua, the postage is \$6 a year, or \$2.50 for six months. Will send the Herald therefor \$6 a year, or \$2.50 for six months.

RECEIPTS.

The No. appended to each name is that of the Herald to which the money credited pays. No. 659 was the closing number of 1853; No. 685 is to the end of the volume in June, 1854; and No. 711 is to the close of 1854.

S. Rose, 637; H. C. H. Payne, 690; C. Green, 659; B. Webb, books sent—the paper to S. was sent; D. Tawyer, 685; S. Phillips, 693; D. P. Hutchinson, 698; T. M. Preble, Y. G., &c.; Rev. A. Booker, book sent; L. B. Cole, 704—and Y. G.; H. Buckley, on acct; M. Burrell, 711; C. O. Hooker, 650; C. H. Robinson, 690; Lydia M. Lowell, 685; E. Davis, 700; B. T. Libbey, 690; A. Aldrich, 690; F. Davis, 685—and for 7 G's, \$1.75; L. A. Chaplin, (from Jan. 1st), 685; P. Livingston, 707; L. Scott, 711; D. A. Goodenough, 698; A. Perkins, 685; F. Barnett, 698—each \$1.

A. Eastman, 711; E. Lovett, 652—75 cts. due; F. Wheeler, 704; W. Baker, G., book, and to No. 709; N. Miller, 694; N. W. Morse, 723; M. Burr, 711; and \$1 for tracts, &c.; J. Litch, (by J. P. F.) on acct; A. Scriegens, 674; J. Aiken, 637; Ed. H. Stinson, 694; N. Smith, 711; J. Purington, 711; A. Willard, 673; E. B. Burditt, 724; J. A. Varney, 685; M. Shannon, 705—each \$2.

F. Fox, 664; H. Howland, 716; M. A. Welton, 659—books sent—each \$3.
G. Phelps, (six copies,) 685; P. B. Morgan, on acct—each \$5.
J. C. Merrick, 672, 50 cts. and do. for G.; A. Newton, 725—\$1.44.
E. Sargent, 723—\$2.25; L. B., for G. 31 cts; S. N. Nichols, 716—\$2.50; R. M. Fletcher, 685—50 cts.; H. L. Hastings, by J. K. Jarvis, acct—\$5.26; M. I. Hodgkins, 672—67 cts.; D. Leavitt, on acct—\$2; E. Newton, 650—\$7 cts. due.

ADVENT



HERALD

Luke 9:23-30.

J. V. HIMES, Proprietor.

"WE HAVE NOT FOLLOWED CUNNINGLY DEvised FABLES."

OFFICE, No. 8 Chardon-street

WHOLE NO. 674.

BOSTON, SATURDAY APRIL 15, 1854.

VOLUME XIII. NO. 15

Franchise of the New Jerusalem.

BY THE REV. JOHN CUMMINGS, D. D., ESQ.

(Concluded.)

"And there shall in no wise enter into it [that is, the New Jerusalem], anything that defleth, neither whatsoever worketh abomination, or maketh a lie: but they which are written in the Lamb's book of life." (Rev. 21:27.)

I may notice here, as under the previous division, that the learned, the noble, the rich, the great, are not, as such, necessarily there. No man may say, "I am a rich man, and therefore my name is in the Lamb's book of life;" or, "I wear a crown now, and therefore I shall wear a crown of glory." I have told you these are mere circumstantial distinctions and perishable as the clouds that sweep athwart the skies; while moral distinctions will be alone abiding, like the bright stars which remain overhead beyond. It is not, then, the noble, the great, or the wise, as such, who are called. Nor, secondly, is it all who are baptized; because the baptized may not conclude, from the simple fact of their baptism, that their names are written in the Lamb's book of life. You may have been baptized by man, and yet be unbaptized by God; you may have the baptism which consists in being sprinkled, or, if you like, dipped, in water,—and yet be altogether destitute of that inner baptism which alone qualifies for the kingdom of God. Your baptismal name may be in the registers of the Church below, and not in those of the Church above. It is possible to be a Jew outwardly, and not a Jew inwardly. It is possible to have the sign, and not the substance, of life. It is a miserable delusion to trust in the cleansing efficacy of the outward water, instead of making sure of the inward power of the Holy Spirit.—In the next place, all communicants are not in the Lamb's book of life; all communicants may not conclude that their names are written in the Lamb's book of life. You may be recorded on the communion-roll; your names may be mentioned by the minister as communicants: you may have satisfied man, but you may not have satisfied the Master; you may have been admitted to the Church below, and yet be excluded from the Church above. You may not conclude, that because you have been baptized, or are a communicant, or a seat-holder, or because you are a regular worshipper at the sanctuary, that you are all safe now, and that all will be happy with you throughout the ages of eternity. Those who are written in the book are not all those who even take an interest in religion. Many who helped to build the ark perished in the waters which bore it to Ararat. You can attend religious meetings, hold forth from their platforms, applaud the sentiments of the speakers; you may read religious newspapers, contribute to the erection of churches and schools, and support the dissemination of the gospel and the circulation of the Bible—and this ye ought to do, and if God's people this ye will do—and yet do it all from corrupt motives, and for wrong ends; and therefore you will not on this account have your names written in the Lamb's book of life. Who are they, then, whose names are inscribed upon it?

First, *God knows*: all things to him are naked and open: "the Lord knoweth them that are his." You may be condemned by man, or canonized by priest—you may be praised by ministers, or proscribed by synods—it matters not. God looks not at the anathema of the priest, or the excommunication of the sect, or the exclusion of the minister; but to the heart—the inner man of the individual. And as a man is, there, so God knows him to be.—But, in the second place, *others* may know if we are in the Lamb's book of life. We may misapprehend one another: we sometimes think fewer, sometimes think more, of the members of our congregations, are recorded there than are actually so. We often think the silent, unobtrusive man has no religion, because he makes no loud ostentatious profession; and we as often mistake the mere professor, and judge from his loud and showy professions that he is a sincere

and thorough disciple of the lowly Jesus. But there are tests, as there fruits, of character: we may know if our fellow-men have their names written in the Lamb's book of life, if they let their light so shine before men that others, seeing their good works, may glorify their Father who is in heaven. The world, it is said, took notice of the disciples "that they had been with Jesus." And let me ask you, dear brethren, if, when you go out into the world, any one can infer from what you are, and do, and how you act, that you have been with Jesus? Is there anything about you, or upon you, that would lead the man of the world to say, "This man is a Christian?" And yet it ought to be so: not, however, as if it were your duty to stand forth and preach, or proclaim, I am a Christian, or publicly repeat the Creed or the Ten commandments. But there is a something in the silence and meekness of indomitable Christian principle, which must make itself felt. It may be disliked, but it cannot be denied. You may be stoned and trodden down, as in bygone ages, while we live in the midst of a world that knows us not; and yet that world may see us the while, as lights shining in the midst of it,—protesting against its sins, exemplifying in our lives the Christian character, and pointing mankind to something better, and beyond all that surrounds them in this lower world.

But you may know it *yourselves*. I said that God knows it:—the world,—that is, men in the world, your fellow-Christians,—may know it; but I say in the next place, that you may know it *yourselves*. It is not so difficult a matter to know, if a man be a Christian. If we think it is so, it probably all proceeds from our secret consciousness that we are not Christians ourselves. If we have put our trust and confidence in Christ, our names not only *are*, but are *felt* to be, written in the Lamb's book of life. You know if Christian principle sustains you in trial, or sanctifies you day by day, or enables you to overcome temptation, and to sacrifice the highest gains rather than surrender your trust in Jesus, or forego your obedience to all his will, or your respect for all his commandments. A man may know whether he is a Christian or not. The man whose heart throbs with love for Christ, whose conscience is inlaid with Christ's principles—the man who can say, "I count all things but loss, save living, real religion,"—the man who would part with his fortune rather than his Bible—with his carriage rather than his conscience—with whom principle is supreme, and expediency subordinate,—who cleaves to God and to Christianity when his fortunes seem falling, and his star is either stained with blood or is hidden by darkness—the man who stands staunch for God, who walks with God, who trusts in God, and who hopes to be with God forever—that man is a Christian, and he himself knows it; and this knowledge is the spring of all his sweetest joy and brightest hopes. He can say, "I know in whom I have believed, and he is able" (as he is willing) "to keep that which I have committed to him against that day." How worthless, when looked at in the right light, and from the right point of view, is all that man pursues or prizes in this life! How dim and fading is all the glory and magnificence of the world, in comparison with those moral and spiritual distinctions which constitute men Christians, and Christians heirs of "that city which hath foundations, whose builder and maker is God!"

But, in the next place, the names which are written in the Lamb's book of life are those who have been "chosen in Christ before the foundation of the world," that they should be holy. They are those who are spoken of again as purchased by the precious blood of the Lamb without spot or blemish,—as inheritors of that which has been prepared for them before the foundation of the world. By any examination that we can make of God's sealed book, we cannot tell whether we are chosen or not. I state election simply as a scriptural characteristic. But we may know the following: that the names in the Lamb's book of life are those who have fled to

Christ for the forgiveness of all their sins, and who have sought their title to the New Jerusalem in Christ;—those who say, "Lord Jesus, our hearts and consciences condemn us; but we know that all we owe to God has been paid by thee the spotless Lamb, and all we deserved of woe endured by thee thou precious sacrifice. We know that in our stead, in our room, clothed with our responsibilities, Thou didst bear God's judgments, and exhausted the penalties of God's law, and didst bring in an everlasting righteousness. We rest on this great fact—hope in it,—and the stress of our soul's expectations upon it; and we desire to love thy laws, and to walk in thy ways, and to show forth our gratitude in our life, and our peace in our death." The man who can say this—not with his lips—that is easily done; for many say their prayers who never pray, and many pray who never say their prayers; for it is the throbbing heart that is the true petition at God's throne—he that can pray so, and that because he feels so, may be assured that his name is written in the Lamb's book of life, as if a ray shot from that mysterious page, and, with daguerreotype precision, inscribed his name in light-letters on his brow, or on the surface of the earth.

In the next place, they are recorded therein whose bodies are "the temples of the Holy Ghost." What a solemn expression is this! I feel often anxious to clothe such sublime truths in different language from that in which you are accustomed to hear them; because you have heard the beautiful metaphors of Scriptures so long and so often, that you have ceased to feel their weighty import as you ought; they go in at the one ear, and pass out at the other, leaving no impression behind. A Christian, then, is what? "A temple of the Holy Ghost!" What a statement! Weigh the expression. If it be not true, then it is the most terrible blasphemy. If it be true, how glorious, that my heart, with all its sins and infirmities, with all its alloy and corruptions, is a shrine of Deity—a consecrated fane of the Holy Spirit! And yet, my dear friends, it is truly so; if we are Christians: and he that cannot say it is so, just says that he is not a Christian. But what a beautiful and glorious temple is the true Christian's heart! Yonder cathedral with its tall spire tapering to the skies, its magnificent roof, its clustering columns, its glorious arches, and all its monuments of the resources of human skill, is poor and contemptible and worthless, when contrasted with the magnificence and grandeur of the temple of the Holy Ghost who dwells within you, which God himself has consecrated by his august and mysterious presence. "Know ye not that our bodies are the temples of the Holy Ghost?"

But let me give you another characteristic of those whose names are written in this book. They are they (and is not this very plain?) who keep Christ's commandments. Christ himself said, "Ye are my disciples if ye keep my commandments." "Hereby shall all men know if ye are my disciples, if ye love one another." "If ye love me keep my commandments." I told you on a previous occasion of the beautiful badge worn by the Christian. Common customs seem to call for a badge to distinguish the various orders and classes of men. The priest has his shaven crown, the monk his cowl, the noble his coronet, the queen her crown. But the Christian has his badge too. Christ himself has appointed a badge; and what? If Christ had been a mere earthly teacher—if he had been the mere founder of an academy, like Plato, or Socrates—or of an ecclesiastico-military company, like Ignatius Loyola—then he would have laid it down that we should wear a cross, or crucifix, or crown of thorns, or something of that kind. But he did not do so. He has given us a badge which cannot be taken from us by man or devil, which neither moth nor rust doth corrupt, which thieves cannot break through or steal,—which time will not deface, nor eternity destroy. "By this shall all men know if ye are my disciples,—if ye love one another." Here is the grand badge, then, of your Christianity; herein is the

evidence of your names being written in the Lamb's book of life. Do you love Christians? Can you forgive Churchmen their churchmanship, and Dissenters their dissent?—the Baptist his antipedo-baptism, the Wesleyan his Arminianism, and the Calvinist his Calvinism?—and feel that Christian love is the cement that binds Christian to Christian, and Christians to Christ; moulding men's character after Christ, and bringing the human will into harmony with the divine?

There is another evidence of our names being written in this book. The names of those are there, who cleave to God's word, and adopt it as their only rule of faith. This is a most important test. It may be that those who cling to tradition as having a copartnership with God's revealed truth may be saved; there are grains of gold which the stream of tradition has carried down from Calvary; but they are few and far between, and there is sand and stone and much alloy mixed with them. The pure gold is the word of God. It may be that the man who holds tradition to be co-equal with revelation will be saved, because the human veil may not have wholly darkened the Divine glory, and the man who receives the Apocrypha may not have excluded by it all genuine truth from his mind; but we know that those who cleave to the Bible as their chart on earth, their guide to heaven, their lamp in life, and hope of glory—we know that such persons possess the strongest possible outward evidence that their names are written in the Lamb's book of life.

And, lastly, let us notice that those whose names are written there *look for Christ's second advent*. From the commencement of the New Testament to its close, we are never, never, I think, so much as once warned to embrace salvation by the prospect and the fears of death; but we are constantly (and it is most remarkable) admonished to be prepared for the second coming of our Saviour. "Unto them that look for him will he come a second time without sin unto salvation." I do not mean that *they only* will be saved, as some have rashly and unhappily sometimes taught; but I believe they will have more joy, as they now give evidence of much grace.

We are taught not to look for our personal happiness by itself, but for a personal joy contemporaneous with that catholic happiness which all the redeemed shall share when Christ comes a second time without sin unto salvation. Hear what the apostle says: "For the grace of God that bringeth salvation hath appeared to all men; teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously and godly in this present world, looking for that blessed hope, and the glorious appearing (or Epiphany) of the great God, even our Saviour Jesus." We are to look upon Christ as to come: we are to have the eye of faith riveted upon his cross, and the eye of hope riveted upon his crown: we are to view him in his sorrow, and look for him in his joy—in his affliction, as in his triumph—as the sacrifice offered once for our sins, as well as our victorious king—*as, in a word, our all and in all*. And herein lay the mistake of the Jew: the Jew of old looked for Christ to come as a conqueror, and passed by the prophecies of his advent as a sufferer. He is still looking for Christ as a conqueror: and we tell him, that we too look for Christ as a king; but we look at his crown through his cross: we must take our stand upon Calvary, to gain a view of his throne in the New Jerusalem; we must be members of his spiritual church, and be baptized and sealed with his Spirit, before we can hope to behold him when he shall come in the clouds, in the glory of the Father, with an innumerable company of angels. The apostles, when they beheld their Master borne upon a cloud and ascending to heaven, were addressed: "Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, which is taken from you up into heaven, shall so come in like manner as ye have seen him go into heaven." How can I interpret this? I must do it thus: That as Christ rose upon a cloud, and disap-

peared in the brightness of the shechinah or glory, so Christ shall come "with clouds; and every eye shall see him, and they also which pierced him; and all kindreds of the earth" who rejected him "shall wail because of him;" but unto us who look for him, he shall come a second time, without a sin offering, to everlasting salvation. If the sailor looks with joy to the end of a long and dreary voyage—if the soldier, amid the din and shock of battle, anticipates his tranquil, happy home—if the orphan longs for his father, and the bride for her bridegroom,—then, may not believers, resting on the Redeemer's sacrifice, look forward with joy and hope and glowing expectation to the day when their Redeemer shall come again to receive them, that where he is, there they may be also? So earnestly did the early christian church look for the Redeemer's second advent, that he no sooner had disappeared from the earth and ascended to the Father, than the cry at the commencement of the Apocalypse, "Come, Lord Jesus!" and which is repeated at its conclusion, "Even so, come Lord Jesus!" was the aspiration of every heart.

In one word, those whose names are written in the Lamb's book of life are they who can say, "Thou wast slain for us, and we are redeemed by thy blood;" and (if I may allude to what I have addressed to you at our Friday evening lectures) those whose names are recorded in that book are those who are so beautifully described in St. Paul's Epistle to the Romans: "Who are in Christ; to whom there is no condemnation;" and who may say in truth, whether they are able to say it with assurance or not,—“Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? Nay, in all these things we are more than conquerors through Him that loved us.”

Evening Reflections.

BY A POOR MAN.

"O Lord God of Hosts, God of Israel, Thou that dwellest between the Cherubims, Thou art the God, even Thou, alone, of all the kingdoms of the earth: Thou hast made heaven and earth."—Isa. 37:16.

When from the grey church tower,
At day's most solemn hour,
The sound of evening bells in tremulous motion,
Now sinks, now rises high,
As float the breezes by,
Like changing waves upon the azure ocean,
When the sun flings his latest fires
On distant mountain tops and consecrated spires.

O! then the mind of man
Delights afar to scan
The track of ages that have gone before him;
And visions of the past
Crowd on his memory fast,
And throw a spell of dreamy rapture o'er him;
Then is the moment, then the hour,
To mark religion's course and feel her heavenly power:

To watch with eager eye
The flood of time roll by,
And woo those scenes to stay whose features win us;
Until our lips exclaim,
Breathing his sacred name,
"Tis the divinity that stirs within us!
And Thou, O Lord, who mad'st the sun
And moon and stars and earth—Thy holy will be done."

To see the dewy star
In the purple west afar,
When day is o'er and twilight dubious lingers,
When halcyon stillness reigns
O'er darkening hills and plains
And night the curtain draws with holy fingers;
To feel there is a God indeed,
And with delighted soul His holy word to read.

How blest the happy lot
Of many a humble cot
To see the Sabbath sun through lattice breaking,
And each effulgent ray
That gilds a summer day
With dazzling tints his brilliant sky-path streaking;

To feel there is a God indeed,
And then in evening time His precious Word to read.

All men in summer hours,
When nature decks her bowers,
Their great Creator in His work admiring,
The life of man should trace
In nature's varied face,
From cradled infancy to age expiring;
And feel there is a God indeed,
And then with fervent joy His holy Word should read.

O! listen to the song,
Yon branches green among,
On the hushed air its liquid music pouring;

And think ye not with me
That in that melody
There speaks the placid tone of one adoring?
Certain there is a God indeed,
And in His holy Book with worship we will read.

Ye men whose peaceful life
Remote from popular strife
Is spent with nature in your own vocation,
Who see her sylvan charms
Round villages or farms,
And pay to God and her your admiration;
As are the Father, Holy Spirit and Son,
So are the Bible, God and nature, three in eno.

Then bless the Lord of Heaven
For all that he hath given,
Both rich and poor, wherever ye are dwelling:
Let Christian charity
Your constant watchword be,
And worship nature's God with bosoms swelling:
All earth adores Him—fountain, flower, and bird,
They speak of God to them that love His holy Word.

Russia and Turkey.

THROUGH the *Paris Moniteur* of Thursday we learn the subject of four ukases, dated the 5th instant, declaring various parts of the Russian dominions, apparently all European Russia, in a state of siege; the Emperor names the governors for the various districts, and places the Government of St. Petersburg under the authority of the Grand Duke, heir to the throne, and Commander-in-chief of the Guards and Grenadiers. The exportation of grain from the Danubian provinces is now prohibited. On the 2d instant, the Grand Duke Constantine inspected the fleet at Helsingfors. The Emperor was expected to arrive at Helsingfors in a fortnight. The Gulfs of Bothnia and Finland are still covered with ice. The Swedish papers report that 30,000 Russians are employed in cutting a channel from Cronstadt to Sweborg.

A Russian courier arrived at Vienna on the 16th, bringing despatches to the effect that Russia would positively refuse to evacuate the Principalities. Something of extreme importance was believed to have been settled on the 17th between that Government and Russia, as a member of the Russian Embassy went to Oldenburg by special train. This was after a conference between Count Buol and the Russian Minister. The Czar is known to have said that the proposal of the Western Powers did not require five minutes' consideration.

The whole of the Austrian loan of 50,000,000 florins is stated to have been taken.

The *Egyptian*, which left Constantinople on the 7th, and arrived at Marseilles on Friday, brings the following news:—"A corps of 70,000 men has arrived for the purpose of establishing themselves at Sebastopol. Another corps of 30,000 men has arrived at Odessa. Between Moscow and Odessa, 100,000 men are on their march."

The Russians in the principalities are receiving great reinforcements. There are at present five divisions of infantry in the Principalities, and the 6th is entering, and 18,000 cavalry. Omar Pacha will soon be opposed to a considerable numerical majority on the Danube. The line to be observed is immense, and it is not improbable that he may be obliged to withdraw forces from Widdin and Kalafat, in order to strengthen his position to the right, in the Dobrozia, and at Silistria and Rutchuk. It must not be forgotten that, however brave and able the Ottoman forces are, they are very deficient in officers, especially in the staff, and that their opponents are, in spite of their defeats at Oltenitza and Csitate, superior to them in these respects.

By late letters from Constantinople we learn that General Sir G. Burgoyne, or the English engineers, and Colonel Ardent of the French service, had completed their surveys at Gallipoli, and had returned to Constantinople. They had traced out the ground for an entrenched camp, intended to cover the Dardanelles on the European side, at the spot where the isthmus is the narrowest, and from whence the Sea of Marmora and the Gulf of Saros can be seen. It is thought that with 2,000 Turkish workmen all the necessary works may, if commenced immediately, be completed by June next. Another entrenched camp is to be formed close to the capital, at San Stefano, on the road to Adrianople.

The Constantinople correspondent of the *Daily News* of Monday says, "M. M. Fauvel and Mongery, despatched, as you are aware, by order of the government, have returned from the tour of medical inspection on the Danube. Their testimony confirms all the reports hitherto received respecting the general health and spirits of the army. The comparatively small proportion of sick among the troops is rather a remarkable fact, considering that they have been exposed to the influence of a marshy climate, to the severity and discomfort of the winter season, and to the still worse inflictions resulting from the ignorance and incapacity of the medical staff. At

Schumla, for instance, among 12,000 men, there were only 380, including wounded, on the sick list; at Rutchuk, 85, and so on in a like proportion.

This is ascribed, in some measure, to simple, wholesome food, to temperance and sobriety, but, above all, to the strong constitutions of the troops generally speaking, and their wonderful powers of endurance. Thus, the inspectors observed wounds, and fractures prospering, with certain antediluvian splints and dressings—and some seemingly hopeless cases of intermittent fever which had assumed a typhoid form, yielded during their stay to the remedies employed in simple ague. The inspectors had, moreover, many opportunities of conversing familiarly with the men, who are, it appears of good heart, and confident of success in the ensuing campaign.

They are all, without exception, it appears, rigid predestinarians, which circumstance, it must be admitted, is no small advantage on the field of battle. "No hostile hand can antedate my doom," or the *yakut-sahat*, is the firm conviction and war-cry of every Turkish soldier. Armed with this belief he rushes on fearlessly to and to death, achieving, in many instances, danger against a superior enemy astonishing successes."

On the 8th inst., a four hours' conference was held between the English and French Ambassadors and Reschid Pasha, touching the convention between the Western Powers and Turkey. The chief points are: 1. The Porte engages never to negotiate with Russia without the intervention of the Western Powers. 2. Amelioration of the condition of the christians.

A separate treaty is annexed for the following four points: 1. Abolition of the poll-tax (*haratch*). 2. Right of christians to be admitted as witnesses in judicial proceedings. 3. Right to hold landed property, without distinction of nationality or religion. 4. The civil rights of the christians admitted in the army and the civil service.

The destination of the English and French forces is to be left to the decision of the Sultan.

A letter from Constantinople of the 9th, says: "The Russians are said to be preparing chains to stretch across the Danube. The Russian subjects in Turkey, France, and England are about to be summoned to return home. Since prohibition of the export of corn from Odessa, the price had fallen from nine to three silver rubles. Numerous failures are expected at Odessa."

The prohibition to export weapons from Austria into the Turkish provinces is extended to Moldavia and Wallachia.

Austria is quietly arming upon an extensive scale. Scarcely a day passes without transports of troops to the southeastern frontier.

The commander of the troops at Revel had proclaimed that probably the town would be bombarded by the English and French, and women had been required to leave it.

The following despatches are in the *London Times* of March 21.

VIENNA, March 20.—Yesterday Baron Mayendoff had an audience with the Emperor, which lasted two hours. It is reported that on the explanations of the intentions of Austria will depend the stay of the Russian Minister in the capital.

BERLIN, March 20.—The English Government applied to engage 60 Prussian pilots at Swinemunde, the port of Stettin. They have requested leave of absence of their Government.

A despatch from Copenhagen, dated March 16, says that it is probable that the frigates and vessels of the second class of the English fleet, will enter the Baltic by the Sound, and the larger vessels by the Great Belt. The appearance of the British fleet has greatly strengthened the popular and constitutional party in Denmark; and, on the other hand, afflicted the friends of Russia with proportionate disgust.

The *London Morning Chronicle's* Paris correspondent, writes on Monday evening:—"It was on Saturday that the Government received from Berlin a telegraphic despatch announcing the answer of the Czar to the summons of France and England. That answer is couched in short, dry, and almost disdainful terms. As soon as the English minister at Berlin was made acquainted with the answer, he despatched a courier forthwith with the news by way of the Prussian post of the Baltic, to Admiral Napier, in order that he may be prepared to act upon his instructions."

Letters from St. Petersburg represent the public in that city as in a state of great irritation against the Western Powers.

At Marseilles arrangements are making for a grand fete to be given to the Duke of Cambridge, on his way to the East.

No later telegraphic news of interest from the East.

A report of the capture of the Russian treasure convoy had reached Constantinople.

A letter from Bucharest, of the 4th, in the *Ost Deutsche Post*, of Vienna, says—"The manifesto of the Emperor Nicholas has arrived from St. Petersburg. It contains the following

passage: 'The Sultan having persisted in his obstinacy, and France, and England having marched against Russia, we will advance in the name of the Holy Trinity to snatch our co-religionists from the yoke of their oppressors; and let the oppressed make common cause with us.' It is stated that this manifesto is to be printed in the Wallachian, Bulgarian, and Servian languages."

PRUSSIA.—The Berlin correspondent of the *London Times*, says:

"The Kirchenrath, or highest Ecclesiastical Court, has a command from the king to promulgate a form of prayer to be put up in all churches, that the Almighty will be pleased to avert the dangers of war from Prussia's confines, but, should this not be possible, in mercy to grant victory to her banners."

Baron Manteuffel stated in the Chambers that Prussia does not feel called upon in the same measure as other nations, to take an active part in protecting the integrity of Turkey. The king has decided not to require from Prussia the heavy sacrifices inseparable from war, until the particular interests of Prussia render such a decision necessary. The Minister is empowered to request the Chamber to vote a credit of 30,000,000 thalers.

GREECE.—The following letter from Athens, dated the 7th inst., gives some details respecting the insurrection in Turkey:—

"The news received from the frontier is not satisfactory for the insurrection. The revolted are still concentrated at Arta. They have sustained considerable loss in the several sorties made by the Turkish troops. It was announced yesterday that a corps of insurgents had been repulsed and driven to the Greek frontier, where the pursuers halted, in order not to violate the Greek territory. From this fact it may be concluded that the Ottoman government does not as yet consider itself at war with Greece, and it acts against the insurgents proceeding from Greece, as it would against the brigands who invade a province. Each day we have new emigrants, who take the road to the frontier. About 4000 Greeks have already departed to swell the ranks of the insurrection. Among them are generals, civil employes, officers, and, in a word, persons of all classes. The Prefect of Police of Athens and the Procureur de Roi are also gone, the latter taking with him all the arms deposited at his office, as well as a large sum of money, the proceeds of a robbery, also deposited there. At Chaleis, the garrison opened the doors of the prisons, where the prisoners condemned to irons were, and they have all gone, as good friends, to fight the Turks. At Athens and at Nauplia, all the prisoners were also set free, on the engagement of marching to the frontier. I am sorry to be obliged to add that the Greek government is accused of sympathizing with the insurrection."

The War.

THE bygone week, like its predecessors, has been wholly absorbed with the threatened war. People talk of nothing else; and of this they are never weary. The Dinner at the Reform Club to Sir Charles Napier has been the principal social event, both in and out of Parliament.

Sir Charles Napier, at the Club Dinner, said but little and that little wisely. He acted with similar discretion in addressing the Corporation at Portsmouth about an hour previous to his embarkation, when he was presented with the freedom of the Borough. His language was measured, and solemn, and somewhat monitory. The venerable Commander appeared to be deeply impressed with the terrible responsibilities which rested upon him, and to entertain a proper sense of the dread uncertainties of war, as well as the difficulties connected with the new species of Naval tactics, of which hitherto the British Navy has had no experience. This steam will prove a tremendous matter! By its means, 2,200 guns may be carried in spite of wind and tide, to any given spot, arranged in any desired order, and worked with all the facility, and directed with all the certainty of land batteries. There is something frightful to contemplate in such an aggregate of destructive power as is now resting on the bosom of the Baltic!

It is very probable, that men who remember that "the race is not to the swift, nor the battle to the strong," may have been uneasy at the exultation with which both Statesmen and Journalists, and the public generally, have talked of this matchless array of maritime force. Let them, however, comfort themselves in the fact, that while such is the case, there never was a period when so large a portion of the British mind was governed by higher principles, connecting all the events of earth with the wisdom which is from above: and which, though the great ones know it not, marshals their movements and guides even their vengeance to further its own merciful purposes to the human family. The prodigious majority of the Empire are still unenlightened by the light which is from Heaven;

"of the earth, earthy," their confidence is in the power of men and the power of matter as wielded by the science of men. These, in the mighty arrangements of Providence, serve their purpose, and accomplish the Divine plans. It is the children of the world, as a whole, that fight the battles of the world; but, while they look only beneath, there are still very many who look upwards, in humble dependence on the arm which has heretofore wrought such wonders.

British Banner of March 15.

The Old Greek Empire.

RUSSIA—which in the early centuries of the Christian era, was the mere resting place of a few barbarous nomad tribes, became in the fifteenth century, a Greek empire. During the whole of the fourteenth, the Greeks had defended their country with desperate valor against the invasions of the Turks. More than once had the victories of Bajazet and other Moslem leaders reduced their State to the last gasp. The crescent had passed over their bodies as far as Hungary; and at length, in 1453, their capital was taken, most of their young men forced into slavery, and the remnant of their broken band driven to take refuge in the barren wilds of Russia. To Moscow and Novgorod they bore Christianity, the last relics of a partial civilization, and an unquenchable hatred of the infidels who had despoiled them of their homes, and erected mosques on the site of their churches. Karasmin ably depicts the fierce vindictiveness with which Russians of every class and every age refer to that black day in the history of their forefathers. Their revenge was destined to wait long for satisfaction. One hundred and twenty years elapsed after the fall of Constantinople before the west of Europe dared to breathe freely, or felt that the fate of the Greek Empire was not to be its own. All this time the Turks grew in power and might. Defeated at Lepanto and baffled in their attempt to extend Mohamedanism by the sword, they consoled themselves by inflicting the most barbarous tortures on all the Christians who could be found in their dominions. Neither the sixteenth, nor the seventeenth, nor the first half of the eighteenth century witnessed any sensible diminution of the Turkish power. Russian hatred seethed helplessly, while Bagdad was taken by the Turks on the east, Vienna besieged on the west, Belgrade wrested from Austria, and Azof insolently severed from the Russian Empire and annexed to Turkey. The day of retribution was however at hand. With the aid of Austria—then powerful and prosperous—Russia waged for the first time a successful war against Turkey in the latter half of the eighteenth century. The Crimea was regained, and Russia took heart. The peace of 1783 could not last long. Russia was daily gaining strength. Turkey fast waning under the fatal influence of Mohamedanism. War broke out afresh in 1806; and next year, the long-cherished revenge of the Russians would have been gratified and their old home regained, had Napoleon allowed Constantinople to pass into the hands of Alexander. This the politic Emperor of France was not willing to do; and though he made peace with the Czar, the war between Russia and Turkey still continued to feed the animosity of the former, and exhaust the resources of the latter. Approaching hostilities with France obliged Alexander to make peace with Turkey in 1812; and the river Pruth was then agreed upon as the boundaries of the empires. But the retreat of Moscow soon set the Czar's hands free. Discontent was fermented in Greece, and it threw off the Turkish yoke: rebellion was provoked in Moldavia and Wallachia and they arose in arms against the Sultan. Massacres of the Greek patriots and other Greek Christians in Turkey excited a general hatred of the Turks throughout Europe; and Russia prevailed upon England and France to join her against the Sultan. The battle of Navarino was the result, and the Turkish navy was utterly crushed. The defeat seemed to give new heart to the Turks, but success still remained with the Russians. The fall of Adrianople terminated the war, and Turkey was weaker than ever. In her distress she was compelled to call upon Russia, three years afterwards, to protect her against her old province, Egypt.

Such is the history of the struggles that have taken place between Russia and Turkey. For one century, from the middle of the fourteenth to the middle of the fifteenth, the contest was between invading Moslems and Christians defending their homes; for another, from the middle of the eighteenth to the present day, the battle has been between Russians seeking to regain their fatherland, and Turks defending their usurpations.

N. Y. Herald.

According to the above, Russia looks on itself as being exiled from its former home, and as striving legitimately for the recovery of its old possessions. This brings to mind an impression that we have somehow received, that Nicholas

claims to be a descendant of a daughter of the last of the reigning monarchs of the Greeks, and that the word Czar, is the Russian for Caesar—the title of Roman, and subsequently of the Eastern Emperors. If there is existing any grounds for it, we would like to see the evidence of it.

Religious Liberty in Turkey.

THE Earl of Shaftesbury, last Friday evening, added to his great and countless services to the cause of humanity, religion, and liberty, by his speech in the House of Lords, when he brought forward the assertion of the Russian Emperor that "England and France have sided with the enemies of Christianity against Russia combating for the orthodox faith." The noble Earl thought that such language, issuing from such lips, required some explanation to the British people. The religious societies of England, and on the Continent, the noble Earl observed, were prepared to give the most direct contradiction to the assertion of the Czar; and further showed that Turkey with all her faults, had been promoting the progress of Christianity, while Russia had been doing what in her lay to suppress it. The noble Earl contended, that for the last twenty years Christianity had been making considerable advances in the Oriental Provinces subject to Turkey. It is not to be denied, that in the Turkish dominions there have been outbreaks of a violent character among the Christians, ostensibly because of the hardships which still attach to them, outbreaks, however, generally arising from the efforts of fanaticism rather than reason. The great enemies of Christianity in those provinces, however, were not the Turks but the Christians so called, themselves. No small portion of the spoliation, torture, and imprisonment, has either been instigated by Christians against Christians, or else the wicked work of the Greek Priesthood, with a view of maintaining complete domination over the laity of their own communion. These Greek Priests are worthy of their brethren of the West. If less violent, it is only because less intelligent; and if less injurious, it is only because less powerful. It admits of no doubt, that, for the last twenty years, the diffusion of the Bible has been making all but incredible progress in Turkey. Can the same be affirmed of Russia? Were not the agents of the Bible Society compelled to flee from her inhospitable shores? Have not the operations of British Missions there been entirely interdicted? Were not good and faithful men compelled to take their departure from the snows of Siberia, where they were diffusing the consolations of the Gospel to large numbers of cruelly persecuted, but patriotic men? The noble Earl turned to excellent account the testimony recently borne by Mr. Layard, a most unexceptionable authority, which was confirmed by the American Missionary.

"In forty towns and villages there are distinct congregations of Protestant seceders from the Greek Church. Twenty-five years ago there was not a single Protestant teacher, and now there are no less than sixty-five regular Protestant teachers, while in Constantinople there are fourteen schools also belonging to these seceders."

With these facts staring him in the face, how dare Nicholas speak as he has done respecting the Western Powers? Could such a state of things have existed under his iron sway? Impossible! This fact alone, were it unsupported, is absolutely demonstrative of the improved spirit of the Turkish Government, which bids fair, in point of liberality, to vie with England. Of France we may not speak, since there Religious Liberty is a thing unknown.

Again, except from the Greek and the Armenian priesthood, there is no obstacle whatever to the progress of knowledge, and the introduction of systems of popular illumination. Not only in Constantinople, but in every town and province, Religious Associations are openly recognized and permitted; while printing presses are in use, under the sanction of the Government, at Constantinople, Bucharest, and in other great towns. Nay, the Sacred Scriptures themselves are printed in various Oriental languages, and in the Turkish language, for circulation among the Turkish people. The Word of God is exalted to the same level, in point of privilege, as the Koran. There are, at this moment, forty depots in Turkey, where Bibles are sold, and colporteurs are engaged preambulating the country, circulating the Scriptures, and preaching without opposition. Such are the privileges of English Protestants in the midst of the Ottoman Empire. Can Nicholas or Nesselrode deny this? But let us accompany the Earl of Shaftesbury in his noble manifesto against the bigotry of the Great Bear. His Lordship proceeded:

"Now, let their Lordships contrast that with what had been done in Russia, and they might be enabled to conceive what might be expected if the Turkish people should fall under the dominion of Russia. No colporteurs were allowed,

nor any religious movement or association whatever; no printing-presses were admitted for printing the Bible. No versions of the Scriptures were allowed to be imported into Russia except those in French, English, Italian, and German. Not a single copy of the Scriptures in the modern Russ was admitted, although that was the only language understood by the great body of the people. No colporteurs were allowed to preambulate the country, and not a single copy of the Scriptures in the modern Russ had been allowed to be printed in Russia since 1828 or 1824, under the severest penalties. Again, although the Emperor of Russia had within his dominions a concentrated population of nearly 2,000,000 of the Hebrew people, he did not allow to pass his frontiers, for the use of that people, one single copy of the Scriptures in the Hebrew tongue. That version of the Scriptures was forbidden and hermetically sealed. He had been told, indeed, that its introduction was more resisted by the Emperor than even the version in the modern Russ. If that was so—if that was the spirit which governed the Emperor in his own dominions—he (the Earl of Shaftesbury) did not think that would be a very different spirit if he once got possession of these provinces where he now observed the development of liberty under the nascent right of conscience. (Hear, hear.) He had no doubt in that case that the Eastern provinces would be brought to a condition precisely the same as the internal provinces of Russia."

What say the British people to these facts? Who is the friend of true Scriptural Christianity—the Emperor or the Turk? It is surprising that Nicholas should have the audacity to make such appeals as he has done to the fanaticism and ignorance of his serf-doomed millions. Nothing that has appeared in the course of the recent negotiations so strikingly illustrates the faithlessness and the falsehood which characterize the conduct of the Czar. It admits of no doubt whatever, that were the Ottoman Empire to be brought to-morrow under his sway, there would be an instant extinction of these Bible Societies and printing-presses, and an incarceration or suppression of the colporteurs; and, in a word, a complete assimilation to Russia.

But the Bible suggested the idea of the missionary; and, if ever the Bible is to take effect among the nations of the earth, it must be provided with and accompanied by a living expounder. Now, what says this fierce advocate of the "Orthodox Faith" to Protestant Missions? Is he prepared to act as England does under every sky, in the case of the Missionary? Will he suffer English Missionaries to occupy the heathen portions of his dominions, with a view to turn their population from darkness to light, and from idolatry to the Gospel? Perhaps he will say "Yes," but what says his conduct? What is the history of his past career? The Earl of Shaftesbury completely exposed his hypocrisy in this matter. In 1823, the gentle and prudent Moravians sent Missionaries to the different parts of Russia, where they made about 300 converts. But were they allowed to baptise them in the name of Him whose disciples they had become? No, truly! There is a law that no heathen shall be converted to Christianity except by the Greek priesthood! If the millions perish they may! None but the favored sect dare pluck a single brand from the burning; and, we need scarcely say, this is work for which they are but miserably qualified. Proofs stare us in the face. The Scottish Missionary Society, as many of our readers will remember, commenced operations there early in the present century; but, after a residence of more than twenty years, when their labors began to tell, and to attract the attention of the authorities, they were compelled to take their departure. Those of a kindred Society, after ten years' toil, were also constrained to flee. The London Missionary Society itself sent a mission to Siberia, where they received at the outset the countenance of the Emperor Alexander; but, after a course of twenty years' labor, and expenditure of money in buildings and other ways, they too, were compelled to desist. Before the present rupture—when all was quiet and friendly as between Nicholas and England, and when Nicholas professed to have something more than respect, even affection for England's great and virtuous Queen—suppose the London Missionary Society had proposed to resume its philanthropic labors in Siberia and elsewhere, would they have been permitted? The answer is obvious. Nicholas is the great Caliban of modern tyrants, and stands in the utmost dread of light!

But what of Turkey? Has this bigoted and benighted Turk walked in the same paths as his Imperial neighbor, wielding his utmost powers in defence of the Koran and the Mosque? Facts shall answer. All sorts of Christian missions, Protestant and Papist alike, are protected in the exercise of their function in Turkey. The noble Earl, in reasoning on this point, wisely abstained from touching on motives. It may be that the Porte in these permissions is pursuing mainly what is considered the path of sound policy.

Be it so: with this we have nothing to do; it is, no doubt, common enough for Potentates as well as people of humble position, to do good deeds from doubtful motives. It is enough for us that the deed is done. All beyond belongs to the Searcher of Hearts. The world has recently seen once and again, the unutterably disgusting spectacle of Spain, notwithstanding her infinite obligations to the blood and the treasure of Englishmen, refused to them other burial than that of a dog; and it required not a little diplomacy to obtain what has at length been secured—permission to bury with decent rites such Protestants as may happen to breathe their last in Spanish territory. It is not so with the Sultan, who has actually given a large tract of land, with liberty to build a place of worship and to construct a cemetery. Would Nicholas have done so? Again let his conduct reply. How does he treat those whom truth and conscience have prompted to turn from his Church? If such converts refuse to enter the Greek Communion, they are forthwith ejected from their shops, driven into the streets, denied the use of fire and water, and interdicted from all communication with others; and, in fact, fully excommunicated! We greatly mistake if the bulk of mankind, had they a religion to choose, would not prefer that of the Turk to that of Nicholas, as represented by their respective Governments.

British Banner of March 15.

Letter From Turkey.

Constantinople, March 2d, 1854.

EDITORS OF THE TRAVELLER:—The insurrection I alluded to in my last, as having broken out in the district of Artta, has become a very serious matter. The whole Greek Kingdom is shaken by it, and it seems likely to be the cause of an entire revolution of the Greek government. Artta, you know, belongs to Turkey, and the rising up is of the Greeks in the province, against the Turks. Russia is, no doubt at the bottom of it, and probably her money has been freely put in requisition. The whole of independent Greece sympathizes with the movement, and they are going forth by thousands to the field. Officers of the army, and Ministers of State, students of the University, artisans, and peasants, are moved as by one spirit to fight against the Turk. They all seem to think that now the dream of the restoration of the Byzantine Empire to the Greeks is to be realized. King Otho knows not what to do. In the theatre at which the foreign ministers were present, he was by acclamation, called "Otho, King of Byzantine." The English and French Ambassadors immediately left the house. The Turkish Minister is said to have asked for his passports.

It is true, Otho resists the clamorous demands of his people to be led on to war, as far as he is able, but what can he do? Some of his first generals, it is said, have gone into his presence, and tearing off their epaulettes, have cast them down at his feet, saying, "If you will not sanction war with Turkey, we will resign."

This is giving another complication to the already sufficiently snarled Eastern question. Turkey is now sending troops towards the Grecian frontier. England and France, must, of course, also come down upon Greece; but there may be no practicable way of keeping the Greeks quiet, except by entirely extinguishing their empire. This "The Powers" are, of course, able to do, but will they do it? They certainly are not likely to consent that Greece shall be given back to Turkey. Will England annex it to the Ionian Islands? But it is useless to begin such speculations, for where will they end? There is now every appearance of a wide-spread and terrific European struggle; and, I would also add, "long continued," were it not that the present implements of warfare are so very murderous. When the smoke of the great battle all clears away, who can tell where the boundaries of kingdoms will be, or what new adjustments will be considered necessary, in order to maintain "the great European principle,"—balance of power! It is comforting, however, to reflect that God rules among the nations, by his special and never-sleeping providence; and that all the nations of the earth, with all their wealth and glory, are as a mere "drop in the bucket," and as the "dust of the balance." "His counsel shall stand, and He will do all his pleasure."

Two Americans are now in the Turkish army, one having the commission of a Colonel, and the other, I think, of a Major. The former was a Captain in the U. S. army. Both have gone to join the troops at Kars, near the Georgian frontier. How little they know of Turkey, and especially of that part of Turkey! I am thinking that we shall see them both back here before many months. It will require but a very short residence in the vicinity of Kars, and among Turkish troops and lousy peasants; with no facility, either for moving about, or for remaining stationary; with no knowledge of the language, and no friends; and in perpetual contact with filth and squalidness—to do away with all

the romance of such an adventure, and make the sober every-day reality perfectly unbearable. For two or three weeks past, we have had a constant succession of storms, and now, as I am writing, the roofs are all covered with snow, and the snow is still falling. The cold must be very intense on the Danube, and neither of the hostile armies will be likely to move at present. We have entered March, however, and warmer weather must be near at hand.

U. S. A.

Correspondent of the Boston Traveller.



The Advent Herald.

BOSTON, APRIL 15, 1854.

THE readers of the Herald are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly dispute.

THE PROPHECY OF ISAIAH.

CHAPTER XXXIX.

At that time Merodach-baladan, the son of Baladan, king of Babylon, sent letters and a present to Hezekiah; for he had heard that he had been sick, and was recovered.—v. 1.

Merodach-baladan, is the same as Berodach-baladan, in 2 Kings 20:12. Merodach was the name of one of the Babylonian gods—supposed to be Mars, or the god of war. Jer. 50:2—"Babylon is taken, Bel is confounded, Merodach is confounded." "Baladan" signifies, "Bel is his lord." The kings of the Gentiles often took their names from the gods they worshipped.

Babylon had been a dependency of Assyria; and as late as B. C. 720, the sixth year of Hezekiah, when Israel was "carried away out of their own land to Assyria," (2 Kings 17:23, 24,) "the king of Assyria brought men from Babylon . . . and placed them in the cities of Samaria, instead of the children of Israel." This was only nine years previous to the embassy from Merodach Baladan, which has somewhat perplexed commentators, in accounting for this visit. But a fragment from Berosus, preserved in the chronicle of Eusebius, harmonizes the difficulty. "This interesting fragment informs us, that after Sennacherib's brother had governed Babylon, as Assyrian viceroy, Acises unjustly possessed himself of the supreme command. After thirty days he was murdered by Merodach Baladan, who usurped the sovereignty for six months, when he was in turn killed and was succeeded by Elibus. But after three years, Sennacherib collected an army, gave the usurper battle, conquered and took him prisoner. Having once more reduced Babylon to his obedience, he left his son Assordan, the Essarhaddon of Scripture, as governor of the city."—*Barnes on Isaiah*, v. 2, p. 430.

According to the canon of Ptolemy, Merodach Baladan commenced his reign B. C. 721, and reigned twelve years, to B. C. 709. It is evident, however, that, during the most of that time, he was either dependent on Assyria, or was in retirement. When the Assyrian king, Shalmaneser, (2 Kings 18:9,) removed men from Babylon to Samaria, Merodach Baladan, according to the canon of Ptolemy, was in the second year of his reign, B. C. 720; and he must then have been defeated by Shalmaneser. The invasion of Judea by Sennacherib in the fourteenth year of Hezekiah, B. C. 712, was, according to the Assyrian record exhumed by Layard, in the third year of Sennacherib. His first year would, therefore, be B. C. 714, in the seventh of Merodach's. According to Layard:—"In the first year of his reign he defeated Merodach-baladan . . . called king of Kar-Duniyas, a city and country frequently mentioned in the Assyrian inscriptions, and comprising the southernmost part of Mesopotamia, near the confluence of the Tigris and Euphrates, together with the districts watered by those two rivers, to the borders of Susiana. This king, with the help of his Susian allies, had recently recovered Babylon, from which Sargon, Sennacherib's father, had expelled him in the twelfth year of his reign. The battle appears to have been fought considerably to the north of that city. The result was that Sennacherib totally defeated Merodach Baladan, who fled to save his life, leaving behind him his chariots, waggon (?) horses, mares, asses (?), camels, and riding horses with trappings for war (?). The victorious king then advanced to Babylon, where he plundered the palace, carrying off a vast treasure of gold, silver, vessels of gold and silver, precious stones, men

and women servants, and a variety of objects which cannot yet be satisfactorily determined. No less than seventy-nine cities (or fortresses), all the castles of the Chaldeans, and eight hundred and twenty small towns (or villages), dependent upon them, were taken and spoiled by the Assyrian army, and the great wandering tribes that dwelt around the cities of Mesopotamia, the Syrians (Arameans), and Chaldeans, &c. &c., were brought under subjection. Sennacherib having made Belib, one of his own officers, sovereign of the conquered provinces, proceeded to subdue the powerful tribes who border on the Euphrates and Tigris, and amongst them the Hagarenes and Nabathæans. From these wandering people he declares that he carried off to Assyria, probably colonizing with them, as was the custom, new-built towns and villages, 208,000 men, women, and children, together with 7200 horses and mares, 11,063 asses (?), 5230 camels, 120,100 oxen, and 800,500 sheep."—*Nineveh and Babylon*, pp. 140, 141.

After the record of the invasion of Judea, (for which see note on Isa. 37:38,) "Farther mention," says Layard, "is made of Merodach Baladan: 'This king, whom I had defeated in a former campaign, escaped from my principal servants, and fled to an island (name lost); his brothers, the seed of his father's house, whom he left behind him on the coast, with the rest of the men of his country from Beth-Yakin, near the salt (?) river, (the Shat-el-Arab, or united waters of the Tigris and Euphrates,) I carried away, and several of his towns I throw down, burning Assurnadinimi (Assurnadin, according to Rawlinson); my son I placed on the throne of his kingdom.' He appears then to have made a large government, of which Babylon was the chief place."

It is therefore evident that it was when he had recovered his throne, that Merodach sent an embassy to Hezekiah, which must have been between the destruction of Sennacherib's army and the death of Sennacherib, who probably survived his defeat at Jerusalem for some years, and made his second invasion of Babylon to punish Merodach for sympathizing with Hezekiah.

We have thus, not only a verification of the inspired record, but of the accuracy of the canon of Ptolemy, on a point which has perplexed chronologists.

Merodach, having usurped the sovereignty of Babylon, would naturally be anxious to strengthen himself by alliance with the enemies of Assyria; and Hezekiah was no less pleased with the visit of the ambassadors of one who was at variance with Sennacherib; and who came with presents, as was customary when oriental monarchs sent messages to each other.

Notwithstanding his sickness and recovery, (2 Chron. 32:25,) "Hezekiah rendered not again according to the benefit done unto him; for his heart was lifted up: therefore there was wrath upon him, and upon Judah and Jerusalem." And *Isa.* v. 31, "in the business of the ambassadors of the princes of Babylon, who sent unto him to inquire of the wonder that was done in the land, God left him, to try him, that he might know all that was in his heart."

And Hezekiah was glad of them, and showed them the house of his precious things, the silver, and the gold, and the spices, and the precious ointment, and all the house of his armor, and all that was found in his treasures: there was nothing in his house, nor in all his dominion that Hezekiah showed them not.—v. 2.

Hezekiah had apparently impoverished himself, when he gave Sennacherib (2 Kings 18:15, 16) "all the silver that was found in the house of the Lord, and in the treasures of the king's house. At that time did Hezekiah cut off the gold from the pillars which Hezekiah king of Judah had overlaid, and gave it to the king of Assyria." He may however have recovered no small amount from the spoils left in the camp of the Assyrians, after their slaughter. It is also recorded that after that occurrence, (2 Chron. 32:23, 27-29,) "many brought gifts unto the Lord to Jerusalem, and presents to Hezekiah king of Judah: so that he was magnified in the sight of all nations from thenceforth. . . . And Hezekiah had exceeding much riches and honor: and he made himself treasures for silver, and for gold, and for precious stones, and for spices, and for shields, and for all manner of pleasant jewels: storehouses also for the increase of corn, and wine, and oil; and stalls for all manner of beasts, and cotes for flocks. Moreover, he provided him cities, and possessions of flocks and herds in abundance: for God had given him substance very much."

It is evident that he made an ostentatious display of his wealth to the messengers from Babylon; which was displeasing to God.

Then came Isaiah the prophet unto king Hezekiah, and said unto him, What said these men? and from whence came they unto thee? And Hezekiah said, They are come from a far country unto me, even from Babylon.—v. 3.

Hezekiah makes no reply to the question, "What said these men?" but in answer to the other, states

that they came from "a far country," which is evidently intended as a palliation of any guilt there may have been in the attentions he had shown them.

Then said he, What have they seen in thine house? And Hezekiah answered, All that is in mine house have they seen: there is nothing among my treasures that I have not shown them.—v. 4.

Like an honest man, Hezekiah promptly acknowledges the truth, resorting to no evasion or artifice to deceive the prophet.

Then said Isaiah to Hezekiah, Hear the word of the Lord of hosts: Behold, the days come, that all that is in thine house, and that which thy fathers have laid up in store until this day, shall be carried to Babylon: nothing shall be left, saith the Lord. And of thy sons that shall issue from thee, which thou shalt beget, shall they take away; and they shall be eunuchs in the palace of the king of Babylon.—vs. 5-7.

With all the faithfulness with which Nathan said to David, (2 Sam. 12:7,) "Thou art the man," Isaiah announces to Hezekiah the purpose of Jehovah.

"It is remarkable, says Vitrings, that this is the first intimation that the Jews would be carried to Babylon—the first designation of the place where they would be so long punished and oppressed. Micah (4:10), a contemporary of Isaiah, declares the same thing, but probably this was not before the declaration here made by Isaiah. Moses had declared repeatedly, that, if they were a rebellious people, they should be removed from their own to a foreign land; but he had not designated the country. (Lev. 26:33, 34; Deut. 28:64-67, 30:3.) Ahijah, in the time of Jeroboam (1 Kings 14:15), had predicted that they should be carried 'beyond the river,' i. e., the Euphrates; and Amos (5:27) had said that God would carry them 'into captivity beyond Damascus.' But all these predictions were now concentrated on Babylon; and it was for the first time distinctly announced by Isaiah that that was to be the land where they were to suffer so long and so painful a captivity."—*Barnes on Isaiah*, pp. 435, 436.

Says Dr. Patrick, "Isaiah foretells all should be carried away to that very place from whence he had been complimented by those ambassadors. The most pertinent observation that I can make upon these words is that of Dr. Jackson (in his Answer to John's Question), where he saith, that whosoever will consider the state of things in this time, and the small power which the Babylonians now had, in respect to their mighty neighbor the king of Assyria (whom the Jews had reason to fear above all other princes); the accomplishment of this prophecy of Isaiah was, according to human conjecture, far more unlikely and improbable, than if a man should in the last age have taken upon him to foretell that the duke of Saxony, or some such prince in Germany, should conquer France and Spain, and lead them captive to Dresden. But the word of the Lord stands fast for ever; and Isaiah was proved a hundred and twenty-five years after to be a true prophet."—*Com. on 2 Kings* 20:17, p. 447.

All this was literally fulfilled. The Lord brought upon the Jews, (2 Chron. 36:17-20,) "the king of the Chaldees, who slew their young men with the sword in the houses of their sanctuary, and had no compassion upon young man or maiden, old man, or him that stooped for age; he gave them all into his hand. And all the vessels of the house of God, great and small, and the treasures of the house of the Lord, and the treasures of the king, and of his princes; all these he brought to Babylon. And they burnt the house of God, and brake down the wall of Jerusalem, and burnt all the palaces thereof with fire, and destroyed all the goodly vessels thereof. And them that had escaped from the sword carried he away to Babylon; where they were servants to him and his sons until the reign of the kingdom of Persia." 2 Kings 24:13-16—"And he carried out thence all the treasures of the house of the Lord, and the treasures of the king's house, and out in pieces all the vessels of gold which Solomon king of Israel had made in the temple of the Lord, as the Lord had said. And he carried away all Jerusalem, and all the princes, and all the mighty men of valor, even ten thousand captives, and all the craftsmen, and smiths: none remained, save the poorest sort of the people of the land. And he carried away Jehoiachin to Babylon, and the king's mother, and the king's wives, and his officers, and the mighty of the land, those carried he into captivity from Jerusalem to Babylon. And all the men of might, even seven thousand, and craftsmen and smiths a thousand, all that were strong and apt for war, even them the king of Babylon brought captive to Babylon." (See also Dan. 1:1-7.)

Then said Hezekiah to Isaiah, Good is the word of the Lord which thou hast spoken. He said moreover, For there shall be truth in my days.—v. 8.

The king submissively received the sentence uttered, and rejoiced that it was not to have an immediate fulfilment. This shows that the rebuke had its desired effect; for (2 Chron. 32:26,) "Hezekiah humbled himself for the pride of his heart, both he and the inhabitants of Jerusalem, so that the wrath of the Lord came not upon them in the days of Hezekiah."

THE WAR IN EUROPE.

Judging from the last advices, we may shortly

expect to receive accounts from Europe of the actual commencement of hostilities between the Western powers and Russia. The Czar has declined replying to the joint summons of England and France—the ultimatum as it has been called—and the notification to that effect communicated by Count Nesselrode to the English and French consuls, is of course equivalent to a refusal of the terms offered. The Western powers have of course anticipated this result, and are fully prepared to put in force the only alternative, which is war. There have been so many ultimatums that many will probably still look for further efforts at pacification, but matters have now advanced too far to justify such an expectation. The English have despatched to the Baltic one of the strongest fleets ever assembled, consisting of twenty-seven sail of vessels, mounting 1363 guns, and manned by over fourteen thousand men. By this time the fleet is probably in the Baltic, and it may safely be predicted that with so energetic a commander as Sir Charles Napier, the formidable vessels of this squadron will not be suffered to swing idly at their moorings. As soon as the ice will permit they will menace the Russian coast of the Baltic, shut up the vessels of the Russian navy which are concentrating at Cronstadt, and perhaps bombard that important naval station, which is the key to St. Petersburg—or open the war in the Gulf of Finland.

While the Western powers are thus prepared to operate with vigor in the Baltic, their auxiliaries are probably now on Turkish soil, and are preparing for the contest. Where these troops will land, or what will be their line of operations, has not been announced. Gallipoli, at the entrance of the Sea of Marmora, has been mentioned as the rendezvous of the French troops, and it is reported that the English will establish themselves not far distant, in the Gulf of Enos. Both of these places are in Southern Roumelia, and the selection of this point for a base of operations would seem to indicate that the auxiliaries will operate on the Danube. It is thought by some, however, that their first movement will be upon the Crimea, the peninsula upon the Southern extremity of which Sebastopol is situated. Looking at the situation of the Crimea upon the map, it would seem feasible to reduce that important fortress and humble the Russian naval power upon the Euxine, by a combined attack, or siege and blockade by land and sea. The advantage which would result from such an achievement, aside from its moral effect, would be the crippling of the Muscovite army in Asia, which derives its principle supplies from Sebastopol.

But while the auxiliaries are preparing for a decisive movement, actual hostilities are likely to commence in another quarter. The English steamer *Retribution* and the French steamer *Caton* have been sent to the mouth of the Danube, where the Russians, besides obstructing the bar with rubbish, have erected a stockade to prevent the return of the merchant ships which have ascended the river. The commanders of these vessels, it is said, have orders to fire upon the Russians if they oppose the destruction of the stockade. This movement will be likely to inaugurate the war.

The news from Germany is not of a character to hold forth very strong hopes of the union of the German powers against Russia. We have from the first distrusted the reports of the sympathy of Austria and Prussia with England and France, and are not surprised to learn, that instead of uniting against their formidable neighbor, they have, according to report, formed an alliance offensive and defensive, avowedly on the basis of neutrality, but really to take advantage of any future events which may seem to favor their own interests. Prussia, if we may credit the report, will if necessary send an army into Hungary, and thus leave Austria free to operate in the Turkish principalities. Prussia is notorious for its treachery. The interests of Austria in the fate of Turkey, according to the repeated declarations of the Czar in the remarkable correspondence which has recently come to light, are inseparable from those of Russia. Both courts undoubtedly sympathize with their eastern neighbor, who is a powerful friend and coadjutor in the interests of despotism. The two powers, if they depart from the line of strict neutrality, will be more likely to side with Russia than with England and France. That they can maintain their neutral policy cannot reasonably be anticipated, and that such is not the expectation of one of the parties is proved by the demand of the king of Prussia for an extraordinary loan of \$26,000,000.

In a contest involving so many and such diverse interests, and in which new and unexpected complications are at any moment liable to occur, it is difficult even to conjecture what nations will ultimately become involved. It would be safer, however, to predict that not only Austria and Prussia, but Sweden and Denmark will, ere the lapse of many months, be engaged in the quarrel, than to

suppose that they can long maintain the pseudo-peaceful attitude of an armed neutrality.

Boston Journal.

ASTROLOGY.

FROM A CLERGYMAN IN CANADA WEST.

BRO. HIMES:—Your kindness in furnishing me the *Herald* I assure you is not unappreciated, and its pages are of peculiar interest to me, frequently affording what I believe to be profitable reflection. Your position being such as I can cordially approve, as a whole, although some of your details (of course) I may be allowed to demur to—your views of the “rappings” are quite in accordance with my own, and also, as regards the “time.” But one thing I reject; and it is that which induces me to take the pen, believing you are blessed with too much of the spirit of the Master to be offended with what I intend as an affectionate suggestion. In your Philadelphia correspondence on page 93, March 25th, you gave an extract from *Zadkill's Astrological Almanac*, containing a prediction of coming events. As to the truth or error of said prediction, I know nothing, but I believe that our Lord has classed astrologers, star-gazers, observers of times, necromancers, &c., in the same category, and if I were sure that a necromancer's spirit, or an astrologer's prediction could be relied upon, I dare not either inquire of, or place any honor or dependence on, one or the other; simply because I am persuaded that I should displease the Saviour by so doing. To elucidate my meaning more fully, I will inform you, that twenty or thirty years since, (when a young disciple,) I was led aside, unwittingly, to pay some attention to astrology, and have made many strange revelations by its use. But when I was directed to God's will in the matter, I became quite convinced of the iniquity of anything of the sort, though not at all convinced that the revelations, so obtained, were always incorrect. I did then what my conscience has approved thenceforward to the present hour: I took my books (of some considerable money value) into my sitting-room—tore them in pieces, and committed them to the flames. Glory be to the name of my beloved Saviour for that grace! And I am quite certain that every disciple of Jesus is bound to remain in the profoundest ignorance upon every subject forever, rather than receive a revelation in a way contrary to the revealed will of God. Now, brother, you understand me—the prediction, page 93, may be true or false, it matters not to me. I am impoverished by a contribution from such a source. Dear brother Himes, do not take my remarks unkindly; they are made in the love of the spirit, and it is only because I love the truth, and you, that I have written. May the Lord bless you, is my prayer; and that we may stand before him with joy and not with grief at his coming. Amen!

REMARKS.—A note was prepared to accompany the article referred to, showing the folly and wickedness of relying on the deductions of astrologers; but on farther reflection, it was omitted, on the supposition that it would be understood that neither we, nor our correspondent have any approval for such prophets—his writings and our own having taken warm ground against them. We see however, that without reflecting on our known position, we are liable to be misapprehended because of that article, and are therefore glad you have called our attention to it, so that we might place ourselves right respecting it. It was given as a sign of the times.—Ed.

Daniel's "Lot."

"SHALL stand in thy lot at the end of the days." (Dan. 12:13.)

The Hebrew word here rendered "in thy lot" is *goh-rah*; and is used to express the casting of lots by which one's inheritance or destiny is decided. Thus:

Lev. 16:8—"Aaron shall cast lots—one lot for the Lord, and the other lot for the scape-goat. (v. 9.) Upon which the Lord's lot fell.

Num. 26:55—"The land shall be divided by lot."

—34:13—"Which ye shall inherit by lot."

Josh. 14:2—"By lot was their inheritance."

—18:10—"And Joshua cast lots for them."

1 Chron. 24:5—"Thus were they divided by lot."

Neh. 10:34—"And we cast the lots among."

Esther 3:7—"They cast Pur, that is the lot."

Joel 3:3—"They have cast lots for my people."

The same word is used to express the result which was effected by casting lots.

Josh. 18:11—"And the lot of the tribe of Benjamin came up according to their families. (See also Josh. 19:1, 10, 17, 24, 32, 40; 21:4.)

The idea conveyed by the text, is that of a separation by lot of the inhabitants of the earth into two great classes. Those on whom the lot falls, come forth to everlasting life; while those who

are not embraced in it, are left to shame and everlasting contempt. To stand in his lot, therefore, is to be raised from the dead at the end of those days; and the phrase conveys, as we understand it, precisely the same meaning as that brought to view in Rev. 20:6—"Blessed is he that hath part in the first resurrection."

Advent Herald.

This is a weekly paper published by Elder J. V. Himes, Boston. Without endorsing any peculiar tenets, advocated in this spiritual journal, we always hail its arrival with heartfelt pleasure. The tact and ingenuity displayed in unveiling apocalyptic mysteries, have secured the respect and confidence of many theologians, and placed the *Herald* in juxtaposition with the most influential journals of the age. We regret, however, that the *Adventists* are again attempting to fix a definite period for the second coming of Christ. The subscription price is only \$2 per. annum.

N. Y. Mercantile Guide.

We copy the above for the purpose of remarking that those known as "the Adventists" are not attempting to fix a definite period for the second coming of Christ. Those who are thus doing, are distinguished from them as timists—the time of the advent being ever the great question with the most of them; while with the Adventists, the advent as an event near at hand is the great question, whatever its time may prove to be. The Adventists as a body, have no confidence in the deductions of the timists, for their present time, which cannot be extended beyond the 10th of June, without setting aside their own reasoning.

The "Cleansing" of the Sanctuary.

"Then shall the sanctuary be cleansed." (Dan. 8:14.)

The Hebrew word rendered "then shall be cleansed," is *tzah-dak*, and occurs in forty other places in the Old Testament. In the margin it is rendered *justified*, which is the general signification of the word.

It is rendered *justified* in Job 11:2; 13:18; 25:4; 32:2; Psa. 51:4; 143:2; Isa. 43:9, 26; 45:25; Jer. 3:11; Ezek. 16:51, 52.

Justify, in Job 7:20; 27:5; Deut. 25:1; Ex. 23:7; Isa. 5:23; 53:11.

Justifying, in 1 Kings 8:32; 2 Chron. 6:23.

Justifieth, in Prov. 17:15; Isa. 50:8.

Just, in Job 4:17; 9:2; 33:12, 32.

Justice, in 2 Sam. 15:4; Psa. 82:3.

Righteousness, in Gen. 38:26; Job 9:15; 10:15; 15:14; 22:3; 34:5; 35:7; 40:8; Psa. 19:9; Ezek. 16:52.

Turn to righteousness, in Dan. 12:3.

Clear ourselves, in Gen. 44:16. And

Cleansed, in Dan. 8:14.

It thus refers, not to a physical cleansing, or purification, but to moral rectitude. That to which it is applied, is thenceforth to be held innocent. It is no longer to be held guilty or abominable. Its uprightness is vindicated. Its past guilt is all cancelled, its sentence is then to be revoked; and its punishment is remitted.

That period, therefore, extends not to the termination of the physical restoration of the sanctuary, but to the commencement of that process.

CHINA.—The *Overland China Mail* mentions among the credible rumors that the northern army of the rebels is not making much progress, and has captured neither the capital of Peking nor the port of Tien-tsin; that Shanghai is likely soon to be retaken by, or restored to, the Imperialists—the latter perhaps the more probably, a conspiracy for a surrender having been discovered, and 200 of the conspirators put to death; and that the presence of the French at Nankin was even less cordial than has been supposed, and augurs ill for improved intercourse with foreigners in the event of the rebels being ultimately successful.

THE FAR WEST.—It will be seen by a notice in another column, that brother P. B. Morgan, is about to make another tour West. We hope he will be prospered in building up the cause in union and love. He will act as agent for the *Herald*, *Youth's Guide*, and other Advent publications.

Brother Litch and myself will go out into that field in June and hold a series of Grove meetings. Notice hereafter. Our brethren in the West, may rely upon union and co-operation of brethren from the East. We can commend no one that would be likely to distract, or that would not work in harmony with brethren Chapman and Cummings.

J. V. H.

The Chapel.

DEAR BRO. HIMES:—I am glad you are making an effort for a permanent place of worship in Boston. The cause demands it, and if we have the true principle of Christian philanthropy among us, I think it will meet with success; not only do the brethren in Boston need it, but it is the central

point for our conferences and large meetings, and for this object, if for no other, we could as a body afford to carry forward the enterprise. I think the location an eligible one, and affords opportunity for doing good, and yet be a very good investment for those that have the means at hand. May the Lord open the hearts of the friends of the cause to help in this matter. Yours in hope,

I. H. SHIPMAN.

Sugar Hill, March 27th, 1854.

A Tour West.

BROTHER HIMES.—Permit me to say that since my return to Vermont, I have received very numerous letters from Illinois, of the most importunate character, portraying the condition and demands of the cause in that State, and earnestly requesting that I visit them again.

After a severe trial in my own mind as to what was duty relative to the matter, I have concluded to make another tour through Illinois if the Lord will. Shall first make a brief call on the friends, and may there arrange for more protracted labor. Will therefore arrange to spend the last Saturday and Sabbath in May in Ogle county, (Ill.). The first Sabbath in June in Lassele county—the second in Rock Island county, as brother Ruggles may appoint—the third in Hancock county—the fourth in Brown or (in Springfield) Saugammon county, as brother J. Mallory and Dr. Helm, may arrange. Brethren will please write at this place.

Addison, Vt.

P. B. MORGAN.

PS. The brethren will please arrange for the meeting at Rockford, Thursday the 25th.

P. B. M.

NEW WORKS.

"THE THEOLOGICAL AND LITERARY JOURNAL," Edited by David N. Lord. No. XXIV, April, 1854. New York: Published by Franklin Knight, 140 Nassau-street. 1854.

The April number of this able Journal, is devoted to the following subjects:

Art. 1.—*Christ's Second Coming.*

It is to be contemporaneous with the restoration of the Israelites.

Art. 2.—*Inquiry into the Meaning of Matthew 24:14.* By J. Richards, D. D.

Art. 3.—*Beecher's Conflict of Ages.*

Character of the Work.

Error in respect to the Moving Powers of Christianity.

His notion that God suffers,

The consequences to which it leads,

His denial of God's power to prevent all sin,

His notion that the Material Universe was created after the beings who belong to our race fell,

His denial of the justice of God's dealings with men in this life, if this is their first existence,

His omission to define what is man's present state that makes God's government over him unjust, if this is his first existence,

His omission to notice the unfavorable bearing of his theory of pre-existence on God's justice,

His omission to notice the detraction of God that is involved in his notion that he must suffer,

Proofs that his theory is erroneous: it is unproved.

It is in contradiction to the Scriptures.

It has no adaptation to the end for which he advances it.

It involves the most awful accusations of God.

Art. 4.—*Infidelity, its Aspects, Causes, and Agencies.* By R. W. Dickinson, D. D.

Art. 5.—*The Priest and the Huguenot.*

Art. 6.—*History of the Apostolic Church.*

Art. 7.—*Literary and Critical Notices.*

1. Rev. D. Winthrop's Premium Essay,

2. Sir W. Hamilton's Philosophy,

3. Rev. A. Barnes's notes on Daniel,

4. Rev. H. Reid's Hand of God in History,

5. Rev. Dr. Turner's Commentary on Romans,

6. Bunyan's Pilgrim's Progress.

The first article contends for the restoration of the Jews. We believe with Mr. Lord that Israel will be restored at Christ's coming. But we differ from him in contending that the Israel then to be restored will embrace only the pious dead of that nation, with such living Israelites as shall be changed from mortality to immortality at that epoch—being placed in respect to their restoration on a level with the pious of all other nations.

The article on Matt. 24:14 presents a very clear and satisfactory view of that chapter; while the article on the "Conflict of Ages" is a perfect scorcher—entirely demolishing all the arguments against which it is directed.

"FIRST LESSONS IN GENTLENESS AND TRUTH."—By Aunt Alice. With original illustrations by Billings. Designed for schools and families. Boston: Published by John P. Jewett & Co. Cleveland O.: Jewett, Proctor, & Worthington. 1854.

The design of this little book is to inculcate honor to parents; kindness to brothers and sisters; respect to the aged; love of truth, neatness and order; habits of industry, propriety of deportment. And the narrations and illustrations appear to be admirably adapted to impress the infant mind favorably in those directions.

CORRESPONDENCE.



CORRESPONDENTS are alone responsible for the correctness of the views they present. Therefore articles not dissented from, will not necessarily be understood as endorsed by the publisher. In this department, articles are solicited on the general subject of the Advent, without regard to the particular view we take of any scripture, from the friends of the *Herald*.

THE MIDNIGHT CRY.—MATT. 25.

In this and the preceding chapter of our Lord's gospel we have an interesting portion of prophetic truth, given in answer to the questions of his disciples respecting his second "coming, and the end of the world." And while there are conflicting views and strange notions respecting its application, I wish, without dogmatism, to present to the reader what appears to me to be the truth, after having carefully read much that has been written on it, and after having passed through three campaigns, and failures, of what was then called by some, "THE TRUE MIDNIGHT CRY." In Matt. 24th chap. is recorded the prophecies of Christ relating to many of the most remarkable events of the gentile dispensation. Events of a national and earthly character, connected with the temptations and afflictions of the church,—"the elect,"—with the signs of their deliverance by his coming to their relief, to "gather the elect," and to cause his enemies to mourn. He then illustrates the condition of unbelievers at that time, by the unbelievers of Noah and of Lot's times. At the same time assuring us that the elect will know by the signs in the sun, moon, and stars, when "it [or he] is near even at the door." We next hear him say, "Watch therefore for ye know not what hour your Lord doth come." The good and evil servants are mentioned, which show the two classes of teachers of the last days, and the reward of each is stated; the one is blessed, and the other is "cut asunder and his portion appointed with the hypocrites, where there shall be weeping and gnashing of teeth." This language closes chapter 24th. We now have two parables put forth to represent the travail of the church from the days of Christ's humiliation, to his second coming, at the judgment. But we are only investigating the first. "Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom." The term "THEN," gives a clue to the time when the likeness has its completion, is full, is finished. It is when the evil servant is "cut asunder," at the advent of Christ. We are now to have a history of the travail or action of the church given in a parable. Let us examine the figures used, and then we may know how to apply them. Other scriptures throw light on this. Here the church seems to be likened to virgins. So Paul used this term, or figure, in 2 Cor. 11:2. "For I have espoused you to one husband, that I may present you as a chaste virgin to Christ." The Revelator speaks of the church redeemed and standing on Mount Zion, and calls them "virgins." Rev. 14: 4.) In the parable a bridegroom is mentioned. Does this represent Christ? All will say, yes. To this agrees the words of Jesus, (Matt. 9:15; Mark 2:19; Luke 5:34, 35,) "And he said unto them, can ye make the children of the bride-chamber fast while the bridegroom is with them. But the days will come when the bridegroom will be taken away from them, and then shall they fast in those days. Here Christ is clearly represented as the bridegroom, while on earth, and when absent. We will now return to the parable. "Virgins went forth with their lamps to meet the bridegroom," some "were wise," some "were foolish." The wise prepared themselves with "oil," the foolish did not. What is illustrated in scripture by a lamp and oil? "Thy word," says Daniel, "is a lamp to my feet and a light to my path." Again, "God hath anointed thee with the oil of gladness above thy fellows." (Psa. 45:7; 119: 105.) Here and in other places, the word and spirit of God, are illustrated by a "lamp" and "oil."

By a reference the prominent features of a wedding in those days, in the East the application of the figure, to the fact, will be easy and natural. A bridegroom invites friends to his house several days prior to his wedding, that they may partake of his bounties while he is absent for the bride, and be waiting his return, that they may be ready to enter the guest-chamber at his coming, and enjoy the marriage feast. They go with their lamps, and if wise with vessels of oil to replenish them.

The bridegroom then leaves them in the care of his servants, and goes to the house of the bride, to bring her and other guests. On the night of his return it often occurs that the friends fall asleep before his approach. A watch is kept, and signals of his coming at length appear, the porter gives the alarm to the slumbering virgins, a cry, Behold, he cometh, go ye out to meet him, starts them up; they trim their lamps that they may see and be ready to go into the marriage feast. All who have lights enter in, and the door is shut, while those who come after that, are not permitted to enter on any plea whatever. Can we now recognize any such features in the history of the church? We find in the record of Matthew, Mark and Luke, above quoted, concerning the children of the bride-chamber, Christ says, in connection, "I came not to call the righteous, but sinners to repentance." Those who obeyed the call, and accepted his invitation, come to his house (church) and become his friends. For he says to them, "Ye are my friends, if ye do whatsoever I command you. Henceforth I call you not servants; for the servant knoweth not what his lord doeth; but I have called you friends; for all things that I have heard of my Father, I have made known unto you." (John 15:14, 15.) Among the "all things," we hear him saying, "I go to prepare a place for you, and if I go to prepare a place for you, I will come again and receive you unto myself, that where I am there ye may be also." Again in Mark 13:34—"For the Son of man is as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work; and commanded the porter to watch." Luke 19:12—"A certain nobleman went into a far country to receive for himself a kingdom, and to return. And he called his ten servants, and delivered unto them ten pounds, and said unto them, Occupy till I come." In the above is the same great fact illustrated by the virgins and the bridegroom. The virgins go forth to the bridegroom's house, to wait his return. Christ also has a house. Heb. 3:6—"But Christ as a Son over his own house: whose house are we, if we hold fast the confidence, and the rejoicing of the hope firm unto the end." The church, then, is Christ's house, as is also taught by Paul. (Eph. 2:19.) Christ has given an invitation to all to come in all times. He left them who came when he was here, to go to the Father. But just prior to his leaving, he said, "If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him." (John 14:23.) This is to be fulfilled when Jesus comes again, as is clearly taught in Rev. 21:2, 3, 23. These promises, with many others of the same class, have entered largely into the hope of the church in all her pilgrimage. Indeed she can have no true hope without this. More than 1800 years have now passed, and the promise is not yet fulfilled. Jesus remains away, and we still wait for him, "whom not having seen, we love." But some will ask, Did any go forth until they expected his return? Yes, some done so before he went away, and he calls them, "children of the bride-chamber." Hear Paul also, (1 Thess. 1:9, 10,) "For they themselves shew of us what manner of entering in we had unto you, and how ye turned to God from idols, to serve the living and true God; and to wait for his Son from heaven." A large number of texts could be brought to prove that the minds of all true believers in the gospel, were turned to the second advent of Christ, as the time of reward, the crowning event of all their hopes, when he would come and celebrate "the marriage-supper of the Lamb." (Rev. 19:9.) When they would enjoy the feast promised in Isa. 25:6-8. At all times when the gospel has been preached or believed in its purity, men have repented and obeyed God, with the hope of such things as is above mentioned. They have done so during the whole gospel age, and have taken the word of God, (lamp,) and those who have counted the cost, (the wise,) and laid their foundation sure, have "received the gift of the Holy Spirit," (oil,) and have gone to the house, (church) of Christ, to be in readiness for his return. Others also have gone forth, but without a preparation; they have been invited to the feast, and they hope for admission because they go forth, but they have only a profession—their faith does not give them grace to stand. These are a graceless class, doomed to the dreadful disappointment of being shut out of the kingdom of God, because they bring no fruit to perfection. The resurrection morn is the object before them; they remember that Jesus said, "He that believeth in me, though he were dead, yet shall he live: [be raised to life:] and whosoever liveth, [until I come,] and believeth in me, shall never die." (John 11:25, 26.) Paul also "shews a mystery" in 1 Cor. 15:51—"We shall not all sleep, [die,] but we shall all be

changed, . . . at the last trump." He also tells us, (1 Thess. 4:16,) some will be alive and remain when Jesus comes. The Church is recognized in the Scriptures as a unit, and the virgins in the parable represent classes of men, and not individual persons. So the backsliding, or death of some, or all of one generation, does not affect the case, while others come in to fill their places. The two classes have been in the church from Christ's days on earth, until now. One class "hear the word and treasure it up in good and honest hearts," and being "mixed with faith, brings forth fruit." The other class "hear the word of God, but the wicked one catcheth it away," or "persecution ariseth," or "the cares of this life," or "the deceitfulness of riches choke the word," and they are deluded, and "have not the spirit," (oil.) "While the bridegroom tarried they all slumbered and slept." The condition which is here represented is of course a moral one. So then the state represented by sleep is a state of unconsciousness in regard to passing events affecting the measurement of time, of insensibility of the nearness of the event for which they were waiting. They depend on the servant, the watchman, to give due notice of the approach of the bridegroom.

But the term "tarry," next demands attention. For the term is used to signify the position of Christ to his waiting church. We believe the term tarry is here used in its primary sense, as it is in nearly all places in Scripture. This any one may see who will examine. The primary meaning of the word, as given by Webster, is, "to stay, to abide, to continue, to lodge." In the event of a wedding, the bridegroom goes for the bride. He stays, continues, abides, tarries, until the day appointed to return. His friends are apprised of the day, but not of the time of day. They depend on the signal of his approach, and while he "continues," before his return, they fall asleep. At length the sign of the retinue appears, and a cry is made, "Behold, he cometh: go ye out to meet him;" they arise and examine their lamps. No definite point of time being stated when the arrival should occur, no blame is attached for being asleep nor is there any evil arising from it; the evil is in not having oil to replenish the lamp, at the time when the bridegroom is approaching. As is the case in this figure, so with that which it represents. Our Lord has gone to the Father to "receive dominion, and a kingdom, [Dan. 7:13, 14; Luke 19:12,] and to return," not only with dominion, but with a city and a multitude of angels who attend the heavenly Jerusalem, which, when adorned with the immortal saints, constitutes "the bride, the Lamb's wife." (Rev. 19:7; 21:9, 10.) He has now been absent more than 1800 years. He tarries still, and the promise is yet unfulfilled. Some of his disciples who only saw the first principles of his doctrine, looked for him in the first century, and in the second and third. Others during the reign of the papacy; yes, and they longed to see him, too. But he did not come; he was to tarry "on his Father's throne, until his enemies be made his footstool." He there continues to abide still, as intercessor, while generation after generation of his waiting, longing disciples, are hoping for his return. They could and did read over his promises, and study the signs that should indicate his near approach, but these not having taken place, they knew not how near he was. They could read the history of papacy, and of its decline and death, but the vision was "sealed up," and they knew not where to put the measuring periods. Thus they were insensible of the time of the event for which they hope, (represented by the virgins asleep.) Some of the watchmen did note the passing events, and saw the fulfilment of prophecy, but it was not time to sound the alarm, to give the cry, "Behold, he cometh." In due time God raised up a Luther, and others with him, to circulate the Bible, to preach the gospel, that the spirit of Christ's mouth might be breathed on the man of sin (2 Thess. 2,) to "con him unto the end." Thus a work was commenced to check the "great tribulation," that it might "be shortened to save some of the elect." (Matt. 24:22.) Under this reformation the gospel has a great circulation; in it is the invitation for guests to the wedding—subjects for the kingdom. The word of God grows, the friends of Jesus multiply and rejoice in the hope of his return. But again persecution reigns, for a time, almost unlimited. The fifth seal opens, (Rev. 6:9, 10,) and with it the blood of the saints flows freely, and they, persecuted, oppressed, and murdered, cry, "How long, O Lord!" Patience is nearly exhausted, the time seems long, and they are interested about the time. But they are only told "to rest, yet for a little season until their brethren also should be killed." Jesus yet tarried. Again God gave power to his word; it affects the multitudes, it is

exalted by papal princes even, and Antichrist faints under his trials. "He that leadeth into captivity, now goeth into captivity." (Rev. 13:10.) During the reformation, from A. D. 1525 to 1798, the church for the most part obtains a respite from her former troubles, and during this time, though she bled at every pore, she achieves, through God, a mighty victory over papacy, and the bulk of "the great tribulation" is now stayed. In all this affliction, while the church formed a better acquaintance with the Scriptures than formerly, her eyes and heart were continually turned to the "coming again" of her Lord, in judgment, to redeem her from this miserable world of persecution and death. But while she is being released from the papal tribulation, Satan is forging false hopes of a flattering character, to allure her. Even before she is quite out of the fangs of the beast that drank her blood, her nerves weaken before the charmer. She is now at ease, and calmly looks about her; everything seems to be in her favor. The earth has drunk up the waters cast out after her, (Rev. 12:16,) the governments favor her. And now a portion of her members seek other lovers than the Lord. Their sentiments change, the gospel is corrupted, faith is crippled, "the hope" is tarnished and displaced. A Swedenborg has risen with his poisonous system of allegories, which, when adopted, strikes a death blow to all the fundamental principles of the gospel. A Whitby has introduced a new invention to interpret Scripture, a system before unknown to the church. By this, the coming of Christ, the first resurrection, and the Millennium, are all changed to a mere spiritual and transitory affair, here in flesh and blood, to convert all men. Here ease and glory are held out where Jesus taught hardship and affliction. Next comes Universalism, assenting that Christ had come hundreds of years before, but it seems they had not seen him, yet many believe it. Now comes the Shaker system which professes to be the actual development of Christ's second coming and kingdom. By these systems, large masses of the church had their attention turned from the true hope of the gospel, from A. D. 1725 to 1820, and ever since. Their hearts have waxed wanton from Christ, while their minds have been occupied with such theories. This causes "iniquity to abound, and the love of many to wax cold." (Matt. 24:12.) Although they had gone forth with their Bibles to meet the Lord, they had nearly forgotten the promise of his return. Some remember it, but then, they are doing a great work. The enemy of reform is now crushed, (papacy,) Bible and Missionary Societies are multiplying, the church is growing, and many of them feel that they can do very well without his return. Great stillness prevails. The beasts of the field are at rest, (the four winds held, Rev. 7:1, 2.) Without it is dark, it is late in the night, the disciples have long waited, and they know not the time. Time is being measured off by events, and some of the watchmen are examining it, and watching the opening of events. They see God in history fulfilling prophecy. The sixth seal is opened, (Rev. 6:12,) the great earthquake experienced, the tribulation passed, the sun darkened, the moon had refused to give her light, the dominion of papacy is taken away, "the time of the end" has come. The seal of Daniel's vision is removed, many begin to run to and fro, knowledge increases. And while it is midnight hour, and all is still with the church, on this point, those signals which were to indicate the immediate coming of the Lord, are seen by the longing gaze of the faithful watchman. As they continue to look the light brightens, hope springs up, joy fills the heart. A voice is heard, faintly at first, as though all was not distinctly seen, "Behold, the bridegroom cometh; go ye out to meet him." It falls pleasantly on the ear of the saint, it fills his heart with gladness, the spark kindles to a flame, the sound re-echoes from heart to heart, from church to church, in all countries, and awakens the attention of all professed Christians, to inquire if the Master is really coming. Such are some of the features of the church, and actions of the ministry, signified by the "cry made at midnight," as it appears to me. I think this work of giving the alarm commenced (though faintly) under the labors of Joseph S. Walf, in Asia, A. D. 1820. It was more clearly announced by Edward Irving, in England and Scotland, commencing in 1822. In Germany by Professor Gausen about the same time. In America it began moderately in 1823, but its more clear and awakening notes were made public from 1831, by our beloved and lamented brother, William Miller. These, with a large number of co-laborers, have faithfully warned the church in the various portions of the earth, from then until now, that "the Lord is near, even at the doors." This has been done, not by their dreams, their feelings, or vain imaginations, but

by arguments drawn from the prophetic scriptures and periods, showing by history their fulfilment, together with the signs mentioned by our Lord, by the opening of the seals, (Rev. 6,) sounding of the trumpets, (Rev. 8, 9,) pouring out of the vials, (Rev. 16.) All these telling in thunder tones, that the day of God is at hand.

The parable of the fig-tree has been learned, and the good servants have been giving the household meat in due season, saying, "Behold he cometh," "the Lord is at hand." The voice has gone from east to west, from north to south, and is still going by the living preacher, or by books, tracts and papers, bearing the all-inspiring, soul-reviving tidings, "The kingdom of God is at hand." These notes of warning are now resounding in all lands. Professed Christians of all names are stirred by it, and for a time listen and start at the thought. They turn to the Bible, or look to their teachers, or to some other source, and ask, are these things so? Some have grace enough to see the truth, and they rejoice, and live more devotedly to God, and exercise living faith in the "sure word," and by it the light shines all about their path. With joy they are waiting the arrival of their soon coming King, their long expected Lord. The light is shining more clearly, and the cry grows more distinct in all lands; and a more thorough preparation is being made by those who have good faith in the message, and in God its author. But this is not a *specific cry*. It is of a more general character, and takes a wider range, and has something more permanent for its foundation. It stands on the evidence that the prophetic events to occur, prior to the judgment, have all been fulfilled (except those immediately connected with it,) in chronological order, by which we know that "it is nigh, even at the door." It is true that several have ventured to calculate the *precise time* of the arrival of the Lord, and evidence has been adduced to prove the *precise* ending of the prophetic periods, and some have located their message on these given points, and have confined their labors to them, teaching each time to be "the true cry at midnight," and given in turn, several times for the *tarry*, which is to proceed the cry. And many have hoped to see the Lord at each point, but all these local cries have failed, up to the present, and we have been as often disappointed. Such features are not found in the parable. No such disappointment is there shown. We therefore conclude that the true cry stands, and is also continued an evidence of the "signs," and fulfilment of prophecy, chronologically. There will be no failure in this cry, no disappointment while we follow the teachings and caution of Christ, "Watch ye therefore." The virgins will continue to rise and trim their lamps; but the foolish will seek for oil when it is not to be had until too late. The lo, here, and lo, there, the confusion of tongues, and vain traditions, call off their attention from the all-important point. They neglect to obtain and retain the spirit of Christ, and to cultivate its graces. They are therefore a graceless class, "drawing near God with their mouths, and honoring him with their lips while their hearts are far from him." O what a fearful condition to be in while the day of God is just opening on the vision of a lost world, and a host of professed friends of Christ, doomed to the terrible disappointment of being shut out of the kingdom of God. O backsliding children, return to God while you may, and be ready to meet Jesus at his coming. Soon, yes, very soon, he will be here to judge the world in righteousness. "With the breath of his lips will he slay the wicked." He will cut asunder the evil servants who have said, "My Lord delayeth his coming," and those who have been deceived by them, so as not to be ready for the kingdom, will hear him saying, "Depart from me, I know you not." But those who are ready, will "come from the east, west, north and south, to sit down with Abraham, Isaac and Jacob in the kingdom of God, to go no more out forever." O, blessed day, Lord let it open upon us.

It is supposed by some that the above views of this subject militates against investigation of, and faith in the time. We argue that it does not. We may study, and get all the light we can from the prophetic periods, and proclaim it all in a proper manner. Let each class of truth stand on its own merits and all is harmony; but seek to prop up one class with another which has no analogy, and all is confusion. I am fully aware that the position I take on this subject is much questioned by some, and I am thought to be opposed to time, because of it. I doubt not but some will honestly differ from me, while others may criticise, and some ridicule. And were it a new thing for truth to be thus treated, I might be timid, but it is far otherwise. I do not shun criticism nor investigation, nor am I so presumptuous as to wish my views to be put forth by a medium

where no man is allowed to raise a question to their truthfulness. But while speaking on a subject that has been three times before, and now again brought to prove definite time true, while it does not touch the subject pro nor con, I wish to add, that I am only seeking to remove props that have been erroneously raised in support of an argument which is not at all dependent on such support. Our present calculation on the definite time rests solely on the evidence produced, that the 1290 days commenced A. D. 519, and ended prior to, or on June 10th, A. D. 1809. If this evidence is good, and I am of the opinion that it is, then we need no props to support it, for Jesus will come by the 10th of June next. But if the evidence is not good, the superstructure will fall, and in its fall it should not be permitted to crush and ruin that which we know to be truth. Each pillar should stand on its own foundation, then the beauty of the truth is manifest to all who love her.

May God give us more wisdom, and keep us in the light, and sanctify us through the truth, and soon gather us into his everlasting kingdom.

Hallowell, Feb. 12th, 1854.

I. C. WELLCOME.

LETTER FROM S. A. CHAPLIN.

BRO. HIMES:—Once more I attempt to address you a few lines as a fellow pilgrim and sojourner in this world of tribulation, looking for that blessed hope, even the glorious appearing of our Lord Jesus Christ the second time without sin unto salvation. This event, so long expected, now draws very near. Every indication shows that we have not followed cunningly devised fables, in looking for the return of Israel's King, although our expectations have not yet been realized; and every evidence proves that the great consummation of the believer's hope, is an event now about to transpire. Truly,

"We are living, we are dwelling,
In a grand and awful time;
In an age on ages telling;
To be living is sublime!"

Do we fully realize what stupendous events are just before us? The actual personal appearance of the King of kings and Lord of lords in power and great glory; the resurrection of the saints of all ages in the image of the Heavenly; the overthrow of all existing wicked governments; and the establishment of a government that will never be revolutionized; are these events about to take place in the history of this sin-cursed earth? O, yes, Jesus is nigh! The voice of universal history proclaims in trumpet tones, "Jesus is nigh!" The grand chronological periods of inspired prophecy echo, "Jesus is nigh!" Portentious signals in heaven and earth witness, "Jesus is nigh!" And the children of God are proclaiming, "Jesus is nigh!" Despotism, in the person of the autocrat imbodied, may seek to sway the sceptre of universal empire, and trample the Abrahamic inheritance under foot, as preceding powers have already done; but, blessed be God, the glory, and honor, and dominion, of the "Fifth Monarchy," viz., pledged to the Son of the Most High God, who will soon reign under the whole heaven, of whose kingdom there shall be no end. Democracy may deceive its votaries with dreams of "liberty, equality, fraternity," prevailing among all nations, but prophecy assigns no place for the realization of this political delusion. No, no! human ability to govern in righteousness has been fully tested. Monarchies have only oppressed and destroyed their subjects, persecuted God's people, and the soil has been drenched with human blood in wars of conquest, and God determines to establish another order of things. Republics too have been aggressive, war-making, and oppressive, enslaving the weak, and are therefore to give place to the kingdom of God. How shall the earth be governed, is the problem of this age. Shall despotism, democracy, or theocracy attain the ascendant? The sure word leaves us no room for doubt. Earth's battalions all may be mustered in the coming strife; angry nations marshal every man; but soon will it be proclaimed, "The kingdoms of this world are become the kingdoms of our Lord and his Christ." Well, a groaning creation cries, "Come Lord Jesus." An enslaved multitude pray, "Come Lord Jesus." A voice from the tombs, like Abel's blood, ascends, "Come Lord Jesus." And a waiting, expectant, living few implore, "Come Lord Jesus." And Heaven responds, by every testimony, that he comes quickly. Euphrates' waters are rapidly evaporating; the unclean spirits are abroad, impelling the kings of the earth to the last conflict; and let us mark well now the voice of admonition from heaven: "Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame." O, may the ministry of this great doctrine be girded now, and go forth in

the spirit and power of Elijah, heralding the coming of the Holy and Just One. May the *Advent Herald* now be emphatically what its title imports, a herald of the Kingdom of God. Soon the work of preaching and writing will be done, and the faithful saints of all ages meet to part no more. May God minister to us an abundant entrance into the everlasting kingdom. Amen.

March, 26th, 1854. S. A. CHAPLIN.

Letter from W. T. More.

BRO. HIMES:—I am still alone, and by the goodness of the Lord am still permitted to view the times as they pass by, confirming our hopes that we are living on the eve of time, which was sought by the prophets diligently for to see, but were not permitted to see, but was commanded to close up the book until the time of the end. We see truly many has been to and fro, and knowledge has increased. By the help of the Lord I wish to be upon watch to be ready for that day, that I may be kept from sighing. The *Herald* brings me good news. When it comes, a goodly number having glad hearts, I can but come to the conclusion that the people here are in darkness on the true hope of the church. The church is at a low ebb in spiritual matters. So far as fine churches and equipages are concerned they can vie with any place; can this be the true religion of our Lord and Saviour Jesus Christ? Some read the *Herald* and appear to be awakened on the subject, for a time. But the influence about them is so strong that they are turned aside from the light. Your course with the *Herald*, from the first number to the present, I do say, has been a Christian course, so far as I am capable of judging. We have many trials here to pass through, but may we be able to believe He will never forsake or leave us to the end of the world. Yours, in patient waiting for the coming of our Lord and Master,

W. T. MORE.

Cheraw, March 7th, 1854.

Letter from G. Bursell.

BRO. HIMES:—I still hail the *Advent Herald* with joy. It is a source of comfort to the way-worn pilgrim. I have been a reader of the *Herald* since 1844, and can say for one, it has lost none of its interest to me. Its course has been constant through storm and calm; and its pages still reflect the glory of God. God's word is its foundation, its rule, stay and staff. Yes, dear brother, and so long as you and the rest of its conductors are actuated by these motives, it will still be made a blessing in the providence of God of much good. Its pages will shine brighter as the signs thicken around us.

The *Herald* is a preacher to many a poor child of God who has no other but the word of God. When I first took the *Herald* I took it intending not to let it go again till Christ came or I should die. I have made many efforts to augment its subscribers, but it is in vain in this place. The world may scoff, and the unfaithful portion of the Church of God may slander; but a very "little while," and they will be apprised by the advent of Him whom your paper purposes to herald. The signs in the East are ominous, although the Turk will prosper till the indignation be accomplished, (Dan. 11:36,) yet he shall come to his end and none to help him. I am convinced in my own mind that the fall of Turkey is identical, in point of time, with the coming of Christ. (Dan. 12:1.) The clouds in the moral and political heavens are gathering and thickening. Some of the professed watchmen tell us that our blessed Saviour will come this year; but of this I am convinced we cannot know, for the "times and seasons" are in the Father's own power. I am content to know it is near, even at the door. I confess it is of more importance to be ready, than it is to "know the day or the hour." May God qualify us, with all his saints in every land, for his soon coming kingdom, is the prayer of your humble servant.

G. BURSSELL.

Williamstown, March 14th, 1854.

EXTRACTS FROM LETTERS.

SISTER JOANNA VANKLECH writes from Westbrook (Me.), March 14th, 1854:—"Having the blessed hope within me, I am still looking for the gathering together of the elect of God. When all God's people shall meet, there shall be no more division or discordant notes to be heard throughout the heavenly choir. There is a general waking up in Portland on the subject of religion, in different parts of the city, in many of the churches. The Adventists here although but few in number, yet they are strong in the faith of speedy redemption. I still feel that the *Herald* is maintaining the gospel ground; and I feel doubly indebted to you for your kindness in sending it to me. May God reward you for it, and give you a crown of joy and

rejoicing when we shall meet in God's everlasting kingdom. My heart is willing but my hands have nothing to pay. My faith in God's word never was more rooted and grounded than it is now. What additional signs can we look for now, but those that are to appear in immediate connection with the coming of Jesus. Away then with our doubts and fears. Let us lay aside every weight, and gird on the armor of God anew, and stand fast in the liberty wherewith Christ has made us free. O how the spirit of the world is creeping over us, imperceptibly it is true, but let us heed the Saviour's admonition, to take heed to ourselves. I feel sensible that the present work is from the Lord. God is now answering the prayers which were put up to a throne of grace for the outpouring of his Holy Spirit in the conversion of sinners, and also to raise up more faithful laborers in his vineyard. Our prayers on the third Thursday in June 1853, for his blessing on us and our brethren in the ministry, have been heard. And no doubt blessings have descended in answer to them."

BROTHER S. SIKES writes from Suffield, March 22d, 1854:—"Bro. HIMES—Will you allow me to say that the *Herald* is esteemed by me as the best religious paper now extant. Its columns are laden with sound doctrinal and practical reading. It is truly a welcome visitor, and ever has been. I bid you God speed in the mission of love to sinners which you are called to perform."

"The *Youth's Guide* is liked very much by its subscribers in this region. It is a paper well adapted to the requirements of the young in aiding their steps in the paths of virtue and knowledge."

GOD.

As a bird in mid-air, and the fish in mid-ocean,
So the soul is in God, when 'tis bathed in devotion:
He's an ocean of life, and of love, and of power.
Like a sea past all height with no bottom or shore.

Yea He lives; and all life is on Him but dependence;
And He loves;—all true love is from Him but splendence;
Yea He wills; and omnipotence waits on his word,
And a world is created, or a leaflet is stirred.

The gaze of a universe cursing or cheering,
To the powers of the soul in hoping or fearing,
Has no motive like God in his wrath or his love:
For he's more than they all in the earth and above.

Now He's present, O, love him, and take of his love;
Soon He cometh in glory, all glory above,
And thou'lt reap of his love in the kingdom of heaven,
Or away from his presence in anguish be driven.

O God! let my trust and my all be in thee!
All thy ways O how blest! every sin help me flee:
Desiring nought else but my God and his care,
And fearing no evil but sin and its snare.

Montgomery, Vt.

A. M.

SPRING-TIME.

O Spring-time delightful, bright morn of the year,
How happy, how lovely her beauties appear;
Sweetly drawing the mind, and chaining the heart,
She does in her sweetness, her sweetness impart.

O Spring-time delightful, we truly may say,
For blessing, it points to a happier day,
And blessing, it leads to blessings foreseen,
Rejoicing the moments that so intervene.

O Spring-time delightful, blest emblem art thou
Of the spring-time of grace, when in its rich flow
Of mercies and blisses, it sweetly doth tend,
To that day of glory that never shall end.

That bright day of glory, what will it display?
More splendor than fancy can ever portray;
When the fulness celestial ever shall shine,
And superlative glow with the lustre divine.

That bright day of glory, O rapturous day!
When heavenly love to the saints shall convey
Those plenary blessings, which ever shall spring
From the presence, the joy of the heavenly King!

That bright day of glory, of holiest joy,
Third birth-day of those who their powers employ
In living for glory, by living to Him
Who once came to save, now comes to redeem.

O happy believers, who joyfully trace
The beauties of life in the beauties of grace.
Who counting His presence the acme of gain,
Are searching the time He is coming to reign.

C. GREENE.

BROTHER ORLIN B. BUSSELL writes from Mount-Holly (Vt.), April 5th, 1854:—"Bro. HIMES—I have been a reader of the *Herald* for several years, and I value it above any paper that I know of. There are a few in this place that still are looking for the coming of the Lord although we have no definite time; but believing the signs of the times teach us that he is near, even at the door, therefore we ought to be in readiness, for we know not how soon that day will burst upon our ungodly world."

"We hope you will succeed in building a house of worship, that there may be a light in Boston until the Saviour shall come. We contemplate building a chapel this season as we have not had a place of worship. We ask the prayers of all who wish the welfare and success of the cause."

TO AGENTS AND CORRESPONDENTS.

1. In writing to this office, let everything of a business nature be put on a part of the sheet by itself, or on a separate sheet, so as not to be mixed up with other matters.
2. Orders for publications should be headed "Order," and the names and number of each work wanted should be specified on a line devoted to it. This will avoid confusion and mistakes.
3. Communications for the *Herald* should be written with care, in a legible hand, carefully punctuated, and headed, "For the *Herald*." The writing should not be crowded, nor the lines be too near together. When they are thus, they often cannot be read. Before being sent, they should be carefully re-read, and all superfluous words, tautological remarks, and disconnected and illogical sentences omitted.
4. Everything of a private nature should be headed "Private."
5. In sending names of new subscribers, or money for subscriptions, let the name and Post-office address (i.e., the town, county, and state) be distinctly given.
6. Between the name and the address, a comma (,) should always be inserted, that it may be seen what pertains to the name, and what to the address.
7. Where more than one subscriber is referred to, let the business of each one constitute a paragraph by itself.
8. Let everything be stated explicitly, and in as few words as will give a clear expression of the writer's meaning.

By complying with these directions, we shall be saved much perplexity, and not be obliged to read a mass of irrelevant matter to learn the wishes of our correspondents.



AYER'S PILLS.

For all the Purposes of a Family Physic.

THERE has long existed a public demand for an effective purgative pill which could be relied on as sure and perfectly safe in its operation. This has been prepared to meet that demand, and an extensive trial of its virtues has conclusively shown with what success it accomplishes the purpose designed. It is easy to make a physical pill, but not easy to make the best of all pills—one which should have none of the objections, but all the advantages, of every other. This has been attempted here, and with what success we would respectfully submit to the public decision. It has been unfortunate for the patient hitherto, that almost every purgative medicine is acrimonious and irritating to the bowels. This is not. Many of them produce so much gripping pain and revulsion in the system as to more than counterbalance the good to be derived from them. These pills produce no irritation or pain, unless it arise from a previously-existing obstruction or derangement in the bowels. Being purely vegetable, no harm can arise from their use in any quantity; but it is better that any medicine should be taken judiciously. Minute directions for their use in the several diseases to which they are applicable are given on the box. Among the complaints which have been speedily cured by them, we may mention Liver Complaint, in its various forms of Jaundice, Indigestion, Langor and Loss of Appetite, Lisslessness, Irritability, Bilious Headache, Bilious Fever, Fever and Ague, Pain in the Side and Loins; for, in truth, all these are but the consequence of diseased action in the liver. As an aperient, they afford prompt and sure relief in Costiveness, Piles, Colic, Dysentery, Humors, Scrofula and Scum, Colds with soreness of the body, Ulcers and impurity of the blood; in short, any and every case where a purgative is required.

They have also produced some singularly successful cures in Rheumatism, Gout, Dropsy, Gravel, Erysipelas, Palpitation of the Heart, Pains in the Back, Stomach, and Side. They should be freely taken in the spring of the year, to purify the blood and prepare the system for the change of seasons. An occasional dose stimulates the stomach and bowels into healthy action, and restores the appetite and vigor. They purify the blood, and, by their stimulant action on the circulatory system, renovate the strength of the body, and restore the wasted or diseased energies of the whole organism. Hence an occasional dose is advantageous, even though no serious derangement exists; but unnecessary dosing should never be carried too far, as every purgative medicine reduces the strength, when taken to excess. The thousand cases in which a physic is required cannot be enumerated here, but they suggest themselves to the reason of everybody; and it is confidently believed this pill will answer a better purpose than anything which has hitherto been available to mankind. When their virtues are once known, the public will no longer doubt what remedy to employ when in need of a cathartic medicine.

Prepared by JAMES C. AYER, Practical and Analytical Chemist, Lowell, Mass. Price, 25 cents per box; five boxes for \$1.

Ayer's Cherry Pectoral.

For the rapid cure of Coughs, Colds, Hoarseness, Bronchitis, Whooping-cough, Croup, Asthma, and Consumption.

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- "Voices of the Night." (April 1st.)
- "Scripture Readings on Exodus." (May 1st.)
- "Voices of the Day." (May.)

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Published by JOHN P. JEWETT & CO., Boston. JEWETT, PROCTOR & WORTHINGTON, Cleveland, Ohio. [f. 4-1.]

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ADVENT HERALD.

BOSTON, APRIL 15, 1854.

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Memoir of William Miller.—Containing many explications of Scripture and illustrations of prophecy, relating to the personal coming of Christ and the millennium at hand. Price, in cloth, \$1; gilt, \$1.50. Postage, 19 cents.

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Motives to Christian Duties in view of the Lord's Coming. \$1 per hundred.

FOREIGN NEWS.



ARRIVAL OF THE EUROPA.—The Cunard steamship *Europa*, arrived at New York on Saturday afternoon, having left Liverpool on the 25th ult.

THE EASTERN WAR.—There have been no movements of importance on the Danube, or in Asia. There had been some skirmishing between the 11th and 16th insts. at Kalafat, with slight loss of life. In the night between the 1st and 2d, a severe engagement took place at Podbashi, near Shumla, in which the Russians were defeated. The Turks had 10 killed and 13 wounded; 80 dead Russians were found in the morning, and as many more were drowned.

Advices from Constantinople state that the tripartite treaty, between the Porte and England and France, was signed on the 12th inst.

The news from Vienna and Berlin is that there is a perfect understanding between Austria and Prussia. The *Austrian Correspondent* says that the interests "which Austria must protect are identical with the interests of Germany. If all Germany is firmly united, no power on earth dare dispute its perfect liberty of future action, which will be decisive for the welfare of Europe." An offensive and defensive alliance between Austria and Prussia is spoken of, the foundation for which seems to be the following despatch from Vienna of March 20:

"As far as it goes, the following most important news is authentic, but it is too incomplete to be forwarded by telegraph. An alliance offensive and defensive has been concluded between Prussia and Austria, which powers will observe a strict neutrality. Prussia has pledged herself to occupy Hungary, in case Austria should be obliged to send the army now concentrated there into the adjoining Turkish provinces or Italy. My informant either did not know, or would not say, what counterpledges Austria had given."

The *Preussische Correspondenz* of Berlin vindicates in firm language the independent attitude of Prussia, and alludes to the support of Austria and Germany, which are ready to step forward with energy to protect the interests of Germany, if ever attacked.

The terms of agreement between the two powers do not seem to have been definitely decided on.

The *London Times* of the 24th publishes the following despatch from Berlin:

"Count Nesselrode has communicated to the English Consul that the Emperor of Russia will give no answer at all to their joint summons."

St. Petersburg letters state that in Russia every one considers the approaching war as one which will last for years.

The report that the export of gold from Russia has been prohibited is now confirmed.

The *London Globe* says that Russia consents to recognize the neutrality of Sweden. It now remains to be seen what Russia intends respecting Denmark.

The *Morning Chronicle's* Paris correspondent has received Constantinople letters which represent the attitude of the Greek population in the Ottoman dominions as more and more threatening as regards the power of the Sultan. It is believed the Russians will endeavor to strike a decisive blow on the Danube before the arrival of the allied troops.

By latest accounts from Odessa, the Russian

Naval force at Sebastopol, is ten line of battle and forty other ships.

There was a rumor at Constantinople, March 13th, that the Russian fleet had left Sebastopol, and conveyed provisions and men to the forts on the Circassian coast, from the Danube.

English and French officers are now employed by Omar Pasha in arranging the details of the various projected operations. It is generally known that the Turkish troops in the Bulgarian forts and fortresses on the Black Sea, will march to Shumla in the month of April to make room for the Anglo-French auxiliaries.

The latest from Egypt is that in a short time another corps of 20,000 horse will be placed at the disposal of the Sultan.

Omar Pasha in order to teach some humanity to his irregular troops, has offered a reward for every Russian prisoner brought in alive.

A Paris letter of the 22d says:

"It is probable that hostilities may have by this time commenced in the Black Sea, between the French and English on the one side, and the Russians on the other. Such an event is most likely, if the following extract of a private letter, just received from Beicos, and dated the 12th, is exact. It is to this effect:

"The English sent yesterday, at 3 o'clock, the fine steam frigate the *Retribution*, with orders to force the stockade which the Russians have established at the mouth of the Danube, and which completely prevents the merchant ships from descending the river, which, for commercial purposes only, they had ascended. If the Russians oppose the destruction of that stockade the *Retribution* has orders to fire upon them. It is probable that the act will be the commencement of hostilities. The French steam corvette, the *Caton*, left with that frigate. We shall know in five or six days the result."

The publication of the Secret Correspondence between England and Russia has awakened a feeling very favorable to England. The *Moniteur* has an article on the subject, in which, after stating that England has the best of the correspondence, there occurs this passage:

"As to the Government of the Emperor Napoleon, there is but one observation to make upon the studied endeavor of Russia to leave it out of the question in her plans of territorial remodification—which is, that Russia came back to the French Government after having failed in London; and that France in her turn had to decline advances more or less direct, which are not without resemblance to those which were first made to England."

The *Moniteur* also has the following:

"It is not certain that the formal reply of the Emperor of Russia to the Anglo-French ultimatum has as yet been received here. What that answer will be, however, is not doubted. It does not much matter, after all, whether the answer has been received or not, as the silence of the cabinet of St. Petersburg beyond the time allowed for a reply will be considered as a refusal, and it is probable that the governments are quite as well aware of the nature of it as if they already had it in their possession. The end of this month will probably be the legal period of the opening of hostilities. The Black Sea will be practicable about the 15th of April, and serious operations on a large scale can scarcely commence before that period, unless the season become advanced earlier than usual."

THE GREEK INSURRECTION.—Accounts from Greece are contradictory, although the impression is that the insurrection is by no means suppressed, if it is not extending.

VIENNA, Wednesday, March 22.—The insurgents have completely invested Janina. The Turks resist firmly, though short of provisions. Zenos, Mylos, and Temeli, with 800 Greeks and four guns, have gone to Epirus; 1000 Moreots, under Kolocotroes, Pestimenzanis, and Laputas, are gone to Patras. A bulletin announces that 1400 Turks, who landed at Prevesa, have been beaten.

Advices from Athens of the 17th say that 200 English troops had disembarked at Prevesa, but the Pacha ordered them to re-embark. This requires confirmation.

Letters from Corfu of the 14th state that the Greek insurrection is subsiding. Fifty villages have submitted. The *Asmodee* and *Pomona*, French frigates are at Corfu; 1600 Turks had landed at Prevesa, marching on Arta. Griyas has failed at Janina.

Zavellas has been proclaimed Commander-in-Chief of the insurgents on the Albanian frontier. The insurrection appears to be extending.

Few are aware how frequently Publishers are compelled to insert among their advertisements, statements which they can neither sanction or believe.

A pleasant exception to this disagreeable necessity are the advertisements of Dr. J. C. Ayer's Cherry Pectoral and Pills, which will be found in our columns. We have published for him before, and always with the feeling that in so doing we in no wise lend ourselves to deceive or mislead the public, for we have had indisputable proof that his words are strictly true, with abundant reason to believe that his medicines will do all they promise,

and all that can be reasonably expected from any medicine. His Cherry Pectoral is too well known in this community to need any commendation from us, and his Pills we are credibly informed not inferior to his Pectoral.—*Providence Mirror*, R. I.

GENERAL CONFERENCE OF ADVENTISTS.

THE 15th General Conference of Adventists will be held in Providence, R. I., commencing Tuesday evening, May 16th, and continue over the 19th. This will no doubt be one of the largest meetings the Adventists have held for many years. Let prayer go up to the great Head of the church that it may also be the best. An address on the subject from the committee may be expected soon.

H. PLUMMER.

J. PEARSON, JR.

A. SHERWIN.

L. OSLER.

J. V. HIMES.

"MAP OF THE SEAT OF WAR—Turkey the King of the North—Probable connection of the Present War and Soon Coming of Christ, as foreshown in Prophecy."

We have published the above, which appeared in the *Herald* two weeks since, in a separate sheet, for general circulation. Price, \$1 per hundred.

NOTICE.—Friends ordering tracts by mail, will remember that under the present law each tract, however small, has to pay a postage of one cent.

Appointments, &c.

APPOINTMENTS OF ELDER J. V. HIMES.—Haverhill, Mass., Sunday, 9th, all day. Abington, Tuesday evening, 11th. No. Attleboro', Wednesday evening, 12th. Westboro', Thursday evening, 13th. Hartford, Conn., Friday evening, 14th. New York City, Sunday, 16th. Newark, N. J., Tuesday evening, 18th. Morrisville, N. J., Wednesday evening, 19th. Philadelphia, Pa., Thursday, and over Sunday, 23d.

LEVI DUDLEY will preach on Denmore Hill, Hartland, Vt., Sunday, April 9th; West Randolph, Thursday, 13th; Waterbury, Sunday, 16th; Underhill Union, 17th; Essex, 18th; Burlington, 19th; Colchester, 20th; Georgia, 21st; Swanton Falls, 22d and 23d; Stanbridge, 24th; Cadwell Manor, 27; Odellton Master school house, 29th, and Eldridge school house, 30th. All the week day appointments, in the evening.

N. Billings will preach at Waterbury, Vt., on Sunday, April 23d, at Burlington, 25th; at Middlebury, 26th—will be there Hurd call for me at the depot, on the arrival of the first train from Burlington? at Mt. Holly the 27th and 28th—will some bro. call for me at Kimball's Crossings, on the arrival of the first train from Middlebury, Thursday the 27th? at Low Hampton, N. Y., Sabbath the 30th; at Greenfield, May the 2d—will the friends be present from Middle Grove and elsewhere? at Waterford the 3d; at West Troy the 5th; at Albany, Sabbath the 7th; at Worcester, Mass., the 8th; at Westford the 9th. Week-day meetings at 7 o'clock, P. M., or as may be thought best.

BUSINESS DEPARTMENT.

BUSINESS NOTES.

G. H. Carpenter—Have changed it as you direct—you are credited to 658, January 1st, 1854.

B. S. Reynolds—Sent you books to East Haverhill, the 11th.

G. Bangs—We have credited as your letter directs.

HERALD TO THE POOR.

Samuel Fullerton. ————— 10 00
Our poor list is very large. We know not how to diminish it; we can but hope that those who have abundant means will remember us.

THE ADVENT HERALD

IS PUBLISHED EVERY SATURDAY

AT NO. 8 CHARDON STREET, BOSTON

(Nearly opposite the Revere House.)

BY JOSHUA V. HIMES.

TERMS.—\$1 per semi annual volume, or \$2 per year, in advance. \$1.13 do., or \$2.25 per year, at its close. \$5 in advance will pay for six copies to one person; and \$10 will pay for thirteen copies.

Single copy, 5 cts. To those who receive of agents, free of postage, it is \$1.25 for twenty-six numbers, or \$2.50 per year.

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ENGLISH SUBSCRIBERS have to pre-pay 2 cts. postage on each copy, or \$1.04 in addition to the \$2. per year. 6s. sterling for six months, and 12s. a year, pays for the Herald and the American postage, which our English subscribers will pay to our agent, Richard Robertson, Esq., 89 Grange Road, Bermondsey, near London.

POSTAGE.—The postage on the Herald, if pre-paid quarterly or yearly, at the office where it is received, will be 13 cents a year to any part of Massachusetts, and 26 cents to any other part of the United States. If not pre-paid, it will be half a cent a number in the State, and one cent out of it.

To Antigua, the postage is six cents a paper, or \$3.12 a year. Will send the Herald therefore \$5 a year, or \$2.50 for six months.

RECEIPTS.

The No. appended to each name is that of the HERALD to which the money credited pays. No. 659 was the closing number of 1853; No. 685 to the end of the volume in June, 1854; and No. 711 is to the close of 1854.

T. Parker, 655; R. Ticker, 699; L. Smith, 699; T. Ball, 699; Dr. W. Richardson, 699; R. Collier, 671; J. O. Sibley, 699; W. Chamberlain, 638 and G. W. Moss, 676 and book; W. M'Nelly, 697; C. H. Lang, 701; G. A. Hammond, 701; D. F. Kendall, 685; E. Rowell, 690; J. D. Sias, 685; Mr. Hanson, 699; H. Barton, on acct.; J. Abson, 696; S. C. Barker, 699; E. Lee 2d, 686; J. H. Edmunds, 685; A. Wood, 690—each \$1.

L. Parker, 727; G. W. Thomas, 711; H. D. Boss, 690; P. Coffin, 685; Mr. Wise, 654; C. S. Collier, 705 and Y. G. M. Andrews, 711, and Maps sent; P. Handy, 716; P. Swazey, 725 if a new subscriber—if not, where does the paper now go? There was no such name at Cabot, where we now enter it; G. D. Warren, from 644, to 696; J. O. Donnell, 694, and bal. due on G. W. sent the back No's. Mr. G. C. G. Hagerman, 697; S. M. Wootan, 711; M. Ray, 694; P. Blood, 738; P. A. Terwilliger, 725; A. Menter, 685; O. Phelps, 725; E. H. Pusey, 684; L. A. Lang (and 25 for G. to A. P. to 96) 711; O. B. Russell, 703; S. Hayden, 685; L. Gale, 723; A. G. Warren, 685; Caroline Spiller, 685; J. B. Barlow, 716; S. K. Oliver, 685—each \$2.

E. Sheldon, 711—\$3.

L. L. Schultz, 646 and G. to 96—\$1.50 due on H. to July 1st; J. Hall, 666; J. B. Taplin, 684—each \$5.

J. T. Dixon, \$10; M. P. Wallace, 711 and G. to 96—\$2.57, and \$11.43 on acct.; T. M. Helm, for book, \$1.50.

ADVENT



HERALD

J. V. HIMES, Proprietor.

WHOLE NO. 675.

BOSTON, SATURDAY APRIL 22 1854.

OFFICE, No. 8 Chardon-street

VOLUME XIII. NO. 16

Morning.

Will it ne'er be morning? Will the promised light
Ne'er break and clear these clouds of night?

Sweet Phosphor, bring the day,
Whose conquering ray
May chase the fogs; sweet Phosphor, bring the day!

Thy lights will fray
These horrid mists; sweet Phosphor, bring the day!

How sad delay
Afflicts dull hopes; sweet Phosphor, bring the day!

Haste, haste away,
Heaven's loitering lamp; sweet Phosphor, bring the day!

Light will repay
The wrongs of night; sweet Phosphor, bring the day!

QUARLES.

Pontius Pilate in Vienne.

Translated and abridged from the *Courier Des Etats Unis*.

VIENNE, in Dauphiny, a province of France, the ancient capital of transalpine Gaul under the Romans is situated on the river Rhone. There, on the left bank of that beautiful stream, is seen a tomb of an ancient architecture, which, according to tradition, is the tomb of Pontius Pilate—Pilate, under whose government Jesus Christ suffered. It was in Vienne also that the Wandering Jew revealed himself in 1777—a most remarkable occurrence, the spot that contained the ashes of the Judge of the Righteous was trodden upon by a descendant of his accuser.

The following chronicle was extracted from an old Latin manuscript found in a monastery near Vienna.

It was under the reign of Caligula, when C. Marcus was praetor at Vienna, that an old man bent with age, yet tall in stature, was seen to descend from his litter and enter a house of humble appearance, near the temple of Mars. Over the door of this house was written in red letters, the name of F. Albinus. He was an old acquaintance of Pilate's. After mutual salutations, Albinus observed to him, that many years had elapsed since their separation. "Yes," replied Pilate, "many years—years of misfortune and affliction. Accursed be the day on which I succeeded Valerius Gratus in the government of Judea! My name is ominous; it has been fatal to whomsoever has borne it. One of my ancestors imprinted an indelible mark of infamy on the fair front of imperial Rome, when the Romans passed under the *Cauda Furculæ* in the Samnite war. Another perished by the hands of the Parthians in the war against Arminius. And I—miserable me!"

"You miserable?" asked Albinus; "what have you done to entail misery on you? True, the injustice of Caligula has exiled you to Vienne, but for what crime? I have examined your affair at the *Tabularium*. You are denounced by Vitellus, prefect of Syria, your enemy, for having chastened the rebellious Hebrews, who had slain the most noble of the Samaritans, and who afterwards withdrew themselves on Mount Gerizim. You are also accused of acting thus out of hatred against the Jews." "No!" replied Pilate. "No! by all the gods, Albinus, it is not the injustice of Caesar that afflicts me."

"What then is the cause of your affliction?"—continued Albinus. "Long have I known you—sensible, just, humane. I see it—you are the victim of Vitellus."

"Say not so, Albinus—say not that I am the victim of Vitellus—no: I am the victim of a higher power! The Romans regard me as an object of Caesar's disgrace, the Jews as the severe Proconsul; the Christians, as the executioner of their God!"

"Of their God, did you say, Pilate? Adore a God born in a manger, and put to death on the cross!"

"Beware, Albinus, beware!" continued Pi-

late. "If the Christ had been born under the purple he would not have been adored. Listen. To your friendship I will submit the events of my life; you will afterwards judge whether I am worthy of your hospitality."

"On my arrival at Jerusalem, I took possession of the Pretorium, and ordered a splendid feast to be prepared, to which I invited the Tetrarch of Judea, with the high priests and officers. At the appointed hour no guest appeared. This was an insult offered to my dignity. A few days afterwards, the Tetrarch deigned to pay me a visit. His deportment was grave and deceitful. He pretended that his religion forbade him and his attendants to sit down at the table of the gentiles, and to offer up libations with them. I thought it expedient to accept his excuse; but from that moment I was convinced that the conquered had declared themselves the enemies of the conquerors."

At that time, Jerusalem was, of all conquered cities, the most difficult to govern. So turbulent were the people, that I lived in momentary dread of an insurrection. To repress it I had but a single Centurion, and a handful of soldiers. I requested a reinforcement from the Prefect of Syria, who informed me that he had scarcely troops sufficient to defend his own province. Insatiate thirst of empire;—to extend our conquest beyond the means of defending them!

Among the various rumors which came to my ears, there was one that attracted my attention. A young man, it was said, had appeared in Galilee, preaching with a noble unction, a new law in the name of the God that had sent him. At first, I was apprehensive that his design was to stir up the people against the Romans; but soon were my fears dispelled. Jesus of Nazareth spoke rather as a friend of the Romans than of the Jews.

One day, in passing by the place of Siloe, where there was a great concourse of people, I observed in the midst of the group a young man leaning against a tree who was calmly addressing the multitude. I was told it was Jesus. This I could easily have suspected, so great was the difference between him and those who were listening to him. He appeared to be about thirty years of age. His gold colored hair and beard gave to his appearance a celestial aspect. Never have I seen a sweeter or a more serene countenance. What a contrast between him and his hearers, with their black beard and twany complexions! Unwilling to interrupt him by my presence, I continued my walk, but signified it to my Secretary to join the group and listen.

My Secretary's name was Manlius. He was the grandson of the chief of the conspirators, who encamped in Etruria, waiting for Catalina. Manlius was an ancient inhabitant of Judea, and well acquainted with the Hebrew language. He was devoted to me, and was worthy of my confidence.

On returning to the Pretorium, I found Manlius, who related to me the words that Jesus had pronounced at Siloe. Never have I heard in the Portico, or read in the works of the philosophers, anything that can be compared to the maxims of Jesus. One of the rebellious Jews, so numerous in Jerusalem, having asked him if it was lawful to give tribute to Caesar or not, Jesus replied: "Render unto Caesar the things which are Caesar's, and unto God the things that are God's."

It was on account of the wisdom of his sayings that I granted so much liberty to the Nazarene; for it was in my power to have him arrested and exiled to Pontus; but this would have been contrary to that justice which has always characterized the Romans. This man was neither seditious nor rebellious. I extended to him my protection, unknown, perhaps, to himself. He was at liberty to act, to speak, to assemble and address the people, to choose disciples, unrestrained by any pretorian mandate.

Should it ever happen—may the gods avert the omen!—should it ever happen, I say, that the religion of our forefathers be supplanted by the religion of Jesus, it will be to the noble toleration that Rome shall owe her premature

obsequies—whilst I, miserable wretch!—I shall have been the instrument of what the Christians call Providence and we Destiny.

But this unlimited freedom granted to Jesus, revolted the Jews—not the poor, but the rich and powerful. It is true, Jesus was severe on the latter, and this was a political reason, in my opinion, not to control the liberty of the Nazarene. "Scribes and Pharisees!" Would he say to them, "ye are a race of vipers!—you resemble painted sepulchres." At other times he would sneer at the proud alms of the Publican, telling him that the mite of the widow was more precious in the sight of God.

New complaints were daily made at the Pretorium against the insolence of Jesus. I was even informed that some misfortune would befall him—that it would not be the first time that Jerusalem had stoned them that called themselves prophets—and that, if the Pretorium refused justice, an appeal would be made to Caesar.

This I had prevented, by informing Caesar of all that had happened. My conduct was approved of by the senate, and I was promised a reinforcement of troops after the termination of the Parthian war.

Being too weak to suppress a sedition, I resolved upon adopting a measure that promised to re-establish the tranquility of the city, without subjecting the Pretorium to humiliating concessions. I wrote to Jesus, requesting an interview, with him, at the Pretorium. He came.

Oh, Albinus! now that my blood runs cold in my veins, and that my body is bent down under the load of years, it is not surprising that Pilate should sometimes tremble; but then I was young—in my veins flowed the Spanish mixed with the Roman blood, as incapable of fear as it was of peevish emotions.

When the Nazarene made his appearance, I was walking in my basilisk, and my feet seemed fastened with an iron hand, to the marble pavement. He was calm, the Nazarene—calm as innocence. When he came up to me, he stopped, and, by a single gesture, seemed to say to me: here I am.

For some time, I contemplated with admiration and with awe, this extraordinary type of man—a type unknown to our numerous sculptors who have given form and figure to all the gods and to all the heroes.

"Jesus," said I to him at last—and my tongue faltered—"Jesus of Nazareth, I have granted you, for these last three years, ample freedom of speech: nor do I regret it. Your words are those of a sage. I know not whether you have read Socrates and Plato; but this I know, that there is in your discourses, a majestic simplicity that elevates you far above those great philosophers. The Emperor is informed of it; and I, his humble representative in this country, am glad of having allowed you that liberty of which you are so worthy. However, I must not conceal from you, that your discourses have raised up against you powerful and inveterate enemies. Neither is this surprising. Socrates had his enemies, and he fell a victim to their hatred. Yours are doubly incensed; against you, on account of your sayings; against me, on account of the liberty extended towards you. They even accused me indirectly of being leagued with you for the purpose of depriving the Hebrews of the little civil power which Rome has left to them. My request—I do not say my orders—is, that you be more circumspect for the future, and more tender in rousing the pride of your enemies, lest they rise up against you the stupid populace, and compel me to employ the instruments of justice."

The Nazarene calmly replied:

"Prince of the earth, your words proceeded not from true wisdom. Say to the torrent to stop in the midst of the mountain because it will uproot the trees of the valley; the torrent will answer you, that it obeys the laws of the Creator. God alone knows whither flow the waters of the torrent. Verily, I say unto you; before the rose of Sharon blossoms, the blood of the just will be spilt."

"Your blood shall not be spilt," replied I,

with emotion. "You are more precious in my estimation, on account of your wisdom, than all these turbulent and proud Pharisees, who abuse the freedom granted them by the Romans, conspire against Caesar, and construe our bounty into fear. Insolent wretches! They are not aware that the wolf of the Tiber sometimes clothes himself with the skin of the sheep. I will protect you against them. My Pretorium is open to you as a place of refuge—it is a sacred asylum."

Jesus carelessly shook his head, and said, with a graceful and divine smile:

"When the day shall have come, there will be no asylum for the Son of man, neither on earth nor under the earth. The asylum of the Just is there, (pointing to the heavens.) That which is written in the books of the prophets must be accomplished."

"Young man," answered I mildly, "you oblige me to convert my request into an order. The safety of the province which has been confided to my care, requires it. You must observe more moderation in your discourses. Do not in fringe my orders; you know them. May happiness attend you. Farewell!"

"Prince of earth," replied Jesus, "I come not to bring war into the world, but peace, love, and charity. I was born the same day on which Caesar Augustus gave peace to the Roman world. Persecution proceeded not from me. I expect it from others, and will meet it with obedience to the will of my Father, who has shown me the way. Restrain therefore, your worldly prudence. It is not in your power to arrest the victim at the foot of the tabernacle of expiation."

So saying he disappeared like a bright shadow behind the curtains of the basilisk.

Herod the Tetrach, who then reigned in Judea, and who died devoured by vermin, was a weak and wicked man, chosen by the chiefs of the law to be the instrument of their hatred. To him the enemies of Jesus addressed themselves, to wreak their vengeance on the Nazarene.

Had Herod consulted his own inclination, he would have ordered Jesus immediately to be put to death; but though proud of his regal dignity, yet he was afraid of committing an act that might diminish his influence with Caesar.

Herod called on me one day at the Pretorium, and on rising to take leave, after some insignificant conversation, he asked me what was my opinion concerning the Nazarene.

I replied, that Jesus appeared to me to be one of those grave philosophers great nations sometimes produce; that his doctrine was by no means dangerous; and the intention of Rome was to leave him that freedom of speech which was justified by his actions. Herod smiled maliciously, and saluting me with ironical respect he departed.

The great feast of the Jews was approaching; and their intention was to avail themselves of the popular exaltation which always manifests itself at the solemnities of a passover. The city was overflowing with a tumultuous populace, clamoring for the death of the Nazarene. My emissaries informed me that the treasure of the Temple had been employed in bribing the people. The danger was pressing. A Roman centurion had been insulted.

I wrote the Prefect of Syria, requesting a hundred foot soldiers, and the same number of cavalry. He declined. I saw myself alone with a handful of veterans in the midst of a rebellious city—too weak to suppress disorder, and having no other choice left than to tolerate it.

They had seized upon Jesus; and the seditious rabble, although they knew they had nothing to fear from the Pretorium, believing, on the faith of their leaders, that I winked at their sedition, continued vociferating—"Crucify him! crucify him!"

Three powerful parties at that time had combined together against Jesus. First, the Herodians and Sadducees, whose seditious conduct seemed to have proceeded from a double motive; they hated the Nazarene, and were impatient of the Roman yoke. They could never forgive me

for having entered their holy city with banners that bore the image of the Roman Emperor; and although, in this instance, I had committed a fatal error, yet the sacrilege did not appear less heinous in their eyes. Another grievance also rankled in their bosoms. I had proposed to employ a part of the treasure of the Temple in erecting edifices of public utility. My proposal was scowled at. The Pharisees were the avowed enemies of Jesus. They cared not for the Government; but they bore with bitterness the severe reprimands which the Nazarene had for three years been continually throwing out against them wherever he went. Too weak and pusillanimous to act by themselves, they had eagerly embraced the quarrel of the Herodians and Sadducees. Besides these three parties, I had to contend against the reckless and profligate populace, always ready to join in a sedition, and to profit by the disorder and confusion that result therefrom.

Jesus was dragged before the Council of the Priests and condemned to death. It was then the High Priest, Caiaphas, performed a derisory act of submission. He sent his prisoner to me to pronounce his condemnation and secure his execution. I answered him that, as Jesus was a Galilean, the affair came in Herod's jurisdiction, and ordered Jesus to be sent thither. The wily Tetrarch professed humility, and protesting his deference to the lieutenant of Caesar, he committed the fate of the man to my hands.

Soon my place assumed the aspect of a besieged citadel; every moment increased the number of the seditious. Jerusalem was inundated with crowds from the mountains of Nazareth. All Judea appeared to be pouring into the devoted city.

I had taken to wife a girl from among the Gauls, who pretended to see into futurity. Weeping, and throwing herself at my feet, "Beware," said she to me, "beware and not touch that man, for he is holy. Last night I saw him in a vision—he was walking on the water—he was flying on the wings of the wind. He spoke to the tempests, to the palm-trees, to the flashes of the lake—all were obedient to him. Behold! the torrent of Mount Cedron flows with blood—the statues of Cæsar are solid with the filth of the gemoniæ—the columns of the Pretorium have given way, and the sun is veiled in mourning like a vestal in the tomb! O, Pilate! evil awaits thee. If thou wilt not listen to the words of thy wife, dread the curse of a Roman Senate—dread the frowns of Cæsar!"

By this time my marble stairs groaned under the weight of the multitude. The Nazarene was brought back to me, I proceeded to the Hall of Justice, followed by my guards, and asked the people in a severe tone, what they demanded? "The death of the Nazarene," was their reply. "For what crime?" "He has blasphemed: he has prophesied the ruin of the temple, he calls himself the Son of God—the Messiah—the King of the Jews." "Roman justice," said I, "punisheth not such offences with death." "Crucify him, crucify him!" shouted forth the relentless rabble.

The vociferations of the infuriate multitude shook the palace to its foundations. One man alone appeared calm in the midst of the tumult. He was like unto the Statue of Innocence placed in the temples of the Eumindes. It was the Nazarene.

After my fruitless attempts to protect him from the fury of his merciless persecutors, I had the baseness to adopt a measure which, at that moment, appeared to me to be the only one that could save his life. I ordered him to be scourged, then, calling for an ewer, I washed my hands in presence of the clamorous multitude, thereby signifying to them my disapprobation of the deed.

But in vain. It was his life that these wretches thirsted after. Often, in our civil commotions, have I witnessed the furious animosity of the multitude, but nothing could ever be compared to what I beheld in the present instance. It might have been truly said that, on this occasion, all the phantoms of the infernal regions had assembled together at Jerusalem. The crowd appeared not to walk; they were borne off and whirled as a vortex, rolling along like living waves, from the portals of the Pretorium even unto Mount Zion, with howling, screams, shrieks and vociferations, such as were never heard either in the seditions of Pannonia, or in the tumults of the Forum.

By degrees the bay darkened like a winter twilight, such as had been seen at the death of the great Julius Cæsar. It was likewise toward the ides of March, I, the contemned governor of a rebellious province, leaning against a column of my basilisk, contemplating athwart the dreary gloom, this Theory of Tartarus dragging to execution the innocent Nazarene. All around me was a desert; Jerusalem had vomited forth her indwellers through the funeral gate that leads to the Gemoniæ. An air of desolation and sadness enveloped me. My guards had joined the cavalry, and the centurion, to dis-

play a shadow of power, was endeavoring to maintain order. I was left alone, and my breaking heart admonished me, that what was passing at that moment appertained rather to the history of the gods than to that of man. Loud clamors were heard proceeding from Golgotha, which, borne on the winds, appeared to announce an agony such as never had been heard by mortal ear. Dark clouds lowered over the pinnacle of the temple, and large ruptures settled over the city and covered it as with a veil. So dreadful were the signs that were manifested, both in the heavens and on earth, that Dionysius, the Areopagite, is reported to have exclaimed, "Either the Author of Nature is suffering, or the Universe is falling apart."

Toward the first hour of the night, I threw my mantle around me, and went down into the city toward the gate of Golgotha. The sacrifice had been consummated. The crowd was returning home, still agitated, it is true, but gloomy, and taciturn, desperate. What they had witnessed, had struck them with terror and remorse. I also saw my little Roman Cohort pass by mournfully, the standard bearer having veiled his eagle in token of grief, and I overheard some of the soldiers murmuring strange words which I did not comprehend. Others were recounting prodigies almost similar to these which had so often smote the Romans with dismay by the will of the gods. Sometimes groups of men and women would halt; then, looking backwards toward Mount Calvary, would remain motionless, in the expectation of witnessing some new prodigy.

I returned to the Pretorium, sad and pensive. On ascending the stair, the steps of which were still stained with the blood of the Nazarine, I perceived an old man in a suppliant posture, and behind him, several women in tears. He threw himself at my feet and wept bitterly. It is painful to see an old man weep. "Father," said I to him mildly, "who are you, and what is your request?" "I am Joseph of Arimathea," replied he, "and I am come to beg of you upon my knees, the permission to bury Jesus of Nazareth." "Your prayer is granted," said I to him; and, at the same time, ordered Manlius to take some soldiers with him, to superintend the interment, lest it might be profaned. A few days afterwards, the sepulchre was found empty. The disciples of Jesus published all over that Jesus had risen from the dead, as he had foretold.

A last duty remained for me to perform. It was to communicate to Cæsar the details of this deplorable event. I did it the same night that followed the fatal catastrophe, and had just finished the communication when the day began to dawn.

At that moment the sound of clarions playing the air of Diana, struck my ear. Casting my eyes toward the Cæsarian gate, I beheld a troop of soldiers, and heard at a distance, other trumpets sounding Cæsar March. It was the reinforcement that was promised me—two thousand chosen men, who to hasten their arrival, had marched all night. "It has then been decreed by the 'Fates,'" cried I, wringing my hands, "that the iniquity should be accomplished"—that, for the purpose of averting the deeds of yesterday, troops should arrive to-day! Cruel destiny, how thou sportest with the affairs of mortals! Alas! it was but too true, what the Nazarene exclaimed when writhing on the cross: *All is consummated.*

A Good Conscience.

Mr. M. What does the Apostle Peter mean by having a good conscience? Does he mean anything different from doing right?

Mr. L. If we do right, we shall have a good conscience, but the two are not precisely the same. A good conscience is both the cause and consequence of doing right.

Mr. M. I have not as clear an idea of what conscience is as I wish to have. Some call it a judge, and some the voice of God in the soul, what is it?

Mr. L. Perhaps I shall be able to set the subject in a clearer light, if I do not give you a direct answer. I will ask you what *sight* is?

Mr. M. It is seeing.

Mr. L. When we say we have the faculty of seeing, what do we mean?

Mr. M. We mean that we can perceive external objects—can distinguish one from another.

Mr. L. Very well. What is the reason or the understanding?

Mr. M. It is the power of perceiving internal objects, if I may so speak—of distinguishing between truth and falsehood.

Mr. L. How do you know there is a difference between truth and falsehood?

Mr. M. Why—it is plain enough in many cases—I perceive it.

Mr. L. Can you prove that there is any difference between the true and false?

Mr. M. There is no need of proving it; every one sees that there is a difference—that is every one who has common sense.

Mr. L. I agree with you perfectly. Every one who has the attributes of humanity perceives there is a difference between truth and falsehood. I wish you to observe that we do not require proof of it. It is enough that we perceive it. To deny the difference between truth and falsehood, is to deny our nature; is to accuse our Maker of making the very constitution of our nature a deception.

Mr. M. I see it, but what has that to do with conscience?

Mr. L. As reason is the power of distinguishing between the truth and falsehood, so conscience is the power of distinguishing between right and wrong.

Mr. M. Are there not some who deny that there is any such original distinction between right and wrong as there is between truth and falsehood? I heard Mr. A. arguing that point once, and I thought he brought very good arguments to sustain his position.

Mr. L. It is very singular that a professed Christian should argue on infidel grounds, or should defend one of the favorite tenets of infidelity.

Mr. M. He did not contend that there is now no distinction between right and wrong. He said that originally all things were indifferent, and that when God commands a thing, it is right and obligatory; and when he forbids, it is wrong, and ought not to be done. He contended that his view of the matter was the most honorable to God, for it referred the origin of right and wrong to his will.

Mr. M. God is most honored by strict adherence to the truth as revealed in his word or made known by the constitution of our nature. I am afraid Mr. A. is too fond of showing his ingenuity in argument. But what is your opinion on the subject?

Mr. M. I do not think it would be easy to prove that there is such an original distinction as there is between truth and falsehood.

Mr. L. How do you prove the latter?

Mr. M. Well: I believe we come to the conclusion that it did not need proof.

Mr. L. If the one does not need proof, the other does not. They are on precisely the same grounds. All men perceive that there is a difference between right and wrong, just as all men perceive there is a difference between truth and falsehood. The constitution of our nature in each case compels us to recognize the distinction.

Mr. M. Is it certain that all men do perceive the difference between right and wrong? The people of some nations think it right to steal, and kill their aged parents.

Mr. L. And in those very doctrines, horrid as they are, they recognize the fact that they perceive a distinction between right and wrong. Their judgments are often very inaccurate, but that does not prove that they have not the power of judging. You are mistaken sometimes in regard to your judgment with respect to truth and falsehood. You judge that to be true which proves to be untrue. That does not prove that there is no distinction between truth and falsehood, and that they have not the power of reason.

Mr. M. Certainly not. Our judgments respecting truth and error are more or less accurate according to the light we possess.

Mr. L. And so our judgments respecting right and wrong are more or less accurate according to the light we enjoy. Those who have the Bible and study it, make pretty accurate judgments—those who are shrouded in the darkness of heathenism form very erroneous judgments. The errors of the heathen in regard to right and wrong are not greater than those relating to many departments of scientific and philosophical truth. If the facts that have sometimes been brought forward prove that there is no original distinction between right and wrong, and that man has no such original faculty as conscience, then similar facts would prove that there is no original distinction between truth and error, and that man has no such original faculty as reason.

Mr. M. Are not reason and conscience one and the same power?

Mr. L. Some would say so. It matters not, provided we recognize the fact that we have the power of distinguishing between right and wrong. That power is what we mean by conscience. It is of very little consequence whether we regard it as a distinct faculty or power, or whether we regard it as the reason acting with regard to the moral quality of actions. Strictly speaking, it is the mind, and not a particular division of it which perceives the difference between right and wrong. All that we mean when we say that we are possessed of a conscience is that our minds perceive the difference between right and wrong.

Mr. M. No one can dispute that fact.

Mr. L. Then all the disputes about the existence of such a power of conscience are at an end.

Mr. M. And it follows that our conscience is as liable to err as our reason.

Mr. L. Exactly so, or to express the same

truth in another form, our minds, or we, are as liable to err, in our judgment of moral truth as we are in our judgment of political or natural truth.

Mr. M. This view of conscience removes a difficulty which I have always had. I was told conscience was the voice of God in the soul. If it be the voice of God, then it must always speak truth and must always be right, and I must always do what it says.

Mr. L. We often fall into error by drawing literal conclusions from figurative expressions.

N. Y. Observer.

Russian Designs upon Turkey.

THE publication of the "secret and confidential" correspondence relating to the partition of Turkey, which transpired between the Emperor Nicholas and the British Government, has exposed the aggressive designs of Russia upon her weak neighbor. This correspondence is extraordinary in its character, and it is remarkable that it should ever have seen the light. The fact that it has been published, however, will put the governments of Europe upon their guard against indulging hereafter in "secret and confidential" correspondence upon delicate subjects in which other nations have a lively interest.

Our readers will perhaps remember the circumstances which called forth this correspondence. The *Journal du St. Petersburg*, the official paper of the Russian Government, in commenting upon a speech of Lord John Russell, in which the Czar was denounced for duplicity and bad faith, declared that the English Ministry never had reason to complain of being ignorant of the views of Russia. It asserted further that before the mission of Prince Menschikoff to Constantinople, the Czar had "spontaneously communicated with the Queen of England and her Ministers for the purpose of establishing an intimate agreement with them, even in the event of the most formidable contingency which could befall the Ottoman Empire." This declaration created a great sensation in England, and was, moreover, calculated to produce an unfavorable impression in the councils of the Emperor of France. Hence the British Ministry were forced to produce the correspondence to exonerate themselves from the suspicion of complicity with Russia in her ambitious designs.

It appears from the documents thus submitted, that so long ago as the time of the emperor's visit to England, in 1844, the subject of disposing of the territory of European Turkey, in the event of the downfall of the Ottoman Empire, was made a topic of conversation between the Czar and the Duke of Wellington. This consultation resulted in the preparation of a memorandum by Count Nesselrode, after the emperor's return, which was delivered to Her Majesty's government, and which is the first of the documents submitted. This paper appears on the face to have been based on a mutual coincidence of views, for it is premised that "Russia and England are mutually penetrated with the conviction that it is for their common interest that the Ottoman Porte should maintain itself in the state of independence and territorial possession which at present constitutes that empire." It then goes on to speak of the means by which that independence can be maintained. Assuming, however, that elements of dissolution exist in that empire, it asserts that "the danger which may result from a catastrophe in Turkey will be much diminished, if, in the event of its occurring, Russia and England have come to an understanding as to the course to be taken by them in common." "That understanding," it goes on to say, "will be the more beneficial, inasmuch as it will have the full assent of Austria. Between her and Russia there exists already an entire conformity of principles in regard to the affairs of Turkey." This remarkable assertion, tending as it does to show a complicity on the part of Austria with Russia in the scheme for the downfall of Turkey, was subsequently reiterated by the Czar in conversations with the British Minister at St. Petersburg, (early in 1853.) It is further stated in this remarkable paper, that "if England, as the principal maritime power, acts in concert with them, (Austria and Russia,) it is to be supposed that France will find herself obliged to act in conformity with the course agreed upon between St. Petersburg, London and Vienna,"—a remark which is far from flattering to French pride. Here the subject appears to have rested for the time, the desirability of coming to an understanding being asserted, but no plan having been agreed upon. This document is published without a date. We cannot help thinking that there is something beyond this letter—some reply or intimation from Her Majesty's Government—which has not been submitted to Parliament. So far as appears from the published documents, the receipt of this confidential paper was not even acknowledged.

The subject of making provision for the possible downfall of Turkey, it is to be inferred from these documents, was not again made a topic of

discussion until January of last year, when the Czar in person broached the matter to the English ambassador in a familiar conversation. He spoke of Turkey as a man gravely sick, and seriously proposed to hold an ante-mortem inquest upon his probable remains. The ambassador, Sir G. H. Seymour, with much tact and shrewdness, in that and subsequent conversations, without committing his own government, led the Czar on to express himself with a considerable degree of freedom. Without undertaking to give an analysis of the voluminous documents which sprung out of these remarkable interviews, we will state briefly the views suggested by the Czar for carrying out the "understanding" which he was so anxious to establish with the British Government. It was assumed by the Emperor Nicholas, that the Ottoman Empire must soon fall to pieces, and in re-organizing the political fabric, after gratuitously remarking, with a frankness that is only seeming, that he would "not tolerate the permanent occupation of Constantinople by the Russians," the Czar said it should never be held by the English or French or by any great nation, nor would he permit the re-construction of the ancient Byzantine Empire, or such an extension of Greece as would make her a powerful State. Neither would he permit "the breaking up of Turkey into little republics, asylums for the Kossuths and Mazzinis and other revolutionists of Europe." After having advanced these negatives, in his third interview with the British ambassador, the Czar proceeded more explicitly to develop his own project. The Principalities, he assumed, were in fact independent States, under his protection, which condition might continue, and similar governments be organized in Servia and Bulgaria. Egypt and the island of Candia he offered as a bribe to England. It does not clearly appear what disposition the Czar proposed to make of Constantinople, although he artfully intimated to the British ambassador, that "England and Russia had a common interest in providing for the readiest access to the Black Sea and the Mediterranean"—and in one of his conversations he said: "I am equally disposed to take the engagement not to establish myself there—as proprietor that is to say, for as occupier I do not say." The two terms are interchangeable, for it is needless to remark that if Russia once occupies Constantinople she will not be driven out without bloodshed.

It will be clearly seen that the object of the Czar was to establish a cluster of weak and dependent States upon his southern frontier. These States, embracing a large admixture of the Slavonic element, and possessing a religion of which the Czar is the self-elected head and defender, would of course sooner or later be incorporated with the Russian Empire, and even during their nominal independence would be entirely under the influence of Russia. It is well known that Austrian influence is powerful in Servia, and she has claims upon the reversion of that principality, should the Ottoman Empire fall to pieces. It does not appear how these claims are to be quieted, though it is significantly stated in one of the papers drawn up by Count Nesselrode in behalf of the Czar, that Austria "is bound by her promises to concert with him."

In his anxiety to administer upon the effects of the "sick man," it does not seem to have occurred to the Czar that the patient was not beyond the reach of medical aid. This view of the case was suggested by the British Government, which held in its replies that "Turkey still possesses the elements of existence"—that "nothing can be more fatal to its vitality than the assumption of its rapid and inevitable decay"—and that Turkey "only requires forbearance on the part of its allies, and a determination not to press their claims in a manner humiliating to the dignity and independence of the Sultan—that friendly support, in short, with States as with individuals, the weak are entitled to expect from the strong, in order not only to prolong its existence, but to remove all cause of alarm respecting its dissolution." In these views the Czar, finding his advances were met with decided coldness, seemingly concurred, and the subject was dropped. It would seem, however, from a statement in the official organ of the French Government, that similar propositions were subsequently made to France by the wily and ambitious emperor.

We see in this correspondence the full development of the well matured policy of the Russian Government. Peter the Great is said to have coveted Constantinople. The Empress Catherine II. repeatedly made war upon Turkey to secure the desired prize. Subsequent monarchs have not lost sight of the policy thus established. The Emperor Alexander, who preceded Nicholas, is reported to have said, "I insist upon having the Baltic to skate upon; the Caspian for a bathing-place; the Black Sea as a wash-hand basin; and the North Pacific Ocean as a fish-pond." It is evidently the opinion of Nicholas that he was born to realize this fixed policy—this "manifest destiny" of his country. The Russian Government moves slowly and cau-

tiously in the accomplishment of this object, but none the less surely. Constantinople was once within its grasp, during the reign of the present monarch, but Nicholas refrained from plucking the fruit. It was not ripe. The result of the war between the two powers, was the establishment of a protectorate over Moldavia and Wallachia, which was an important point gained, and satisfied for a time the ambition of the Czar, tempered as it was with caution. Whether he will now rest satisfied with anything short of a full achievement of his long cherished designs, will depend upon the general result of the conflict in which he is now involved.

Boston Journal.

The Baltic Sea.

THE Baltic promises to become soon the theater of the most destructive naval warfare yet recorded. In aid of gigantic murder, means yet untried will be brought to bear, rapid and terrible in their execution, and destined to mark an era in naval contests. On the Baltic especially they will be a novelty. Excepting the fights of a secondary order, in the times of Charles XII. and Peter, and at the beginning of the present century during the reign of Alexander, the waves of that sea have not been for centuries ruffled with battle or dyed with human blood, shed in war.

This Mediterranean of the North was partially known to the ancients of remote times, and to the Phenicians who carried thence costly amber to the South. It was called *Mare Scythicum*, or the Scythian Sea. On the charts of Ptolemy of Alexandria, it is laid down as the Sarmatic Ocean, the Southern part along the shores of Prussia and Pomerania being called the Vendian Sea or Bay,—from Vendi, a Slavic tribe. The word Baltic, comes from Balt or Baltus, one of the chiefs of the Goths, founder of the house of Balti, who ruled over the Visigoths in the South of Gaul and in Spain. The Baltic, likewise called by the Scandinavians and Germans the Eastern Sea, begins by the Danish Islands of Seeland and Funen, and is surrounded by Denmark, Sweden, Finland, Russia, Prussia and Germany. It reaches beyond 55 northern latitude; its length is 770 miles, breadth 120 miles, depth as far as the parallel of Memel not more than fifty fathoms, deepening in its more northern parts to 100 or 120 fathoms, and having an area of 125,000 geographical square miles. It opens from the German Sea, between 57 and 59 north latitude, (between the north coast of Jutland and the south coast of Norway) by a gulf pointing N. E., called the Sleeve or Skager Rack, which extends rather more than 150 miles from the Naze of Norway to the coast of Sweden, and is in average width about 70 miles. It next passes several degrees south in what is called the Cattegat, to the S. E., of which is the Sound of Elsinore, a narrow strait about three miles in breadth, between the coast of Sweden and the Island of Zealand. This is the general passage for ships going from the North Sea into the Baltic, and a toll is paid here, by way of courtesy to the crown of Denmark, which in return erects lighthouses and keeps them in proper repair; this toll has been the subject of diplomatic remonstrance. After passing Zealand, the sea spreads widely to the north-east, and at last branches out into the two extensive Gulfs of Bothnia and Finland; the latter extending two hundred miles almost due east, till within a short distance of Lake Ladoga, with a mean breadth of seventy miles. The waves of the Baltic do not swell so high as in the ocean, but they are much more dangerous and harassing to shipping, as they succeed each other with greater rapidity and impetuosity; while its small depth, amounting to an average of fifteen to twenty fathoms, but in many places hardly half so much, the shallowness of the Russian shore, the rugged nature of the Swedish coast, and the sudden and frequent changes of the wind, render this sea formidable to navigators.

The principal theater of the war will be the Gulf of Finland, and the entrance of the Gulf of Bothnia, where the island of Ahland is situated. This is strongly fortified, lies opposite to the City of Abo in Finland, and menaces even Stockholm. England will try to seize it. Next comes Sweaburg, guarding the harbor and city of Helsingfors in Finland. It is called the Baltic Gibraltar, and is one of the regular stations of a Russian squadron. Then Cronstadt with its fortress Cronsvet, both defending Petersburg, and the principal object of Sir Charles Napier's expedition.

Cronstadt is 50 59 N. latitude and 29 49 E. longitude, and is built at the south-east extremity of Cotlin-Ostrov, 16 miles from the mouth of the Neva, and 32 miles from Petersburg. It is on an island seven miles long by one mile broad. On an island, too, opposite the citadel is the castle or fortress of Cronsschlott, built by Peter. The harbor has one channel, fortified with a double line of guns. Between this and Cronstadt is 2,000 paces in width, and ample depth

for the largest vessels. All vessels going to Petersburg are searched here, and such as are too large for the upper waters of the Neva are unloaded, and their cargoes are placed in smaller craft,—a raft in fact, by which they are floated down the Neva over the bar, which has sometimes but seven feet of water.

Cronstadt has the form of an irregular triangle. It is strongly fortified. It has three harbors, lying to the south of the town. The outer or military harbor is entirely fortified by a mole, a rectangle stretching out into the sea, and capable of holding, besides smaller vessels, thirty-five ships-of-the-line. It is so shallow at low water that many of the ships are obliged to anchor in the middle harbor, which is properly intended for the fitting out and repairing of vessels. It has a powder-magazine, a manufactory of pitch, tar, and so forth. The third west, or innermost harbor, which has space for six hundred merchant vessels, and runs parallel with the middle harbor, admits only merchantmen, for which there is, besides, an excellent roadstead immediately outside of the port, defended also by the citadel, constructed on a rock in the middle of the sea of Cronstadt. There is a large canal running into the town, where vessels are repaired. Cronstadt is regularly built, and contains many fine, straight, well-paved streets and several public squares. The houses, excepting Government buildings, are one story, and of wood. The city has three gates. It contains various public institutions, including a naval hospital accommodating twenty-five hundred patients. The permanent population is not considerable; during the summer it amounts, Government functionaries, and strangers, and sailors, to 40,000. After the Russians, the English are the most numerous. It is very lively in the warm seasons, but the reverse in cold. Peter the Great founded it in 1710.

Such is the place the English fleet must operate against, either by cutting off its trade, or measuring balls, shells, bombs and infernal ingenuity generally with. If the war continue in good earnest, it may take precedence of the Danube even for the stirring horrors of which it is the theater.

N. Y. Tribune.

The Christians of Turkey.

TO THE EDITOR OF THE BRITISH BANNER.

SIR:—I have just read with some surprise your able article on "*Religious Liberty in Turkey*," in which you endorse the opinions expressed by Lord Shaftesbury in his recent speech in the House of Lords. The impression that your article is necessarily calculated to produce is, that the Sultan is a mild and tolerant ruler, and that his Christian subjects have more to complain of from their own "fanaticism" and ignorance, than from the cruelty or injustice of their Mussulman rulers.

You cite certain facts regarding the extent of Protestant Missions and the privileges enjoyed by the various Protestant sects in Turkey in proof of the correctness of the views that you advocate in common with Lord Shaftesbury. How much the toleration accorded to Protestants by the Ottoman Porte is due to the English Ambassador at Constantinople, and to the occasional energetic remonstrances of the British Government, it is not for me to determine. But, apart from this, it would be strange indeed if the Sultan acted otherwise to Protestants than in the manner, no doubt, truthfully described by Lord Shaftesbury, seeing that for the very existence of his power since the battle of Navarino, and, especially, since the rebellion of Mehmet Ali, he has had to depend upon the protection and support of the greatest Protestant nation in the world. But firmans issued at Constantinople are one thing, and their fulfilment is another. Permission freely to circulate the Bible, and to preach the gospel, may adorn the edicts of the Sultan; but if such barriers are raised as effectually to prevent Proselytism to Christianity, does not the boasted toleration degenerate into a sham and a delusion?

A journal of great talent published in this city (almost the only one in the country, I am sorry to say, that now supports the Peace party), has just called the attention of its readers to the fact that in 1840, a large measure of civil and religious liberty was granted by the Sultan to the Christians of Lebanon, through the influence of Sir Charles Napier. But five years afterwards, Dr. Lepsius, who travelled through Lebanon on his return from a scientific mission in Egypt, testified in his published letters to the frightful wrongs that were then inflicted upon the Christians who dwelt on that hallowed ground. Of what real use to Christianity were the concessions wrung from the Sultan by Sir Charles Napier? On paper they appeared as evidences of the growing civilization of Turkey to be quoted by admiring philanthropists at home. In the hands of barbarous Pashas and Mufties, and the fanatical believers in the hateful creed of Mohammed, they were not of the slightest avail.

In 1845 Lord Stratford secured an edict very

favorable indeed to religious liberty in Turkey. The same views of "conscience" as those now expressed by the Sultan, and which you so justly enlogise, were magniloquently set forth in that document. But what was the result? I reply in the language of Macfarlane: "This fine decree led immediately to one of the most frightful religious persecutions—to multiplied murders, to massacres, to execrable tortures, to expatriation, famine, disease, and nearly every horror that can afflict humanity. And this persecution was not the act of a tumultuary mob, was not the effect of a sudden uncontrollable outburst of popular fanaticism; no, it was the act of the government; it was directed by pashas, mudirs, and mufties; and to the government the onus and odium must attach for ever. I saw the surviving victims, I verified all the facts and circumstances, and I was most intimately acquainted with the frank Christians who nobly exerted themselves to put a stop to these Turkish atrocities." The decree was doubtless issued by the Sultan in perfect good faith; but the treatment it received demonstrated his utter inability to curb the ferocious hatred of his Mohammedan subjects towards the Christian rayahs.

The year 1852 saw the atrocious murder of a pious Latin monk, Father Basil, in Antioch, at the instigation of a ulima of that city named Omar Effendi; and when, through the indefatigable persistence of the French Consul, he was tried, and morally convicted by the clearest evidence, in fact, by the admissions of the hired assassins themselves, no less than by his own silence, he was acquitted. No other reason can be given for this violation of justice, than that the victim was a Christian, the assassin a Mohammedan.

Under the pressure of circumstances it seems that at last Christian evidence is to be received into Mohammedan courts of law. Such is the will of the Sultan. But in view of past facts, and of the present internal administration of the country—of the frightful character of which the answerable Consular Reports, quoted by Mr. Cobden, afford ample testimony—in view of these things, what reason have we to anticipate that this new concession will share a better fate than its worthless predecessors? Do you suppose that if Turkish tribunals listen to Christian evidence they will believe it against the testimony of the "faithful."

Lord Shaftesbury made much of the toleration granted to the missions that have been established by various denominations in Turkey; but of what use are they if they are not allowed to convert anybody? A Mussulman who becomes a Christian is punished with death; and I really do not see that the Emperor of Russia in confining the work of proselytism in his own dominions to the Greek Church, is near so intolerant as this. I cannot forbear calling your attention to the following circumstance as described by a correspondent of the *Christian Times*, who resides at Constantinople:

"A circumstance has just occurred which will open many eyes to the real character of the Turk in the middle of the nineteenth century. A Mussulman has just been beheaded at Adrianople for professing the Christian religion!! Happening at this precise moment of time, when the fleets of England and France are lying in the Bosphorus, having come to preserve the Turkish Government from annihilation, it must be regarded as critical. A Providence is in it, and, depend upon it, great results will follow. The circumstances are briefly these:

"A Mussulman young man, of the village of Eski-Zaghara, near Adrianople, belonging to a sect of Turks called *Taffeni*, declared publicly that Mohammed was a false prophet, and that the true prophet was Christ, and that after him there was no prophet. The Turks warned him to beware; but he persevered in his profession of Christianity, and was at last seized and thrown into prison. Subsequently, he was removed to Adrianople, where he was tried before the highest court of the Pasha. He steadily persisted in his previous declaration, adding that 'so long as we have Christ, we have no need of Mohammed.' He also said Mohammed was a false man, and he exposed the corruptions of the Mohammedan system. He was remanded to prison and cruelly tortured, to induce him to recant, but in vain. He was afterwards brought out and beheaded, and with his last breath he protested against Mohammed, and said, 'I profess Jesus Christ, and for him I die!'

It is a striking fact that all the writers of influence and weight on the internal condition of Turkey, agree not only as to the general misery and desolation consequent upon Mussulman rule; but also to the lamentable condition of the Christians, who, despite all their faults, are yet believers in the same Redeemer that we worship, and are the life-blood of what progress there is in the country, as well as immensely superior in point of numbers to the Turks. And when we consider that for four centuries, the followers of Mohammed have occupied the richest provinces in Europe—the seat of universal empire—without advancing a single step in the path of pro-

gress, but what has been forced upon them by one or the other of the great Powers, without even developing that first element of civilization—the security of property, or even the right to possess property; without the slightest amalgamation of the two antagonistic races taking place; and without the enormous numerical superiority of the Greeks, the rightful owners of the soil, being at all diminished; when we consider these facts, surely we have sufficient proof that (as Macculloch says) “the overthrow of the Turkish Government and dominion will be productive of the greatest possible advantage to the interests of humanity.”

Apart from the question of non-intervention (a principle in which I firmly believe) I would ask whether it is either our duty or our policy to perpetuate Mussulman dominion in Europe. For be it remembered, that we are about to plunge into all the horrors and all the expense of a fierce and, probably, a protracted war, not to protect liberty, not to re-establish the rule of the oppressed majority in Turkey, not to found a Christian empire in the East; but to maintain and strengthen a despotism which politically is as adverse to freedom, as religiously it is opposed to the genius of Christianity. Yours respectfully,

F. W. CHESSON.

Manchester, March 16th, 1854.

British Banner of March 22d.



The Advent Herald.

BOSTON, APRIL 22, 1854.

THE READERS OF THE HERALD ARE MOST earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly dispute.

THE PROPHECY OF ISAIAH.

CHAPTER XL.

Comfort ye, comfort ye my people, saith your God. Speak ye comfortably to Jerusalem, and cry unto her That her warfare is accomplished, that her iniquity is pardoned: For she hath received of the Lord's hand double for all her sins.—vs. 1, 2.

This apostrophe is addressed to those whose business it is, by office or position, to instruct and encourage the people of God. The Targum of Jonathan renders it: “Ye prophets, prophecy consolations concerning my people.” And the LXX. render it: “Comfort ye, comfort ye my people, saith God. O priests, speak to the heart of Jerusalem, comfort her.”

“Jerusalem,” in ruins, by a personification, is also addressed, as are God's people who are to be restored to it.

Jerusalem was the metropolis of Palestine, which the Lord selected as a sanctuary for his people during their probation. As the Psalmist said, (78:52, 54,) “He made his own people to go forth like sheep, and guided them in the wilderness like a flock, . . . and he brought them to the border of his sanctuary, even to this mountain, which his right hand had purchased.” For (132:13, 14) “The Lord hath chosen Zion; he hath desired it for his habitation;” and he has said, “This is my rest for ever; here will I dwell; for I have desired it.” But (Hos. 4:1, 3) the Lord had “a controversy with the inhabitants of the land, because” they sinned; and said to them, “therefore shall the land mourn, and every one that dwelleth therein shall languish.” Micah 3:12—“Therefore, shall Zion for your sake be ploughed as a field, and Jerusalem shall become heaps, and the mountain of the house as the high places of the forest.” And (Luke 21:24) “Jerusalem shall be trodden down of the Gentiles till the times of the Gentiles be fulfilled.” This treading under foot, according to Dan. 8:13, was to be upon the land, as well as upon the people—“to give both the sanctuary and the host to be trodden under foot.” But (Isa. 1:27) “Zion shall be redeemed with judgment, and her converts with righteousness;” and it is the announcement of the proximity of this epoch that is to comfort the people and the city of God.

“Her warfare,” is in the margin, her “appointed time.” The same word occurs in Job 7:1—“Is there not a set time to man upon the earth?” and 14:14, “All the days of my appointed time will I wait till my change come.” When Daniel inquired (8:13, 14), “How long shall be the vision . . . to give both the sanctuary and the host to be trodden under foot?” the answer was, “Unto two thousand three hundred days; then shall the sanctuary be cleansed,” or (margin) “justified,”

i. e., pardoned. The only difficulty in designating the chronological termination of this period, is that of finding its commencement: but it extends, doubtless, to the completion of “the times of the Gentiles:” the termination of which is announced to the long desolated sanctuary.

“Her iniquity,” refers to the long series of sins which had been there committed; for which the Lord permitted (Matt. 24:15) “the abomination of desolation . . . to stand in the holy place,” and gave “both the sanctuary and the host to be trodden under foot.” And her being “pardoned” is the same as her justification, or cleansing at the end of “the days,” when “the times of the Gentiles are fulfilled;” and when she shall have “received of the Lord's hand double for all her sins”—been punished abundantly, and fully served out her long period of calamity.

“Hand,” by a metonymy, is put for the agency of the Lord—he being recognized as the Sovereign Director, by whose appointment the calamities of Jerusalem had been visited upon her.

The voice of him that crieth in the wilderness, Prepare ye the way of the Lord. Make straight in the desert a high-way for our God. Every valley shall be exalted, and every mountain and hill shall be made low: And the crooked shall be made straight, and the rough places plain: And the glory of the Lord shall be revealed: And all flesh shall see it together: For the mouth of the Lord hath spoken it.—vs. 3-5.

The idea here presented, is that of a herald going before and commanding the construction of a high-way for the coming of the Lord to Jerusalem, and is a substitution for the preaching of repentance as a preparation for the Lord's advent. The figure is taken from the oriental custom of preparing for the march of a conquering army by bridging streams, extending causeways across valleys, cutting down forests, levelling rocky and uneven places, &c.

Says Paxton:—“When a great prince in the East sets out on a journey, it is usual to send a party of men before him to clear the way. The state of those countries in every age, where roads are almost unknown, and from want of cultivation in many places overgrown with brambles and other thorny plants, which renders travelling, especially with a large retinue, inconvenient, requires this precaution. The Emperor of Hindostan, in his progress through his dominions, as described in the narrative of Sir Thomas Roe's embassy to the court of Delhi, was preceded by a very great company, sent before him to cut up the trees and bushes, to level and smooth the road, and prepare their place of encampment. Balin, who swayed the imperial sceptre of India, had five hundred chosen men, in rich livery, with their drawn sabres, who ran before him, proclaiming his approach, and clearing the way. Nor was this honor reserved exclusively for the reigning emperor; it was often shown to persons of royal birth. When an Indian princess made a visit to her father, the roads were directed to be repaired, and made clear for her journey: fruit-trees were planted, water vessels placed in the road-side, and great illuminations prepared for the occasion. Mr. Bruce gives nearly the same account of a journey which the king of Abyssinia made through a part of his dominions. The chief magistrate of every district through which he had to pass, was, by his office, obliged to have the roads cleared, levelled, and smoothed; and he mentions that a magistrate of one of the districts having failed in this part of his duty, was, together with his son, immediately put to death on the spot where a thorn happened to catch the garment and interrupt for a moment the progress of his majesty. We shall be able, perhaps, to form a more clear and precise idea from the account which Diodorus gives of the marches of Semiramis, the celebrated queen of Babylon, into Media and Persia. In her march to Ecbatana, says the historian, she came to the Zaccan Mountain, which extending many furlongs, and being full of craggy precipices and deep hollows, could not be passed without taking a great compass. Being therefore desirous of leaving an everlasting memorial of herself, as well as of shortening the way, she ordered the precipices to be dug down, and the hollows to be filled up; and at a great expense she made a shorter and more expeditious road; which to this day is called from her the road of Semiramis. Afterward she went into Persia, and all the other countries of Asia subjected to her dominion, and wherever she went, she ordered the mountains and the precipices to be levelled, raised causeways in the plain country, and at a great expense made the ways passable. Whatever truth may be in this story, the following statement is entitled to the fullest credit: All eastern potentates have their precursors and a number of pioneers to clear the road, by removing obstacles, and filling up the ravines and the hollow ways in the route. In the days of Mogul splendor, the emperor caused the hills and mountains to be levelled, and the valleys to be filled up, for his convenience. This beautifully illustrates the figurative language in the approach of the Prince of Peace, when every valley shall be exalted, and every mountain and hill shall be made low, and the crooked shall be made straight, and the rough places plain.”

It is predicted in Mal. 3:1—“Behold, I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the Lord of hosts. And when (Matt. 3:1, 2) there “came John the Baptist,

preaching in the wilderness of Judea, and saying, Repent ye; for the kingdom of heaven is at hand; the evangelist said, (v. 3,) “This is he that was spoken of by the prophet Esaias, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.” Luke has more fully recorded it (3:2-6): “The word of God came unto John the son of Zacharias in the wilderness. And he came into all the country about Jordan, preaching the baptism of repentance, for the remission of sins; as it is written in the book of the words of Esaias the prophet, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight. Every valley shall be filled, and every mountain and hill shall be brought low; and the crooked shall be made straight, and the rough ways shall be made smooth; and all flesh shall see the salvation of God.”

This inspired application of the prophecy, leaves no room to doubt the significance of the text. Luke 16:16—“The law and the prophets were until John: since that time the kingdom of God is preached and every man presseth into it.” John was the commencement of the gospel dispensation, which, more than the Levitical, may be regarded as the preparation for the coming and kingdom of our Lord. John announced Christ's first advent, which was an event preliminary to his second.

Christ then came in a state of humiliation,—laying aside the glory which he had with the Father before the world was. He, (Phil. 2:6-11,) “being in the form of God, thought it not robbery to be equal with God; but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him, and given him a name which is above every name: that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth: and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.” “So” (Heb. 9:28) “Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation.” When he was about leaving the earth, he said, (John 14:3,) “I will come again;” but as a preparation for that second coming, (Mark 13:10,) “the gospel must first be published among all nations.” John saw (Rev. 14:6, 7) “another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters.” And it is by the preaching of this gospel that the way was to be prepared for Christ's return—the making of a high-way in the wilderness being put for it, by a substitution.

By the use of the same figure, the elevation of the valleys and lowering of the mountains, the straightening of crooked paths and making smooth the uneven, are put for the removal of all obstacles to his coming;—unless indeed it is a reference to the literal removal of all inequalities by the melting of the earth at the day of the Lord, when (2 Pet. 3:12) “the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat.”

The revelation of the glory of God, which is to be visible at the same instant to all flesh, can only refer to that second coming, when “all the tribes of the earth” (Matt. 24:30, 31) “shall see the Son of man coming in the clouds of heaven with power and great glory.” For (Matt. 16:27) “The Son of man shall come in the glory of his Father, with his angels; and then he shall reward every man according to his works.” Rev. 1:7—“Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him.” The Saviour said to the Jewish high priest, (Matt. 26:64,) “Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven.” Mark 13:26, 27—“And then shall they see the Son of man coming in the clouds with great power and glory. And then shall he send his angels, and shall gather together his elect from the four winds, from the uttermost part of the earth to the uttermost part of heaven.” Matt. 25:31-34, 41, 46—“When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: and before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats: and he shall set the sheep on his right

hand, but the goats on the left. Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation. Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels: and these shall go away into everlasting punishment: but the righteous into life eternal.”

By a metonymy, the “mouth” of the Lord, the organ of speech, in v. 5, is put for Jehovah who speaks.

War Declared.

THE HERMANN, at New York, brings intelligence of the actual declaration of war by England against Russia. Louis Napoleon, it would appear, has made no formal declaration on the part of France, but imitating President Polk in commencing the Mexican war, has declared substantially that war exists by the act of Russia. Simultaneously with these belligerent manifestoes on the part of the Western powers, we have intelligence of what may be regarded as the Czar's declaration, the actual passage of the Danube by a large force of the Russian army. The die is now cast. A war has been formally commenced which will shake the foundations of empires, and which will probably be one of the most destructive, so far as human life is concerned, of any recorded in history.

It will be seen that while England reserves the right of seizing in neutral vessels, articles contraband of war, and of preventing neutrals from breaking an effective blockade, she waives the right of seizing the enemy's property in neutral vessels; nor will neutral property not contraband of war be confiscated. Letters of marque are not to be issued for the present. France makes similar declarations.

By the *America*, arrived at Halifax, we have stirring news. Hostilities have been resumed with vigor on the Danube, and, as would appear, with both Turkish and Russian successes.

The Turks had slain 3000 Russians in one engagement, and the Russians had made prisoners of 1100 Turks. It is reported that the Russians had attacked Kalafat, and had captured three redoubts. There can be no doubt that there has been hard fighting on the Danube. The attempt to open the mouth of the Danube had failed, but another effort would be made. In the Baltic, Sir Charles Napier's fleet was again in motion, and the Russians are making gigantic efforts to give their invaders a warm reception. The foreign news for some months will be watched with intense interest.

THE ECLIPSE.

On Friday, the 26th of May next, there will occur an annular eclipse of the sun, which will be visible in Massachusetts. It will commence at 33 minutes past 4 o'clock in the afternoon and continue two hours and four minutes—or until about 23 minutes before 7 o'clock. In this eclipse, the apparent diameter of the moon compared with that of the sun, will be about as 18 to 19—and consequently some nine-tenths of the sun will be covered. The path of the eclipse will cross the western part of the Atlantic ocean, Massachusetts, Maine, New Hampshire, Vermont, New York, Upper Canada, Lake Superior, Northwest and Washington Territories, and thence through the southern edge of British America to the Pacific Ocean. The central line of the eclipse will enter New England near Portsmouth, and its path will extend sixty-two miles on either side. Boston will fall within its path. To those on the central line the sun will appear, during the middle of the eclipse, like a huge circle of light—the moon covering every part except a very narrow rim on the outside. In Boston the appearance will be much the same, only the ring of light will be wider on one side than on the other. The central path of the eclipse will be from Kittery, opposite Portsmouth, in a northwesterly direction, through the towns of Dover, Barrington, Pittsfield, Canterbury, Franklin, Hill, Grafton, and Lebanon. The eclipse will, however, be visible, to a greater or less extent, in all parts of North America excepting Guatemala and the southwest part of Mexico. It will also be visible in Iceland, Greenland, Northern Russia, parts of Sweden and Norway, the eastern part of Asia, the West Indies, and in the northern countries of South America.

To Correspondents.

1. If the earth is to be restored to its Eden state, what do you make of Gen. 1:28, where the command was to be fruitful and multiply, when it says in the resurrection state, they are neither married nor given in marriage?

2. Matt. 17:11—How will Elias restore all things? and

3. How in Luke 17:21, is the kingdom of God within those wicked Pharisees?

R. STUBBS.

ANSWER.—1. The command to Adam is to multiply and replenish the earth, i. e. "to stock with numbers or abundance."—Webster. When the number of earth's inhabitants should be proportioned to the area they were to occupy, that command would have been fulfilled. That we suppose would have terminated the probation of the race, and that then they would have attained to the same condition that will now be reached by the resurrection. The restitution, therefore, is not merely to what Adam was, but to that to which Adam would ultimately have arrived.

2. By turning the hearts of children to their fathers, &c., and thus forming characters adapted to the new creation.

3. The Saviour gave those Pharisees to understand that the kingdom of God most appropriate as a subject of their inquiry, was the condition of their own hearts. While unprepared for the kingdom, they were not the proper persons to inquire respecting it; and therefore they should look within.—Ed.

G. L. M.—We could not of course decide before reading an article, whether we should consider its publication for the best. We suppose that an editor has the right to exercise his judgment respecting the propriety of giving or withholding articles; and that he is the one and not the writer, who is to decide whether a communication is too long, too trite, or too incorrectly written for insertion. Should we conclude to publish an article fixing on a definite year for the advent so far in the future, we should feel bound to accompany it with the reasons of our dissent from it.

NEW WORKS.

"UNCLE JERRY'S LETTERS TO YOUNG MOTHERS. Compiled by Ann C. Porter. Boston: Published John P. Jewett & Co. Cleveland, O.: Jewett, Proctor & Worthington."

This is a little work of 144 pages, containing excellent suggestions and directions to mothers respecting the training of their infants. If all mothers would practice its precepts, their children would have cause to be very grateful for the publication of this volume.

"THE FUTURE GLORY OF THE CHRISTIAN.—By Rev. Wm. Ramsey. Philadelphia: Published by Smith & English, 36 N. sixth-street, New York: Robert Carter & Brothers, 1854."

This is a tract of 36 pages, and presents a very simple and plausible view of the subject.

"NEBRASKA:—A Poem Personal and Political. Boston: Published by John P. Jewett & Co. Cleveland, O.: Jewett, Proctor & Worthington, 1854."

This is a satire on the men who introduced the Nebraska bill; and no more keen and cutting one has appeared for a long time, than there is comprised within these 42 pages. The writer justly concludes that

"If Douglas be the western Brodding, What little Lilliputians are we all!"

"THE CHURCH BEFORE THE FLOOD.—By the Rev. John Cummings D. D. Boston: Published by John P. Jewett & Co. Cleveland, O.: Jewett, Proctor, & Worthington, 1854."

This is another of the series of Dr. Cummings works, now being issued for the first time in this country. The subjects on which it treats will be learned from the following table of its contents.

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Corrections.

BROTHER BLISS:—In my article on the midnight cry in last week's *Herald*, you made me to say in the 5th column, 31st line—"But this is not a specific cry." It should read, "But this is not a specific time cry." Will you please insert this correction as its present reading gives a very improper idea.

I. C. WELLCOME.

THE FAR WEST.—In the notice given last week of a Western tour, there was a mistake. It should have read Brother Litch *or*, myself will go out into that field in June and hold a series of Grove meetings, instead of Brother Litch and myself.

BRO DAVID FARLEY of Claremont N. H., requests us to correct an error in the obituary of his wife in the *Herald* of March 18th, his name being there called Daniel Farley. The text also was 1 Thess 4:14, instead of 1:4.

FOREIGN NEWS.



VIENNA, March 31.—A Greek mercantile house has just received a despatch announcing that on the 29th, the Russians attacked Kalafat and took three redoubts.

The rupture between the Porte and Greece is complete.

CONSTANTINOPLE, March 20.—The *Retribution* and *Caton* had returned to Beicos without having freed the mouth of the Danube. It is supposed that a stronger expedition than was at first supposed necessary would be required for that purpose.

War was formally proclaimed at the London Royal Exchange on Friday, in the presence of the civic authorities.

THE DECLARATION OF WAR.—The steamer *Hermann* via Southampton, carried out the formal declaration of war of France and England against Russia. It also brought the notification that no letters of marque will be issued; that Russian produce, except contraband of war, will be respected under neutral flags, and that Russian merchant ships are exempt from capture until May the 10th. The war is to be in strict accordance with a treaty between the Porte, France and Britain, signed on the night of March 12th, embracing five articles.

First.—England and France engage to support Turkey by force of arms until the conclusion of a peace that shall secure the independence and integrity of the Sultan's dominions.

Second.—That the Porte shall not conclude a peace without the consent of the allies.

Third.—That the allies shall evacuate the Turkish territories after the War.

Fourth.—This treaty to remain open for the adhesion of the other powers of Europe.

Fifth.—Turkey guarantees to all subjects of the Porte, without distinction of creed, perfect equality in law.

Several protocols are attached regulating the details. Meanwhile the campaign has begun in earnest.

THE WAR NEWS.—It is confirmed that the Russians have crossed the Danube in great force, the object being to strike a decisive blow before the arrival of the Anglo-French force.

On the 23d, a Russian detachment, under Prince Gortschakoff, forced the passage of the Danube above Tulksa, and captured eleven guns and two hundred prisoners, occupying Tulksa and several forts on the right bank.

On the 24th, General Luders began the preparations for the siege of Matschin.

On the 23d, the Russians also attempted to cross the Danube at Oltenitz, when a desperate battle ensued, and the Russians were repulsed. The carnage was dreadful. The Russians lost 3000 men. The Turks were themselves so badly cut up that they had to retire to their entrenchments. It will be seen, however, that the Russians have effected a passage at three points.

On the very day when the Russians commenced to cross the Danube, Omar Pasha had intended to attack the Russian head quarters at Pojana. The plan of the battle was drawn up, and the entire force was put under the command of the French Colonel Dien, but the Russian movement disconcerted the plan.

A despatch from Omar Pasha, dated the 5th, says:

"The Russians have lost all desire of attacking Kalafat, and purpose crossing the Danube at other points. If they should really do so, they would render me a great service, by enabling me to give a sound chastisement to these barbarians, who have broken into our house like robbers. But if the Russians do not resume the offensive, I shall undertake nothing important until the arrival of our reserves and cavalry."

From the above, it seems Omar Pasha is prepared. He has 40,000 men in the right wing, with a line of works, connecting the Dobrudscha with Silistria and Shumla, Circassia.

The British steamer *Sampson* reports by tele-

graph that the Russians were abandoning their forts on the east coast of the Black Sea. Souchum Kale was in flames, and the Circassians were plundering it.

The *Furious*, steamer, was sent to gather further information. This is later than the explanation given in the British Parliament.

The allied fleets remained at Beicos bay. There are rumors, not creditable, of Turkish preparations to attack Sebastopol.

The British frigate *Retribution* found Salina, the mouth of the Danube, impassable.

Admiral Sir Charles Napier's fleet, at last accounts, 29th, was again under way, the supposed destination being the Island of Aland. Kiorge bay is named as the rendezvous.

Lord Blomfield, the British Minister at Berlin, telegraphed to Sir Charles Napier the Declaration of war, with instructions to commence hostilities.

The Russians are making stern preparations for hostilities in the Baltic. It was supposed that the first collision would occur at Orsel Island. All lighthouses and buoys are removed, and formidable fleets of gunboats are collected in shallow waters at the principal points. Masses of rock are dragged along the ice to intricate parts of the channel, to block it when the ice shall melt. All houses in in Cronstadt not capable of defence, are pulled down. New batteries are everywhere erecting and 200 additional gun-boats are ordered forthwith.

The Czar and his sons are personally superintending the preparations.

Discontent prevails in Finland against the Russians. Some arrests have been made.

Accounts from Greece are unfavorable. The Turkish Minister had demanded his passports and left Athens. The Greek insurrection was reviving, but the Turks hold the fortress, and have 8000 troops in Epirus. They have as yet had only one or two unimportant rencounters with the Insurgents.

An Anglo-French occupation of the country was not improbable. Envoys were daily expected at Athens with the final commands of the English and French Governments.

It was given out that several nobles have joined the insurrection.

Fifteen thousand French troops have already embarked; the remainder will be in Turkey by May 1st. 4000 were landed at Gallipoli on the 27th.

It was reported that the British land force will be increased 30,000 men. The first division of the expeditionary force is being rapidly forwarded from Malta to Constantinople.

The English cavalry regiments are to march through France from Boulogne to Marseilles; thence by steam to Gallipoli.

The Sultan has betrothed his daughter, the Princess Munireh, to Ihami, the eldest son of the Viceroy of Egypt.

ITALY.—The Sardinian government loan of seven million dollars is sanctioned by the Legislature.

Mr. Weckbecker, the Austrian Consul at Smyrna during the Kosta affair, is appointed Austrian Consul at Genoa, but the Sardinian government refuses his exequatur.

The Duke of Parma having been assassinated, his Duchess has assumed the Regency during the minority of her son Robert. The Ministry has resigned. Baron Ward has been ordered to quit the country forever. His expulsion pleases the people. Salati is appointed Minister of Foreign Affairs, and Palavicini of the Interior.

SWITZERLAND.—Continues quiet as to foreign politics.

AUSTRIA AND PRUSSIA.—Have not yet committed themselves by any overt act.

DENMARK.—The King has made no change in his ministry.

FOUR DAYS LATER WAR NEWS.—Hersova was taken by the Russians on the 28th of March. No details are given as yet. The Russians had also taken the strong position of Babadagh, and are thus masters of the Upper Dobrudscha.

It is reported that Isakteh was captured by the Russians on the 27th.

4000 Russians were reported to have left Sebastopol in five steamers, to aid in Prince Gortschakoff's operations beyond the Danube.

The Turks were throwing reinforcements into Varna, and the British fleet was cruising off that coast.

The late Russian movements have changed the entire plan of the campaign.

Sir Charles Napier, with twenty-two ships, is anchored off Moen Island, in the Baltic. A portion of the Russian fleet is frozen in at Revel.

Shipments of troops from France and Great Britain go on rapidly. France has already shipped twenty thousand, and England ten thousand.

Nothing important from Asia. Zarif has been appointed to the chief command in Asia. The appointment is viewed favorably.

The aspect of the Greek insurrection is unchanged.

A telegraph despatch says the Czar has sent a letter to the king of Prussia, saying contemptuously—"When the allies have emancipated the Christians, and evacuated the Turkish waters, I will evacuate the principalities."

At Constantinople, the Grand Mufti and Refat Pasha have been dismissed, and successors appointed more friendly to the allies.

The members of both Houses of Parliament went in procession to present a cordial address to the Queen in support of the declaration of war.

It is said that Napoleon has written to the Emperor of Austria reminding him of his promise to regard the crossing of the Danube by the Russians as a *cassus belli*.

France has loaned ten million francs to Turkey. Austria still wavers. Prussia makes no sign.

Gen. Metara, Greek Minister at Constantinople, had demanded his passports.

It is positively asserted that the Russians had landed 4000 troops from Sebastopol, and seized on the large island of Dumare, below Tartukai; also that a Russian fleet of thirteen ships had attacked Varna.

Public feeling is considerably excited in Constantinople, which causes disquiet to the Government.

The Russians are razing all the fortresses in Dobrudscha.

The general tenor of the news is unfavorable to the Turks.

The *London Daily News* has accounts from St. Petersburg stating that the war is very unpopular among the mercantile classes, and that in consequence of this feeling an order had been issued forbidding a collection of more than two persons in the street.

The Russian loss at Turtukai is said to be from 2000 to 2500 men.

It is stated that Omar Pasha had anticipated the Russian advance into Dobrudscha, and that the Ottoman force there was falling back, according to orders, upon Trojan's wall, which is well fortified, and where the Russians will have to encounter about 69,000 Turks.

According to reliable accounts from Berlin, the Czar's letter to the King of Prussia contains no tangible concession to the European powers. It is chiefly a justification of Russia, and concludes with an intimation that the Western powers may obtain for him from Turkey redress for the wrongs of which he complains, if they wish him to make peace.

The *Agram Gazette* states that a courier had arrived from St. Petersburg, with positive orders for the Montenegrins to attack the Turkish province of Herschova. Russian couriers are passing in rapid succession between Russia and Montenegro.

Fifteen packet ships are fitting up at Liverpool for the conveyance of troops.

Continental advices regard the occupation of the Lower Danube by the Russians as a defensive measure.

Advices of the 25th from Odessa, say the entire Russian fleet left Sebastopol, with it was believed, the intention of attacking Varna.

There are rumors of treachery on the part of the Turkish commanders of different fortresses which have fallen into the hands of the Russians.

Omar Pasha marched 20,000 men to strengthen the position between the Russians and the Balkans.

A new levy of 80,000 has been proposed in France.

The ship *Plavias*, Glovin, from Antwerp, bound ostensibly for Montreal, was captured and brought to the Downs, loaded with arms for the Greek Insurgents.

A council of Austrian Generals was summoned to meet at Vienna—among them the Ban Jellachich.

It is stated that Hersova held out three days before capitulation.

Prince Paskiewitch left Warsaw the 15th for the seat of war. The Czar will not go to the principalities.

The Russians fearing Osel Island would be the first point of attack, have placed a strong garrison there of some 30,000 men.

The troops now leaving England, go direct for Constantinople, without stopping at Malta.

Ten Turkish steamers are at Alexandria, embarking Egyptian troops.

Advices from Trebizond report that the Russians are concentrating their forces at Arkalick. Operations are directed against Kars.

Twenty thousand troops were concentrating at Sivas. Persia was tranquil.

Advices from Greece say that the King and Queen left Athens for the frontier.

The French Admiral De Fenan sailed from Constantinople in a steam frigate with an energetic note to King Otho, demanding suppression of the hostile movements which have originated in his territories.

Russian subjects are ordered to leave Constantinople within twenty days.

The vote on the address to the Queen of England was unanimous in both houses.

A despatch of the 31st from Vienna, says that when Baron Bess returns from Berlin, an imperial manifesto may be expected; that though Austria disapproves of the movements of Russia, she is resolved to remain neutral, with the rest of Germany, and that an army of 70,000 Germans will make the neutrality respected. Baron Meyendorff has been informed that Russia expects nothing beyond neutrality from Austria.

Sir John Franklin's name has been struck off the books of the British Navy, as he was given up for dead.

CORRESPONDENCE.



CORRESPONDENTS are alone responsible for the correctness of the views they present. Therefore articles not dissented from, will not necessarily be understood as endorsed by the publisher. In this department, articles are solicited on the general subject of the Advent, without regard to the particular view we take of any scripture, from the friends of the Herald.

A SHORT DESERTATION ON BAPTISM AND THE LORD'S SUPPER.

BY RICHARD ROBERTSON.

"To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." (Isa. 8:20.)

It is probable that no Christian ordinance is more generally perverted to serve secular purposes than that of baptism. The corruption of this ceremony, and also that of the Lord's Supper, appear to have commenced about the same time, coetaneous with the apostles, (1 Cor. 1:12, 13; 3:3, 4; and 10:20, 21,) and subsequently, the Mass Priest has held that the rite of baptism is more efficacious than either prayer, preaching, or meditation on the Scriptures: that by its observance, the dead, in a state of purgatory, receive divine aid, and that our Lord has bound himself to produce a saving effect upon its recipients. Many Protestant clergy regard this rite as the "washing of Regeneration," (Titus 3:5,) closely approximating to the papistical dogma, whilst others observe it as a moral expediency; and some Non-conformists adopt it as a religious means of initiating their proselytes, similarly to the zealots at Corinth, who strove to set up Paul, Apollos, and Cephas, as the popular leaders of their sects; and others, again, consider it to be in strict fulfilment of the Lord's command, resulting in some special grace.

The mission of the prophet John being "the baptism of repentance to all the people of Israel," (Acts 13:24,) he admonished them to greater holiness of life and conduct, previously to the manifestation of the long-expected Messiah, for, said he, "The kingdom of heaven is at hand." (Matt. 3:2.) Therefore, the Jews who came to him in the wilderness of Judea, penitently "confessing their sins," were baptized in the River Jordan, a typical ceremony in ordinary use among that people, signifying purity; and hence they might have inferred, as in the emblem of the scape goat, (Lev. 16:21, 22,) that their sins had been borne into the wilderness. After the Jews had sent some priests and Levites, of the Pharisees, to make certain inquiries of John, (John 1:22,) "Then went out to him Jerusalem, and all Judea, and all the region round about Jordan, and were baptized of him, in Jordan, confessing their sins." (Matt. 3:5, 6.) Even at this early period some were scrupulously disposed to raise disputes "about purifying." (John 3:25.) The Prophet, during his ministration, drew the particular attention of the Jews to One among them divinely appointed to baptize, not with water, but "with the Holy Ghost," (John 1:8,) or "with the Holy Ghost, and with fire," (Matt. 3:11,) water being used, typically, as before stated, to denote a washed or cleansed condition, whereas the figurative expression "fire" is mentioned to signify a greater perfection of purity, after the manner of the burnt offerings which were distinguished from the other sacrifices, as "most holy." When Jesus therefore came to be baptized, "John forbid him, saying, I have need to be baptized of thee," (Matt. 3:14,) or, to receive that perfect purification which thou alone can bestow. In the language of prophecy, cleansing with water is emblematical of the purified condition of the whole of the theocratic nation which will be effected under the Messianic Age. "I will sprinkle clean water upon you, and you shall be clean from all your filthiness, and from all your idols will I cleanse you." (Ezek. 37:25.) Again, "In that day there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem for sin and for uncleanness," (Zech. 13:1,) and probably these, and similar declarations of Scripture, gave rise to the expectation among the Jews, that the advent of the Messiah would manifest itself by a preparatory lustration, by which either the prophet Elijah or the Messiah himself would, in a peculiar manner, qualify them for his dominion; and hence the interrogatory to John—"why baptizest thou then, if thou be not that Christ, nor Elias?" (John 1:21, 25.) Doubtless, many Jews went to John under the misapprehension that he was verily the Messiah, which led him to exclaim, "I am not the Christ." (John 1:

20.) It appears, however, that immediately upon some of his disciples hearing his testimony concerning "the Son of God," they went and followed Jesus, and then informed others that they had found "the Shiloh," "Immanuel," "Man of Sorrows," "Ruler in Israel," "King of Jerusalem," "of whom Moses in the law and the prophets did write." (John 1:37, 45.)

John, having within a short time afterwards, fulfilled his sacred mission, confirmed the truth of his ministry by his blood, and adverting to the typical polity of the Jews it would seem to have been less reprehensible in them to have maintained that "the prophet of the Highest" had washed away their sins in the waters of Jordan, than it is for Christian divines to assume that they are empowered to confer any sacred benefits by the rite of baptism.

It is written "that Jesus also being baptized, and praying, the heaven was opened, and the Holy Ghost descended in a bodily shape like a dove [or visibly] upon him." (Luke 3:21, 22.) Of this remarkable event the prophet John was an eye witness, and therefore could testify, upon divine authority, that Jesus was truly "the Son of God." (John 1:33, 34.) Undoubtedly his condescending to receive baptism at the hands of John, which had in itself no intrinsic holiness, but was merely typical of undefilement, could have nothing to answer it in him who was wholly without sin, (Heb. 4:14; 1 Peter 2:22,) and was moreover the channel of purification to others. His observance therefore of that ceremony, could only be necessary, as in the case of circumcision, "to fulfil all righteousness," notwithstanding some persons construe this exemplary act of his obedience into an evidence of the divine influence that accompanies baptism, but it is obvious such opinion is untenable, inasmuch as the Scriptures clearly testify that nothing short of genuine faith in "the gospel of the kingdom" can prepare man to receive the gift of the Holy Ghost. (John 7:39; Acts 8:12, 17.) That heavenly influence visibly descended upon the Messiah, in public manifestation of his person to "the Israel after the flesh," being a sure indication that at his second advent he will likewise appear, not as some affirm, *spiritually*, but *personally*, in a glorified body, to the whole "Israel of God," and they then will "be like him, for they shall see him as he is." (1 John 3:2; 1 Cor. 15:49; Phil. 3:21; Col. 3:4.) Yea! "every eye shall see him," (Matt. 24:30; Rev. 1:7,) and "all nations shall serve him." (Psa. 72:11; Isa. 60:14; Rev. 3:9.)

The time at length arrived when Christ, having himself also sealed the truth of his ministry by his blood, and risen from the dead, instructed his disciples "that repentance and remission of sins should be preached in his name among all nations beginning at Jerusalem," where he commanded them to remain "until endued with power from on High," (Luke 24:47, 49,) and then to "go into all the world and preach the gospel to every creature," adding, "He that believeth and is baptized, shall be saved; but he that believeth not, shall be damned;" (Mark 16:15, 16;) or, to go "and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and lo, I am with you alway, even unto the end of the world." (Matt. 28:19, 20.) It is here to be observed, that, according to the context, faith in the gospel, or glad tidings, as proclaimed by Christ, is pre-requisite to the administration of baptism, or otherwise that ordinance is void, having no signification, because the individual is not in the condition thereby signified. It is true that a spurious faith in the gospel may be substituted for genuine faith, but in such cases it is also a spurious baptism, the baptized not being really in the condition intended to be represented. As purification of heart, by contrition or repentance, was requisite "to make ready a people prepared for the Lord," (Luke 1:19,) on the occasion of his first advent, undoubtedly a full sanctification of heart will be found to be indispensable at his second advent, when, as "King of kings and Lord of lords," (Rev. 19:16,) he will claim for his sovereign rule, "the kingdoms of this world," (Dan. 7:14, 18, 27; Rev. 11:15,) and punish the kings of the earth upon the earth." (Isa. 24:21, 26:21; Jer. 30:20; Haggai 2:22; 2 Thess. 1:9; 2 Peter 2:9.) And hence it is that under the preaching of the gospel is retained the baptismal emblem, to portray the consecrated condition of those whom the prophet declared would be "baptized with the Holy Ghost;" the agency "fire" signifying purification in a primary sense, for instance, "Is not my word like as a fire? saith the Lord;" (Jer. 23:29;) and again, "When the Lord shall have washed away the filth of the daughters of Zion, and shall have purged the blood of Jerusalem from the midst

thereof by the spirit of judgment, and by the spirit of burning," (Isa. 4:4;) "For he is like a refiner's fire, and fuller's soap." (Mal. 3:2.) Water is also mentioned occasionally in the same sense thus, "Christ loved the church and gave himself for it, that he might sanctify it and cleanse it, with the washing of water by the word, and that it should be holy and without blemish." (Eph. 5:25-27; Acts 15:9.) By this divine process, namely, "the word," and not repentance only, the Lord Jesus will "purify unto himself a peculiar people," (Titus 2:14,) to be baptized with "the Holy Ghost," and when the whole number of his elect have by this means been accomplished, it will be seen that they only are qualified to "stand before him" (Luke 21:36) "at his appearing and his kingdom." (2 Tim. 4:1.) His disciples were made clean "through the word," (John 15:3,) and he afterwards baptized them with the "Holy Ghost," (John 20:22,) and it was to this effect that the apostle Peter exhorted "the men of Israel," at the conclusion of his address to them on the day of Pentecost. "Repent, and be baptized every one of you in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost." (Acts 2:38.) Nor was this baptism of the Holy Ghost conferred upon the Jews only, for after the same apostle had preached the gospel in the house of Cornelius a Roman centurion, at Cesarea, the Holy Ghost was given to all who heard the word, and it was then that he remembered the saying of the Lord: "John indeed baptized with water, but ye shall be baptized with the Holy Ghost," (Acts 11:15;) and when Philip had likewise preached to the Samaritans "the things concerning the Kingdom of God and the name of Jesus, they were baptized," (Acts 8:12, 17.) Moreover the Lord Jesus earnestly supplicated in prayer that not his apostles only, but also all who believe on him through their word might be sanctified, (John 17:17, 20,) or prepared for baptism with the Holy Ghost, and thus become "sealed unto the day of redemption." (Eph. 4:30; 1:13, 14.)

An obvious distinction is shown between the baptism by John and that subsequently appointed by Christ, in the case of certain men who had been baptized "unto John's baptism," but were ordered to be "baptized in the name of the Lord Jesus." (Acts 19:2-6.) From whence it is obvious that baptism cannot rightly be administered as a formal religious ceremony, the baptism of John being a figurative representation of the purified condition of those Jews only, who believed on the person of Jesus of Nazareth as the long promised Messiah, the Lord, the Saviour. "And as many as received him to them gave he power to become the sons of God," (John 1:12,) whilst the baptism instituted by Christ, after his resurrection, is of more extensive signification, being the symbol of purification in all men possessing genuine faith in his gospel, which is "the power of God unto salvation," (Rom. 1:16,) and unfolds the way of eternal life. (2 Tim. 1:10.) It would therefore appear that the apostolical mission was, "Preaching and shewing the glad tidings of the kingdom of God," after the example of Christ, (Matt. 10:7; Luke 8:1, 9:60, 10:9; Acts 8:12, 28:31,) baptizing all who exhibited a contrite spirit, and faithfully believed on Christ through their word. The apostles themselves, and certain others, were consecrated to this sacred mission by divine power, immediately derived from Christ, (Luke 9:1, 10:1,) and undoubtedly, the laodicean state of many professedly Christian churches is occasioned by unqualified persons, who not being thus "anointed to preach the gospel," or "baptized with the Holy Ghost," set forth spurious doctrines, based on "the commandments and traditions of men," (Matt. 15:9; Col. 2:8, 18,) instead of exhibiting "the glad tidings of the kingdom of God." But alas! "how shall they preach except they be sent?" (Rom. 10:15.) Such persons may profess, but verily they do not possess in common with believers who are "waiting for Christ," (Isa. 30:18, 49:23; Luke 12:36; 1 Cor. 1:7; 1 Thess. 1:10,) "one hope, one faith, one Lord, and one baptism." (Eph. 4:4, 5.) Those who are thus waiting for him, faithfully confide in the immutable promises. "When Christ who is our life shall appear, then shall we also appear with him in glory."—Col. 3:4; Heb. 9:28. And hence it is written, "Every man that hath this hope in him purifieth himself, even as he [Christ] is pure."—1 John 3:3. They

* This festival, in some respects, bears a close analogy to the Jewish Feast of First Fruits which occurred at the same time. The converts to Christianity were, on that day on which the Holy Ghost descended, "a kind of first fruits" of the Spirit. It also became one of their baptismal seasons, and derives its name of Whitsunday, or White-Sunday, from so many persons being clad in white on this appointed day of their baptism.—*Dr. Kitt's Cyclopædia Bib. Lit.*

are also looking for "the kingdom to come to the daughter of Jerusalem," (Micah 4:8; Isa. 60,) and earnestly reiterating their faith as taught by the Lord—"thy kingdom come"—"even so come Lord Jesus."

The "sweet Psalmist of Israel," influenced by the spirit of prophecy, beheld, through the dim vista of future ages, the auspicious day when Christ would arise from the dead, to ascend on High, leading captivity captive, and receive the promised gift of the Holy Ghost for men. "Yea, for the rebellious also, that the Lord God might dwell among them."—Psa. 68:18; Rev. 21:3. This divine principle is described by the great Apostle to the Gentiles, as being essential "for the perfecting of the saints for the work of the ministry, and for the edifying of the church of Christ."—Eph. 4:12. And the same Apostle, when representing to the primitive church at Rome the imminent danger of unbelief as exemplified by the Jews in disregarding the divine proclamation. "How beautiful are the feet of them that preach the gospel of peace and bring glad tidings of good things," (Isa. 52:7; Nahum 1:15; Rom. 10:15,) also reminded them that the judicial blindness which was inflicted upon that peculiar people, proceeded from their self righteousness, "by the works of the law."—Rom. 9:31, 10:3. And from this warning admonition, Christians may learn that it is a desecration of the external emblems of divine grace, used, either in baptism or the Lord's Supper, to employ them as a religious means of conferring spiritual benefits upon others, remembering that "he is not a Jew who is one outwardly, neither is that circumcision which is outward in the flesh," (Rom. 2:28;) nor is that baptism, when there is nothing to answer it in the heart of the baptized; and they should especially examine themselves whether they be "born again, not of corruptible seed but incorruptible, by the word of God;" (1 Peter 1:23; Psa. 119:9;) whereof the Father, the Word, and the Holy Ghost, being one, bear witness, in heaven; and the Spirit, the water, and the blood, agreeing in one, bear witness in earth, (1 John 5:7, 8,) for without this holy consecration from "the Fountain of living waters," the conduct and affections of the human heart cannot conform to the principles of divine government, nor could all the waters of Jordan, together with the rivers of Damascus, be of any avail in preparing sinful man to become the seed royal of the heavenly kingdom, or to inherit a blissful immortality.

(To be continued.)

LETTER FROM H. H. GROSS.

Bro. Himes:—As considerable use is made of my name by some persons who are pressing their peculiar views, that our Lord will come by or before May 19th, 1854,—that I am examining the subject or, intimating that I am not only favorably inclined, but endeavoring to become informed concerning it. I would say, that all that gives fire to the present stir on definite time, is either founded in inference or in contradictions to the word of God. In regard to the date (A. D. 518 to 519) for the taking away the daily or continual abomination by "arms," and thus giving a date to the 1290 and 1335 days, I would say,—there is some strength of argument, but not as they present it. Query. Was the Bishop of Constantinople overcome in 519 by the arms of Papacy? and was that Bishop the daily?

But my mind is impressed to speak out in reference to two principal positions in their theories, in order to arrest the attention if possible, of some unprejudiced minds to them, as contradictions of Scripture.

1. It is claimed that the "days," (Matt. 24:21-29,) were shortened as well as the "tribulation," there spoken of; and that the sun was darkened May 19th, 1780, "immediately after" those days were shortened to 1260, and made to end; and therefore, as thirty prophetic days added to 1260 would make 1290, and end in A. D. 1809; and 45 days from that would make 1335 days, and end in A. D. 1854, that is, *by or before* May 19th, A. D. 1854,—consequently the 1335 must end before the latter dates, if the premises are correct.

Now, this position is contrary to the will of God, as I will show. The "days" were not shortened, although "the affliction" of those days was, as (read Mark 13:19-24,) in this place, it is expressly explained that the sun should be darkened "in those days," yet "after the tribulation." True, the language in Matthew is not so definite, but Mark is more definite; and as he wrote later, and equally by inspiration, we must receive every additional statement. I have often pointed this out to brethren, but it has almost invariably been my fate to experience, that "Convince a man against his will, he's of the same opinion still." But farther, let me inquire, what period do they

claim is shortened? The answer is, the 1290 to 1260, and thus the latter results from the former. Now to make the 1290 the primary period, how would it compare with Scripture? The 1290 is only mentioned in Dan. 12:11, and these is not made to measure the abomination of desolation, but is only given to measure the period of time from the taking away of the previous abomination, "to the time of the end;"—and "the time of the end" is the space onward from the termination of the 1290 to the end of the 1335 days, i. e. 45 days. Now, in Dan. 11:31-35, the "days" of the abomination of desolation, making desolate "some" of God's people by "sword, by flame, by captivity, and spoil," do extend "even to the time of the end," i. e., to within 45 days of the end;—although in this scripture "a little help" comes, or affliction is shortened within that period. If the 1290 is shortened to 1260, then the 1290 must be the original or primary period, and as the original period is found only in Dan. 7:25, and 12:7, the argument for the shortening the 1290 days fails unless the period in Dan. 7:25 is made to mean 1290;—and this is claimed by the "timists" alluded to. Does the "time, times and a half a time" in Dan. 7:25, and 12:7, mean 1290? Read Rev. 12:6, 14, where God defines that expression as synonymous with 1260 days, and not 1290. The conclusion is, that if any period of "days" was shortened it must have been the primary period, and thus would result another period, shorter than the primary; but in the case under consideration the 1260 being the primary period, if shortened there would result a still shorter period, instead of a longer one, as 1290,—to take from 1260 and have 1290 result would be a contradiction in terms,—to say no more, of the reasoning, being expressly contradictory to Mark 13:24. If the days were shortened immediately before the sun was darkened, and if the sun was darkened May 19th, 1780 fulfilling Mark 13:24, then it inevitably follows that the Lord will come by May 19th, 1854. To such reasoning from such premises I object, as calculated to do much injury to the cause of truth.

2. It is claimed that the 2300 days, (Dan 8th,) are to be dated from the commandment referred to in Dan. 9:24; which commandment it is claimed was given to Nehemiah in the twentieth year of Artaxerxes, and that consequently the days will end by A. D. 1856. I, reply, 1 that the commandment which dates the seventy weeks, (Dan. 9th,) cannot also and consequently be made to date the 2300. If the 2300 terminate in the future, then the seventy weeks of years cannot be cut off from the first part of them; for if we terminate the seventy weeks so as to place the crucifixion within the seventieth week, they will terminate at too early a date to extend the entire period even to 1854. For instance, suppose we allow the crucifixion to have taken place as late as A. D. 33 or 34, and suppose we also allow the whole of the seventieth or last week to have been fulfilled after the crucifixion (and no daring mind can venture to ask more), that would terminate the seventy weeks or 490 years in A. D. 40 or 41, and to that add the remainder of the 2300, viz., 1810, and said full period would end in the spring of 1850 or 1851. But suppose we date the crucifixion in the spring of (at the Passover,) A. D. 36, then the 2300 could extend only to the Passover-season in A. D. 1853. Now "the Prince of the covenant" was broken (Dan. 11:21-23,) in the reign of the successor of the raiser of taxes, Augustus Caesar, (Luke 2d,) and that successor, Tiberias Caesar, died two or three months before the Passover in A. D. 37, it follows that the crucifixion could not have occurred later than A. D. 36. Therefore every effort to date the 2300 days at the commandment which dates the seventy weeks, and thus make the seventy weeks to be cut off from the 2300, must fail. Now I ask for any other declaration in God's word which requires the 2300 to be dated at any of the commandments to restore and build Jerusalem. To restore and build Jerusalem, referred to whatever appertained to Jerusalem—temple, city, walls, people and the civil polity of Moses; and in the book of Ezra it is intimated that all these were restored, as summarily expressed in Ezra 6:14.

However, I would pass to consider the 1335 days, as explanatory of the termination of the 2300, and hence ending with the 2300, instead of ending at a later period. Dan. 10:14, is the key,—is the text of Gabriel at his third and last visit to Daniel. What is that text? "Now I am come to make thee understand what shall befall thy people in the latter days: for yet the vision is for many days." This was in the third year of the reign of Cyrus; and two things are stated to Daniel in the text.

1. The series of events which should cause suffering to his people, and 2, the time of those events. I understand that Gabriel revealed to Daniel according to his introductory announce-

ment, and hence, revealing the vision for days must signify the making Daniel understand that subject; and nothing in that sermon (Dan. 11th and 12th,) can answer that purpose except the arrangement in chap. 12:6-13, from the taking away "the daily" in chap. 11:31. This position is so obvious that I scarcely need further remark on it. The true key to an understanding of the 2300, therefore, is the date of taking away that continuing and hindering abomination, by the force of arms, and that hindering (2 Thess. 2d,) power is manifested in the Roman rulers—"he that hindereth."

Now nothing is gained by any other mode of argument or investigation than that which corresponds with the Word. Viz., Where was "he" that hindered the man of sin from taking away the seat of power, "taken out of the way" by the force of arms?

But enough now; suffice it to say, that if the revelations revealed in Dan. 11th and 12th, were expressly given to make Daniel understand the events and time of the vision for days, then the periods and dates therein given must go to explain those, and not something else. Hence, the "time, times and a half" (1260 years,) and "the time of the end" determined by the periods 1290 and 1335, Dan. 12th must be the key with which to unlock the 2300 days. The taking away the daily for the purpose of setting up the abomination of desolation, becomes the clue to the termination of the 2300, by the 1335; and the taking away the power of the latter abomination to make desolate, terminates the 1260, and begins "the time of the end" of 45 years, and secures liberty to "many" to "run to and fro" that knowledge may be increased, and all who will become purified, white and tried, may understand. If the daily was taken away in A. D. 519, thus terminating all of the 2300 except 1335; then the 2300 must have began in A. D. 447, (2300—1335=965. Deduct from this A. D. 519, and it gives B. C. 446. But as the year A. D. 519 is only partly to be counted that part must be added to the year B. C. 446, which would date the 965 or 2300, in B. C. 447, at least, two years before Nehemiah went up to Jerusalem.

Yours for truth, H. H. GROSS.

Homer, (N. Y.), Nov. 14th, 1853.

PS. The above has been written about six months, and I have nothing to retract from it. I have no confidence in the calculations so perseveringly urged upon our attention, which calculations, being based upon the shortening of the days (which was not true in fact) would oblige the 1290 to end by 1809, and the 1335 by 1854, and that before the 19th of May. Nor was the "dominion" of the little horn taken away by the Most High and the saints, in consequence of "the judgment" setting; fulfilling Dan. 7:26, in 1809, nor will "the judgment" there announced, set until Christ comes; for no consistent exegesis can refer "the judgment" announced in v. 26, to any other event than the judgment described in previous parts of that chapter. True, we must admit, from facts of history, past and present, that "the times and laws" of the fourth beast have been taken out of the hand of the little horn, and thus terminate the "days" (Dan. 11:33,) (1260—Dan. 7:25, and 12:7,) during which he was to control, more or less, the means of making desolate "those that did know their God," "by sword, by flame, by captivity and by spoil." But the dominion or authority of the little horn, to make war and prevail, to wear out the saints &c., was to continue till the judgment, and time for the saints to possess the kingdom. Read Dan. 7:8-14, 18, 22, 26.

True, the state of the four allied powers, whose duty it has been since 1815 to hold the wind, and the position of France in a new alliance against the leading members of the allied four, Russia—warns us that the hour is impending, when the ten horns of the beast, and the false prophet, or man of sin, apostacy, will engage in a controversy which will be interrupted by the advent of the "King of kings," and the battle of that great day of God Almighty.

H. H. G.

April 5th, 1854.

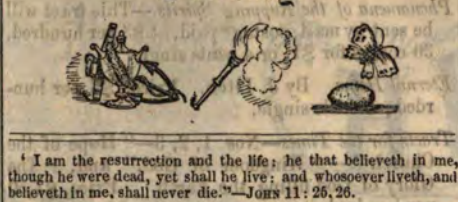
Letter from Levi Dudley.

BRO. HIMES:—The Lord is still waiting to be gracious. I left West Brattleboro' the last day of March, after laboring there over two weeks. I saw a goodly number of souls converted, and finished my labors there on Thursday, immersing six converts; six or eight more are ready to do likewise, but are waiting for others who are under conviction to go with them; the glorious work is still progressing among that dear people; and my prayer to God is that it may still go on. My love and thanks to all the kind friends in Brattleboro'.

LEVI DUDLEY.

Hinsdale (N. H.), April 1st, 1854.

Obituary.



"I am the resurrection and the life; he that believeth in me, though he were dead, yet shall he live: and whosoever liveth, and believeth in me, shall never die."—John 11:25, 26.

DIED, at Newark, N. J., Feb. 4th, THOMAS CHRISTIE, aged 81 years. The deceased was a man of no ordinary experience. His was an eventful life. The early part of it was spent at sea, from 1787 to 1810; a period of unusual danger upon the ocean, during which he was captured eight or nine times, by the different European nations. He was also in St. Domingo during the revolutions there, and witnessed some of the appalling scenes which transpired at that time, and narrowly escaped with his own life. He was converted in early life while a cabin-boy, and was always characterized by sobriety of life. He arose to the command of a vessel, and was highly respected for his fidelity in all the various spheres in which he acted. About two years previous to his death, he wrote his autobiography, in which he traces the hand of Providence through all these eventful scenes of his history. He had great confidence in Divine Providence, and loved to impute to his Father's care his many deliverances. It is not a little remarkable, that one who had escaped the thousand dangers of the deep, and the perils of war, should have died at last from so slight an accident as the cutting off the end of his finger, while preparing some kindling for the fire. His health was good up to this time—a fact attributable to his uniform sobriety of life, and cheerful trust in God. A friend remarked to him a few days before his death—"Father Christie, you look well, you seem to be in perfect health." "Yes," replied the old gentleman, "I feel well, but do you know why it is? It is because I endeavor to live so near to the Lord, that his sun shines upon me continually." He was for many years a firm and steadfast believer in the speedy coming of the Lord, and indulged the hope that he might live until that day. His wife in a communication thus speaks of him: "Mark the perfect man and behold the upright, for the end of that man is peace." During an intimacy of thirty-five years with father Christie, I always found him an humble and consistent follower of the Saviour in whom alone he trusted for salvation; and having the privilege of witnessing the closing scene of his earthly pilgrimage, I found as might be expected, the end thereof was peace. When he was able to speak he was always ready to bear testimony to the sustaining grace of God, and to rejoice in the sweet assurance of peace with God through our Lord Jesus Christ. And he could calmly resign his soul into the hand of Christ—though he had before confidently expected to live until Jesus should come. Conversing with me on this subject he manifested a calm resignation, and he would exclaim, "The best of all is, I have now my Saviour near me and in my heart." I was often reminded of those beautiful lines of Young, "The chamber where the good man meets his fate is privileged beyond the common walks of life, just on the verge of heaven." Father Christie remarked in his last sickness—to a friend, that "his peace flowed like a river." He sleeps in Jesus! Blessed sleep, to no more wake to weep. The funeral discourse was preached by the writer (brother Jones, the pastor, being absent to attend the funeral of brother C. B. Turner at that time), from 1 Thess. 4:13, to a large audience at the Free Church of which brother Charles Beecher is pastor. Father Christie will be missed from the little praying circle with which he was wont to meet. Brother, the great meeting of the saints is near.

L. D. M.

DIED in Holden, Mass., on the 31st ult., Brother HENRY PARKER aged 54. His sickness was short (only six days) but very distressing. Being away from home I knew nothing of his sickness till I returned to hear of his death. I learn from the family, that brother Parker embraced the doctrine of the speedy coming of the Saviour, in the winter of '42-43 under the labors of Father Miller and others. Since that time he had been a liberal supporter of this cause, which was nearest his heart, and especially of the Advent church in Worcester, of which he was an active member. The night previous to his death, he requested his wife to pray with him, when he responded most fervently to every petition. He said to his family that his mind was perfectly at rest: that having tried to do his duty according to the best of his knowledge and ability, though imperfectly, he must leave it there, trusting in the Saviour for redemption. On the morning of his death when fears were expressed to him that he would not recover, he remarked, "When the Lord shall come and the earth is renewed, and the redeemed are gathered on Mount Zion, I hope to be there." And after repeating several passages of Scripture of similar import, he said most emphatically,—"This is my hope." In a few moments after, he quietly fell asleep, leaving a wife and eight children to mourn their loss. But they sorrow in hope. His funeral was attended on the Sabbath following by the writer where a large number of friends and neighbors from Worcester and Holden came together to sympathize with the afflicted family and friends and to pay their last respects to the deceased.

April 10th, 1854.

E. CROWELL.

DIED in Newport, Dec. 28th, 1854, Elder SAMUEL V. NASON after a long and lingering sickness of about twelve months aged 56 years and 7 months. Brother Nason was ordained to the Gospel ministry, at Exeter Maine; in which he labored with

good success and acceptance for about twenty-two years. He was called to ordination by the Free-Will Baptists, with whom he remained until the year '43 when he embraced the hope of the Advent, and joined the Christian connexion. Brother Nason as a Christian was a man of decided piety.—Firm in whatever he believed to be truth. He embraced the Advent doctrine, but never set any particular time, only that it was near at hand—in the belief of which he died. His last hours were full of Christian resignation, without murmurings or repining, he felt a full assurance of an inheritance with the saints in glory. BENJAMIN D. SMALL.

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BOSTON, SATURDAY APRIL 29 1854.

VOLUME XIII. NO. 17

The Prayer.

(For the Herald.)

Thou mighty God! who fill'st existence with
thyself alone!
Before whose high, eternal, and his unchanging
throne,
The angels pure in every thought kneel with a
covered brow,
And Seraphim, and Cherubim with blushes
breathe their vow;
Thou Venerated One! who wast from everlast-
ing God,
Who makest time, space, and eternity thine own
abode;
Thou all creating one! who out from 'chaos'
deepest night,
Called suns, and worlds on worlds, and from the
blackest darkness, light;
Who utterest thy thund'ring voice and all crea-
tion quakes;
Who stretchest forth thy mighty arm and every
atom shakes
That forms the universe, while "planets are on
planets hurled"
At thy omnipotent command, and world clashes
with world.
Then thou canst speak in softened accents at thy
will,
And raging orbs and roaring elements are hushed
and still.
Even to thee, O mighty God! I come; while in
my breast
Unclean and all unholy, sins dark and direful
rest.
But oh! consume me not in thy displeasure;
though I dare
A worm of dust to lift my voice to thee, in
mercy, spare.
And though thou art so terrible and greatly to be
feared,
Although by angels high and mighty thou art
O God! revered,
Though mortals cannot bear the glory of thy
unveiled face,
Though mortal eyes cannot endure to view thy
dwelling place,
Although the human form that dares approach
thee must expire,
As when in glory thou did'st stand on Sinai's
mount of fire,
And in a voice of thunder bad'st the trembling
crowd withdraw,
And set them bounds, quaking with fear and
overpowered with awe;
Lest they in some unguarded hour should pierce
the fiery cloud
That hung around the mountain's brow, thine
awful form to shroud,
And perish, perish for the rash and the presump-
tuous act:
Yet I, the vilest of thy works, and with a spirit
racked
With bitter passions and dark thoughts, call on
thy holy name,
And *even* I though weak, though poor, and frail
call not in vain.
Yes; *even* I a thing of clay can kneel thy throne
before,
And *even* I with *angels* can thy attributes adore,
And unconsumed, ask mercies at the hand that
shows the way
For burning orbs, revolving planets, and for suns
to stray.
But not in my own strength O God! dare I ap-
proach to thee;
But in the strength of thy dear Son, who bled
and died for me.
Oh! not for merits of mine own dare I to plead
my cause,
For I have sinned: and 'neath my feet have
trampled all thy laws;
Yet my Redeemer pleads for me, before thy
mighty throne,
And though thou wilt not grant a boon that's
sought by *me alone*,
Gaze on thy Son, thy well beloved: 'tis in his
name I dare
To offer my petitions, for on the cursed tree he
bare

My sins, thine anger to appease, and to restore a
race
Cursed long before, that they trusting in *him*,
might view thy face
One day in peace, and through him offer up their
prayers to thee.
Then for *His* sake almighty God! gaze upon me.
And while His blood sprinkles the altar and the
mercy seat,
And my High Priest kindles an incense, holy,
pure and sweet,
Let the sin offering prevail with thee, and cleanse
my soul;
Free it from earthly stains, and Satan's dark
control;
And give, O! give my name within the book of
life a part,
And while thou writest there mine own, write
thine upon my heart,
That when the trump of God shall rouse the in-
mates of the tomb,
And every creature at thy bar receive their final
doom,
Thy Son may there confess my name before his
Father's face,
And in his glorious kingdom grant my ransomed
soul a place.

H. M. JOHNSON.

The War on the Danube.

THE advices from the seat of war would nat-
urally inspire the belief that the Turks have ex-
perienced serious reverses. The Russians have
crossed the Danube in force, and have taken some
Turkish fortresses near the mouth of that river,
and some accounts say that Varna is menaced
both by sea and land, though these want confir-
mation. It would not, perhaps, be strictly cor-
rect to say that these reverses are only seeming,
but they are really the evidence of an advantage
gained by the Turks. The new movement of
the Russians, indicating as it does a complete
change in their plan of operations, testifies to
the strength of the Turks, and is a virtual ac-
knowledgment of the skill and good generalship
of Omar Pasha, their commander.

The plan of operations heretofore pursued by
the Russians has betrayed an intention to occupy
Servia, the inhabitants of which it was probably
supposed, would gladly welcome their co-relig-
ionists. Once in full possession of Servia, the
Russians could draw from thence the necessary
supplies and provisions for further offensive op-
erations, and afford aid and comfort to the Monte-
negrians, who are said to be ripe for another re-
bellion. They could also attack Sophia with
some prospect of success, and if successful, a
road would be opened for an advance towards
Constantinople, by the passes leading on Tartar
Bayardjik. A glance at the map will show that
in order to carry out this plan of operations, it
was absolutely necessary to take Kalafat and
Widdin. To accomplish this, which has hereto-
fore been the prime object of the campaign, the
Russian commander run a great risk. It is an
established principle of military warfare, that
in operating against an enemy the base of op-
erations relatively to the head or advancing columns
should be perpendicular to the enemy's line.
But the Russians, in their eagerness to advance
upon Servia, have disregarded this rule, and
their line of communication has extended from
near Kalafat to Galatz, its base, parallel with
the strong line formed by the Turkish posts on
the Danube. They were thus constantly exposed
to the danger of having their line divided, and
their communications cut off. Nothing could
justify a plan of operations so contrary to all
the rules of military strategy, except a well
grounded confidence in the actual weakness of
the enemy, and a belief that he could oppose no
effective resistance. This appears to have been
the opinion of Prince Gortschakoff. That he
has been compelled to abandon this line of op-
erations and to adopt another plan, is a strong
evidence of the real strength of the Turks, and
is for Omar Pasha a triumph, especially in view
of the fact that the left wing of his position was

regarded by military men as the weakest point of
his line of defence.

A glance at the map (and every one should
have a map of the seat of war) will show that
the Russian line of operations has been complete-
ly reversed. They have abandoned the attack
on Kalafat, and have crossed the Danube at
three places between Isakchi and its mouth,
taken possession of several Turkish forts in what
is known as the Dobrudscha, a low, marshy coun-
try situated between the mouths of the Danube
and the Black Sea, and a country peculiarly un-
favorable for military operations. In accom-
plishing this movement the Russians have gained
some advantages over the Turks, though they
have not materially weakened their main line
of defence. The Turks may, and from the ten-
or of the last advices probably will lose Isakchi,
Matschin, Hirsova, and all the other positions
which they have held in the Dobrudscha, and
still be strong for offensive and defensive op-
erations. Indeed, Omar Pasha, in a letter ad-
dressed to Lord Dudley Stuart, dated March
6th, some weeks before this movement, after re-
marking that the Russians seemed to have lost
their desire to attack Kalafat, and entertain the
project of crossing the Danube at other points,
said: "Should they do so, (as their present for-
ces in Wallachia are not sufficient to attempt
the offensive beyond the Danube) they would
render me a great service, by giving me the op-
portunity of severely chastising these barba-
rians."

We have remarked that the Turks may lose
the whole of the Dobrudscha, and still not be
materially weakened. We base this opinion up-
on letters from the Danube which we have met
with from time to time, in which the military
position of the two armies is fully explained.
Assuming that the object of the Russians is to
advance upon Constantinople, they must first
dislodge the Turks from the strong positions
which they hold on the middle Danube, at Silis-
tria, Rustchuk, Widdin, &c. They would then,
and not till then, be in a position to storm the
passes of the Balkan. But to dislodge the Turks
from the Danube, they must force the Turkish
defensive lines which extend below Silistria to
Varna. This line of defence is said to be very
strong. From Sassova to the Black Sea at Kus-
tendji, there exists the remains of an ancient
embankment, said to have been erected by the
emperor Trajan, and which is the natural bound-
ary of the Dobrudscha, and will doubtless be
warmly defended. Passing this, the Russians
cannot proceed farther without reducing Varna
and Silistria. In the last war between Russia
and Turkey, in 1829, Varna was captured after
a very short siege, aided by a Russian squadron
in the Black Sea, but it has been materially
strengthened, and besides, the Russians are no
longer masters of the Euxine. The capture of
Varna was the principal result of the first cam-
paign in 1829, and it was not until several
months afterwards that Silistria was reduced,
and Shumla, the key to the Balkan passes, was
not captured until more than a year thereafter,
and after a siege of nine months. To say noth-
ing of the improbability of like successes attend-
ing the operations of the Russians is this cam-
paign,—the Turkish army being stronger in
numbers, better organized and disciplined, with
more able officers, and in other respects being
more effective,—the fact that the English and
French auxiliaries will soon be ready to take
the field, would of itself forbid the belief that
the Russian commander really intends to make
the Dobrudscha the base of future operations,
having for their object the defeat of Omar Pasha
and an advance upon Constantinople. The ob-
ject assigned by a well informed writer for the
British press is probably the true one. He says:

"By making the Danube his line of defence
below Tschemsowda, where the river makes a
sudden turn to the north, the Russian General
assumes the task of defending a line five times
as long as a line would be drawn from Tschem-
swoda to Kostendje on the Black Sea. If,
therefore, by a development of superior force,
the Russian commander could possess himself of

the entire Dobrudscha, of course taking Mats-
chin, Isaktscha, and the similar fortified stations
now held by Mustapha Pasha's corps, he would
not only exempt the navigation of the lower
Danube from annoying interruptions by the Turk-
ish strand batteries, and protect the important
territory between Galatz and the Carpathians,
but shorten the weakest portion of his line by
four-fifths."

There is smoe discrepancy in the statement of
European writers as to the character of the tract
of country which has been acquired by the Rus-
sians south of the Danube. One writer says the
district is at most seasons a wilderness, partly
owing to its having been deprived of its Tartar
inhabitants, after 1829, by the Russians, but
partly owing to its subsoil, which, excepting to
the north extremity, where rise the hills of
Matschin consists of porous limestone, which
retains no water, and furnishes no springs on
the surface. Another writer, and probably bet-
ter informed, says the country is marshy, and
at the driest season the wide swamps scarcely
afford a footing for the sportsman who goes af-
ter water-fowl. All concur in stating, as in-
deed its position on the map would indicate, that
the Dobrudscha is desolate and unhealthy, and
no considerable force of the Russians can be
maintained there without suffering greatly from
the diseases incident to such a locality. Disease
has already thinned the Russian army more than
the bullets of the Turks, and nothing but a com-
plete recklessness of the lives of the common sol-
dier, which is characteristic of the Muscovite ser-
vice, would induce the Russian commander to at-
tempt any very important operations with a base
resting upon the lower Danube.

Boston Journal.

A New Map of Europe.

WE notice that some of our New York con-
temporaries attach considerable importance to a
pamphlet which was sent from Paris by the cor-
respondent of the *London Morning Chronicle*,
under very peculiar circumstances, and was pub-
lished in that journal. The pamphlet referred to,
embraces a summary of the objects for which
the pending European war should be prosecuted.
The writer boldly cuts up the map of Europe,
and with a stroke of his pen disposes of this
province to one nation and that to another—
making ruthless work with the *status quo* estab-
lished by the Congress of Vienna in 1815. It
is stated that this pamphlet was first printed in
the office of Mr. Plou, in Paris, about the 22d
ult., and that it was to have appeared simulta-
neously in several journals, on the ensuing
morning. But the article was suppressed by the
government, which, in the exercise of its pre-
rogative as censor of the press, ordered the de-
struction of all the copies which had been print-
ed. As the production of an ordinary writer
this pamphlet, although containing some re-
markable speculations, might have attracted lit-
tle attention. But what has given it a greater
notoriety and interest, is the report that *the*
pamphlet was written by Louis Napoleon! It
is difficult to reconcile this report with the fact
of the suppression of the pamphlet by the
French government, although the statement may
be correct, nevertheless. The Emperor is a crafty
manager, and it is easy to conceive that he
may have had his reasons for communicating his
views thus indirectly to the English public, with-
out at the same time committing himself, direct-
ly or indirectly, to the project thus broached.

But to the pamphlet itself. The writer pre-
mises at the outset that "it is necessary that the
war, which has become inevitable, should be,
at least, energetic and decisive." He assumes
that although the resources of Russia are great,
they are derived from her annexed provinces.
She is advancing westward and driving back Eu-
ropean civilization at each step, and with spoli-
ation and despotism governs her conquered prov-
inces. After alluding to the partition of Poland
and the dismemberment of the Turkish empire,
which was necessarily permitted by France, the

writer says, "it is for France of 1854, tranquil under a strong government, to repair, as much as in her power, the faults committed in the preceding century. He continues:

"France, in drawing the sword, demands nothing for herself; she wishes nothing, stands in need of nothing. The greatness of a country is not measured by the extent of its territories, but by the influence of its policy and the expansive force of its ideas. England, our cordial and powerful ally, does not expect anything either, as the reward of her concurrence. Like us she acts in the sense of her national tradition, but also in the sense of the liberty of the world. This disinterested attitude, supported by reiterated and solemn declarations, leaves no doubt upon the mind of any man. The western powers would only, therefore, be the more authorized to raise the question of remodeling the map of Europe."

The policy of the Western governments, the writer assumes, should be to drive Russia back, especially towards Asia, far beyond her actual boundaries. He proceeds to show how this should be accomplished. Finland should be restored to Sweden. A line drawn from Viborg to the Gulf of Onega would become, on that side, in the North, the extreme limit of Russia, and "the country of Gustavus Adolphus, and of Charles XII., would resume the rank so long and so worthily occupied in the councils of Europe." Assuming that the nationality of Poland cannot be restored, the writer proposes to re-unite the Russian portion of the despoiled kingdom with the Duchy of Posen, which is held by Prussia, and annexing Poland permanently to the dominions of that power. He says, "condemned at present to the silence of slaves and to a political death, Poland would then have a place and a deliberative voice in the assemblies of a State which has given so many proofs of religious toleration, and a wise spirit of progress."

Moldavia and Bessarabia, the writer proposes to confer upon Austria, and to compensate Turkey for this spoliation, he offers her the Crimea, "the object of its constant regrets, with the original shores of the Euxine," and "in Asia, the trans-Caucasian countries where the Russians have established themselves, to take Constantinople in the rear." "Thus," continues the writer, "would be closed to Russia that road towards Persia and India, which she has tracked out for herself with so much perseverance and zeal."

In exchange for the aggrandisement of Austrian territory, it is proposed that that power should relinquish Lombardy, which should be united with Piedmont. The writer says in his conclusion:

"Such is, in a few words, the *ensemble* of the measures which would appear the best calculated to establish the balance of power in Europe upon its true basis, compromised to-day by the preponderance of Russia. Those who may feel inclined to regard this plan chimerical, we ask of them whether, upon their conscience, they believe it possible to preserve the *status quo*, after the great war now preparing? Not one of the proposed modellings here could become a cause of division between the two Western Powers, nor a danger for the one or the other. The balance would be maintained between the two German States, which, aggrandizing themselves in the sense of the slave element, and in a proportion nearly equal, would bring no new trouble, no new pretension into the body of the Germanic Confederation. Sweden would be strengthened by the restitution of Finland; the Ottoman Empire by that of Crimea and of the line of the Caucasus. Constrained to restore the usurpations of a century, the aggressor alone would suffer from an arrangement which, in the North, in the West, and in the South, would be carried out at his expense."

We know of no evidence other than that of an internal character, which would tend to fix the authorship of this pamphlet upon Louis Napoleon. The *Courrier des Etats Unis*, in publishing the paper, remarks, and we think with much truth, that "each line bears the seal of the precise, direct, and condensed style of Louis Napoleon; the plan proposed has all the boldness, and if we may say so, all the ineptness of his views in relation to European politics, and in fine the general character, as well as the details of the document, reveal beyond misapprehension, the author of the 'Napoleon Ideas.'"

War News.

We find in the *Paris Pays* the following details of the movements of the Russians in their new line of operations, near the mouth of the Danube. The comments of the writer are worthy of attention:

"We have received some details relative to the passage of the Danube by the Russians. This movement commenced on the 22d in three columns, by means of four raft bridges. The

principal column, under the orders of General Laders, started for Galatz; Prince Gortschakoff crossed the river with the troops between Isak-tcha and Toltscha, protected and accompanied by the division of General Anrep; and the third column effected its movement below Brailow, at a place called Geschit, on the right bank, but which is not mentioned in the maps. These forces amount together to 50,000 men, including 41 battalions of infantry, 8 regiments of cavalry, one of Cossacks, and 140 pieces of cannon. This movement in advance of the Russians has produced some uneasiness, but strategically speaking there is no cause for it. The Russian army, which is now on the right bank of the Danube, does not occupy one of those threatening positions by which events are ruled. It has arrived, not in Bulgaria, or on the road to Constantinople, but in the Dobradja—that is to say, on an immense plain, intersected with marshes, without resources, and without communications. It has behind it, between Toltscha, and Matschin, a Turkish corps d'arme of 30,000 men, with 60 pieces, under Halim Pasha, and before it a barrier of fortified places, Irsowa, Silistria, Custendje, Varna, and Chumla, which bar the road to the Balkans.

"It is thus difficult to explain the reason why Prince Gortschakoff has chosen this place for crossing the Danube. It is true that in 1828 the Russians entered the Dobradja by Irsowa, in order to attack Varno and Silistria, but at that time they had possession of the Black Sea. The battle of Navarino had destroyed the Turkish navy, and the Russians were therefore free in all their communications. Irsowa, besides, is only half way between Brailow and Bulgaria, and the Russians were not the less obliged to pass a month in forming an embankment in order to cross the marshes. As they are now deprived of the Black Sea, it is difficult to comprehend the movement which they have adopted. An English journal states that they have reason to fear seeing their line of operation cut by the arrival of European troops in the Dobradja, and what is certain is, that Omar Pasha, who ought to know the effect of it, regards the passage of the river as the greatest piece of service the Russians could have rendered him. The movement, now that it has commenced, will continue; the Turks do not offer any resistance. Bucharest is about to be completely evacuated, all the troops who were in that place having received orders to march on the 1st of April towards the Danube."

There is a report that the Russian fleet has left Sepastopol to attack Varna, and on the other hand that the combined fleets had entered the Black Sea, also bound to Varna. These reports want confirmation. If they prove to be correct, warm work may be expected.

BRAILLA, March 27.—General Kotzebue commenced the siege of Matschin, and General Aurep the siege of Isaktscha, on the 25th of March.

CONSTANTINOPLE, March 27.—The excited state of feeling at Constantinople is extremely disquieting to the government. Since the dismissal of the Sheik-ul-Islam the old Turkish party have been intriguing for the advancement of Russian interests. Diplomatic relations between the Ottoman and Greek Governments have ceased. The Turkish Charge d'Affaires at Athens has returned to Constantinople, and General Metaxa has demanded his passports from thence.

VIENNA, April 1.—The Archduke Albert has left Vienna for Semlin, as commander-in-chief of the army of observation on the Turkish frontier.

The army on the frontier, including the inhabitants who perform a permanent service, is not less than from 120,000 to 150,000 men. Stores are being collected on a large scale.

The Divan at Teheran has formally announced the neutrality of Persia.

The Child-Martyr.

THE *Milwaukee Sentinel and Gazette* gives us the following letter from Judge Larrabee, (which we somewhat condense,) containing an authentic and detailed account of a tragedy, too brutally revolting to be spread before our readers, but for the heroic constancy of the little boy, Emanuel Danon, so cruelly whipped to death, and for the fact that the noble child was trained in the church. The Rev. Mr. Akerly, mentioned below, and now Rector of St. Paul's Morisania, is too well known to need further description; and to complete the group, Judge Larrabee, the writer of the letter, is also a Churchman. He thus writes:

"When I first saw the account of the death of the little Chicago hero, my mind at once reverted to the case above referred to as an instance of faithful fortitude, if anything surpassing that of Knud Iverson. And you may well say, that if Chicago erects a monument to commemorate the virtues of her child-hero, who suffered death by drowning, because he would not steal, should we not commemorate, in a fitting manner, the

heroism of Emanuel Danon, who bore for two hours the most exquisite torture rather than tell a lie. The facts, as they were elicited on the trial, were as follows:

"The defendants—husband and wife—were respectable farming people, residing in Marquette county, and were childless. They had two orphan children bound to them—one a little girl about ten years of age, and the boy Emanuel, eight years of age. I have no means of ascertaining anything of the previous history of Emanuel, and only know that he was taken from the Milwaukee poor-house. He was a fragile child, and had never been in robust health. Those who knew him spoke of him as an intelligent, bright, blue-eyed boy, and very winning in his playful little ways.

"It appeared, from the testimony of the little girl—who was the sole witness to the torture—that Emanuel was charged with having told a lie. What the lie was, we could not, by either persuasion or the fear of punishment, induce her to tell. The counsel for the state exhausted their ingenuity in vain; nor could I, after drawing her to me, and by soothing words endeavoring to quiet her fears, induce her to tell what the lie was. The child had evidently been intimidated by threats of personal injury. This was afterwards ascertained to be the fact, when the trial was over, and her foster-parents safely lodged in prison. She then said that Emanuel had by chance discovered the woman in a criminal act, and had told her, and she had told her wicked parents. Hence it became all-important to the woman (who had succeeded in quieting her husband) that the lie should be whipped out of Emanuel. Accordingly the man procured six whips—the toughest kind of swamp-willow—which by his own confession were four feet in length, and as large at the butt as one's little finger, and about nine o'clock at night took Emanuel—who still persisted in telling the truth—to the loft of the cabin, and having stripped him to his shirt, wound that around his neck and tied him up by a cord by both wrists to a rafter, so that his feet but touched the floor.

"Here he whipped him for two hours, only resting at intervals to procure a fresh whip or to demand of his victim that he should own that he told a lie. The boy's only answer was, 'Pa, I told the truth.' 'Pa, I did not lie.' The girl said that Emanuel *did not cry much*: and it is probable that he fainted during a portion of the time, as the injuries upon his body showed a torture, under which even the physical strength of an adult would have sunk. The physicians who examined the body, testified that there was not a spot, from the arm-pits to the ankles, large enough to place your finger upon, but what was covered with livid welts; and that in very many places the skin was broken!

"And still, the brave boy held out! He must have had a sainted mother, for the teachings of none other could have so implanted truth in his every fibre.

"Yes—still he held out; and when he was taken down, with the cords cutting deep into his little wrists, and the warm blood trickling from his limbs, with his head upon his murderer's shoulder, his last words were, 'Pa! I am so cold!' and then his pure spirit fled for ever, beyond the reach of torture and inhumanity, to that bright world, where wrong and oppression can never be known.

"He unquestionably died with truth still in his heart, and was a martyr to it.

"The whips were quite worn out, as the splintered fragments were afterwards found.

"The trial, as you may imagine, was one of deep and painful interest. There was scarce a dry eye in the court-room. The verdict was *manslaughter in the first degree*, and the convicts were sentenced to ten years' imprisonment in the State Prison—the extreme penalty of the law."

This letter of Judge Larrabee's created no small sensation in Milwaukee. The next day another correspondent, D. K., wrote as follows to the *Sentinel*:

"In the evening I took up the paper to read the letter that I had heard so much spoken of during the day, when, in a moment, it occurred to me that the name 'Danon' was familiar, and a little reflection served to convince me that I was correct; and enables me to furnish the following particulars of the little boy's parents:

"Emanuel's parents came to this city from Devonshire, England, in 1846; the father was a gardener, very poor, in feeble health, and with a large family. The late Rector of St. Paul's Church, with his accustomed well known sympathy for the poor, interested himself warmly in Mr. Danon's behalf. He purchased lumber to build him a shanty—with his own hands assisted Mr. D. to build his humble home on the bluff, and cheered his new home in a strange land with his pleasant smile and kind words, and day by day administered to the wants of the family. Mr. Akerly assisted Mr. D. to what employment he could, and procured his appointment as sexton of St. Paul's Church. In 1847, I think, Mr. D. died of consumption, a disease from

which he had been suffering for some time, leaving his helpless wife and children to the benevolent Rector's care. Places were procured for the two elder children, and one was taken home to the parsonage, and the Rector's flour barrel, so liberal to the wants of the poor that it often left the 'good man' and his amiable lady with scant provision for themselves, gave its daily supply to the widow and her little ones. Some two years after Mr. D.'s death, the poor widow accidentally wounded her foot with the point of a rusty nail, which, in consequence of bad treatment, brought on lockjaw. She was at once removed to the hospitable parsonage, and everything was done to relieve her sufferings, but the best medical treatment and nursing could not stay the fatal disease, and she died, leaving her orphan children to the Rector's care. The youngest, the little Emanuel, was, at the time of his mother's death, about four years of age.

"I remember him as a bright, intelligent child. After the funeral of the mother, a Mr. Moor, residing near the Cold Spring House, uncle to the little fellow, took him home with him. Shortly after Mr. Moor died, and, if my memory serves me, a man whose name I did not learn, but probably the brute now in the State Prison, made application for little Emanuel, promising to bring him up as his own child. I am pretty sure the child was never in the poor-house. From this time I lost all knowledge of him, until the article in your paper a few days since called my attention to his cruel death.

"I am at no loss to account for the little fellow's martyr constancy for the truth, for I have repeatedly heard Mr. Akerly speak of the parents' devout Christian deportment, and their deep interest in the religious culture of their children, and when we add to this, that he who was emphatically the child's friend, who not only won their affections, but ever impressed their infant minds in his own gentle way with the holy precepts of religion, with a love and affection that made his teaching indelible—when I think of little Emanuel having enjoyed such Christian care, mere child as he was when deprived of it, I do not wonder that he should rather die than 'bear false witness,' and thus break the commands of God and disobey his mother's and his pastor's precepts. And what a testimony does his martyrdom bear, to that mother's and that pastor's care! For such a seal to my labors, I would give a world, were it mine to give.

"*Milwaukee, Dec. 12th.*"

Romanism in Nova Scotia.

[A SUBSCRIBER of ours in Yarmouth, Nova Scotia, sent a few copies of the *Advent Herald* to the son of a Romanist. It seems that the Roman priest got hold of them and burnt them; for the Father of the young man being aged, and unable to read or write, the letter dated Halifax, February 22, was undoubtedly written by the priest. The following account of the matter we find in the *Christian Messenger*.]

"Now I saw in my dream, that at the end of this valley lay blood, bones, ashes, and mangled bodies of men, even of pilgrims that had gone this way formerly. And while I was musing what should be the reason, I espied a little before me a cave, where two giants, Pope and Pagan, dwelt in old time; by whose power and tyranny the men, whose bones, blood, ashes, &c., lay there, were cruelly put to death. But by this place Christian went without much danger, whereat I somewhat wondered. But I have learned since, that Pagan has been dead many a year. And as for the other, though he be yet alive, he is, by reason of age, and also of the many shrewd brushes that he met with in his younger days, grown so crazy and stiff in his joints, that he can now do little more than sit in his cave's mouth, grinning at pilgrims as they go by, and biting his nails because he cannot come at them."—*Pilgrim's Progress*.

DEAR BRETHREN:

Some time since I sent you a notice of the baptism among us of a young man formerly a Romanist. A few weeks after his baptism he went home to his relatives, residing in your city. I had given him letters to our Baptist brethren there, and urged him to write to me as soon as he could. Weeks passed on, and we heard nothing, except a loose rumor that our convert had gone back to his old profession. This we could not believe. Still we were anxious for distinct information. In this state of things the friend with whom the young man had resided here, and through whose influence he had first been led to read the Bible for himself, forwarded a few lines, begging a letter and tidings. These lines accompanied some numbers of the *Advent Herald*, which papers contained chronological tables touching the history of the Papacy. These papers, with their accompanying lines, fell into hostile hands. Thereupon the letter, a copy of which I now forward, was transmitted to the

writer of those lines. It purports to come from the father of our young friend. It looks more like the fabrication of a priest. Its intention is, to cut off communication between him who had so lately escaped from the toils of the Papacy, and those who cared for his best interests. It has not had its desired effect, however. It has only supplied another illustration of our glorious dreamer's picture. "Grinning" is here, and "biting of nails;" but the joints of the giant are "crazy and stiff," and "he cannot come at" our pilgrim. He is now housed in one of your city churches, where the Lord keeps him! Yes! if indeed he be his, he will do so. For I have an entire confidence with the writer of the Halifax letter, that "a child of the eternal church—will never be forsaken," though my notions of the whereabouts of that church are vastly different from his. But to the letter.—It is an extraordinary production. Let it be read and pondered with due reverence.

Yours very truly,
Yarmouth, March 23, 1854. J. DAVIS.

[COPY.]
Halifax Feb. 22, 1854.

Sir:

I am in receipt of a letter of yours, addressed to my son, which I confess has filled me with surprise and indignation. I had little thought, when he went to Yarmouth, at your request, that you would take advantage of his youth and inexperience* to tamper with his faith. I suppose you triumph in the thought of having "converted a papist." But let me assure you, that your pious labors have been chaff before the wind. Permit me also to inform you, that the admirable newspapers you sent him (in which it is hard to say whether knavery or lunacy predominates,) have been regularly committed to the flames, as unworthy the perusal of any enlightened Christian, or indeed of any pure-minded person in the possession of his senses. Let me advise you, Sir, not to distress yourself about the reception—found from his "Catholic friends;" as they could not feel for a moment any prejudice against him for listening to such an eloquent expounder of the "Bible" as yourself. You must have a strange idea of Catholics, and a still stranger one of truth, if you fancy that a child of the Eternal Church would really exchange a substance for a shadow, and conform blindly to your fantastic creed. Oh no! God suffers [not] his work to be done by the devil; and however, I as a parent, may regret that—should for a moment, have fallen into the snare laid for him, still I exult in the thought that a true Catholic, whose pure and simple faith is in the Most High, will never be forsaken, nor his seed and generation forever. I feel that I am wasting words. For, with your real or affected honor of "papists," you can scarcely believe that truth and purity of purpose exist amongst us. However, where the devil has cast his spells, obstinacy and ignorance are proverbial. To relieve your anxiety about the "Bible," I may tell you it accompanied the newspapers; as we Catholics cannot receive the lying versions of Luther, and his worthy successors. I suppose you think with the rest of your enlightened brethren, that "poor benighted papists" have no Bibles. You think no doubt, like your friend of the *Advent Herald*; and no doubt your knowledge of Church history is just as accurate as his. However, Sir, before I conclude, let me give you a friendly advice. It is not to aim at converting papists; for they will listen to you in patience, and laugh at you for your pains. I also beg not to be troubled by any future communication from you, as it can lead to no pleasant results. Indulge in your error, if you will, but seek not to draw others into it; for you will only drive yourself deeper into it. My son has now the benefit of his legitimate advisers; and I assure you bestows not a thought on the zealous *Apostles* it was his diversion to have met in Yarmouth.

Once more requesting that the correspondence which I reluctantly commence shall end here,
I remain, your obedient servant,
Yarmouth. M.

(For the Herald.)

Fire in Morrisville, Pa.

BRO. HIMES:—During a few months past, this place has thrice been visited by the devouring element; but it was the most destructive on last Friday night, when six families were rendered entirely houseless, and two others removed their furniture, but contrary to their fears, their dwellings were not greatly injured. Fortunately no bones were broken, and none were materially injured in their persons, except one lady—Mrs. Gillingham—who suffered a not very severe wound on the knee. The fire commenced about half-past eleven o'clock, and is supposed to have originated by the burning of soot in the chimney

* He is but twenty-five—"Young and tender-hearted," like Rehoboam at forty.—J. D.

which communicated the fire to the "fireboard" in the house of Deacon Wm. Gillingham, who with his wife, both being awake at the time, escaped through their chamber-window with only their sleeping garments, all else being destroyed. Another family of five persons, the husband being absent at the time the fire commenced, saved one suit of clothing each, and a few articles of furniture; their most valuable articles of clothing and furniture were all consumed. The other families saved the most that their houses contained, though considerably injured in consequence of the storm, the mire of the street into which they were carried, and the unavoidable excitement and haste connected with their removal. Had the wind been from the west and the weather clear, it is probable the fire would have been less sparing than it was.

As we occupied the house joining the one where the fire originated, we were thankful to escape with but few articles missing—the most valuable of which was a good watch, though the bedstead rails had to be broken to get them out of the windows. Some of my books were injured by the rain and mud. Several articles of clothing were spoiled; others, with most of the bedding, were wet and soiled, and almost every article of our furniture was more or less marred, bruised, or in some way injured, as we were forced to move with less deliberation than those more remote from the origin of the fire. A merciful providence is manifest in the matter; as in all probability some lives would have been lost, had not a Temperance meeting, held that evening, prevented our retiring to rest at the usual time, so that those persons in the most danger were awake when the fire commenced. The houses were all insured for nearly their value. The neighbors and friends kindly supplied the houseless with shelter, and supplied their immediate necessities. May they realize the blessing of the Most High. The situation of Mr. and Mrs. Gillingham was extremely critical. While the flames were roaring in the room directly beneath them, they supposed they were listening to the rumbling of cars on the railroad, till the fire burst out through the window-shutters; when he, a man past seventy years, though vigorous for a man of that age, tried to go down stairs, but was prevented by volumes of smoke; he then, turning, opened the window, stepped out on the portico, and slid down as best he could.—Mrs. G. following him with agonizing fearfulness, with no time to dress, fell from the portico, and strange to say, escaped with a comparatively slight wound.

I shall never forget the horrifying sounds, so suggestive of murderous agony, which frightened me to wakefulness instantly, when that aged couple were attempting to make their own hazardous escape, and to arouse their neighbors. I was forcibly impressed with the suddenness of the coming of Him who has admonished us to "be ready always"—of the bursting forth of the burning day, and of the blessedness of our Refuge.

"When wrapt in fire the realms of ether glow,
And heaven's last thunders shakes the globe below,
Hope undismayed shall o'er the ruin smile,
And light her torch at nature's funeral pile."

Yours, in the blessed hope,
J. W. DANIELS.

Morrisville (Pa.), April 7th, 1854.

(For the Herald.)

"Thy Kingdom Come."

VERBAL criticism, if it be not regarded with disgust, finds but small favor; and yet nothing is more necessary to clear perception, accurate and well defined opinions, and sound learning. The sentiment very generally prevails, that there is no great use in being particular respecting the use of words, provided our thoughts are correct; many even suppose that he who employs words carelessly makes himself more intelligible than he whose style is characterized by classic accuracy. But it should not be forgotten that while words are signs, and often arbitrary signs of thoughts or ideas—the symbols of truth as conceived or apprehended in the understanding, the mind never thinks clearly, nor does it reason methodically and logically, without some symbols which will be to the mind what the body is to the soul.

The use of words is not limited to a communication of ideas from one mind to another, but they are equally necessary in giving a full development of our thoughts, and a definite expression of them to our own comprehension. We use words when we meditate, as constantly as when we converse. I will not say that we cannot think or reason without words, or other symbols, yet I apprehend that Plato was not far from the truth when he suggested that an effort to find out truth without words, would bewilder the mind very much as looking at the sun without a medium dazzles the eyes. Nor will I here contend that either by a Divine control over us through which language was given to men at the first, or by the necessary operation of the mind in every language, there is an appropriateness in

the words to represent the ideas or thoughts of which they are made the symbols. Yet I think it may be safely affirmed, that whenever an attempt is made to introduce a metaphorical sense which does not conform to the radical meaning, ignorance or error will be the necessary consequence.

In connection with these suggestions, I would call attention to the word "come," in the petition, "Thy kingdom come." This word is used to denote motion from a distance to a point or place near at hand. The word is one of the most simple in our language; a child understands it.

In the phrase, "Thy kingdom come," we have no difficulty in understanding what is meant. As often as we utter this prayer we are admonished that the kingdom of God is not here; for then we should pray, thy kingdom remain. The word "come" also guards us against supposing that it is already established on the earth, but will extend itself from its present beginning over the whole earth, for come will not admit of such a metaphorical sense. To express this idea we should either say go, or advance; for it agrees with the nature of these words to receive such a signification.

Instead of using this form of prayer given to us by our Saviour, others have been substituted. Men pray that "Christ's kingdom may advance," or "be advanced;" or that it may be promoted.

Advance, in its radical signification, denotes motion which may be either to or from. But it is more generally made to represent motion from, which is the only meaning of the principal root. When it is used metaphorically, the meaning always accords with the signification of this root, and the idea is of movement from what is now present to something more remote, either in place, condition or state. When men pray for the advancement of the kingdom of Christ they evidently have in their minds that it is already here, and their desire is that it may be enlarged or extended, and thus succeed to a higher state of perfection and power.

This is evident from the fact that advance, and advancement, are used interchangeably with promote and promotion. Words and ideas are so intimately connected that one cannot well be changed without a corresponding change in the other. Much less can we endure or tolerate a use of words in a metaphorical sense, which not only has no analogy with, but is directly opposed to the literal and ordinary meaning.

Hence when the notion obtains that the kingdom of God is already here, that it came, as some say, at the pouring out of the Spirit on the day of Pentecost, or as others say, at the destruction of Jerusalem; and if we only look for it to develop itself, or grow, in order that all that is promised respecting the reign of Christ on earth may be realized, the phrase in the Lord's Prayer, "thy kingdom come," becomes meaningless; for a coming cannot by any possible construction be made to mean reigning in heaven, nor can it mean remaining where it has already come. By the natural operation of the laws of mind, in the use of language, the new doctrine assumed a form of expression suited to itself, and advance and promote were substituted for come. These words do not so appropriately denote the idea which they are employed to represent, as grow or develop, yet the idea of motion must be retained, or at least not wholly abandoned, for it is in the Lord's Prayer. This change of the word "come" for "advance" I apprehend was not from any design, but was the natural effect of the law of language, which makes it necessary that an agreement exist between words and ideas which they represent. Come cannot be made to read develop, or grow, or progress towards something which is not here but at a distance. But advance and progress will admit this meaning, and here we find the reason why men do not now talk about the coming of Christ's kingdom, but its advancement, progress, and promotion. Since men no longer look for the coming of the kingdom of God, they say instead of come, advance, by which they mean progress. It may not be improper to suggest that we should guard against adopting sentiments, to express which it becomes necessary to substitute our own language for the Saviour's.

(For the Herald.)

Is Jesus the Christ?

THE question here proposed is of the greatest magnitude. The infidelity of the age acknowledges Jesus is the great reformer, the good man, but denies the claim he made to be THE Christ. He may have been a Christ, as many are in this day, but not THE Christ, the King of Israel, the High Priest over the House of God. Occupying this ground, we shall find infidels of the Paine school, Socialists, Reformers of the Garrisonian school, Hicksite Friends, Spiritualists of the Shaker and A. J. Davis schools, German Rationalists, with various other classes. These all take counsel together against the Lord and his Christ. And this is the great question the

Church is to meet and maintain against the combined assaults of all the armies of the aliens.

The elements for such an attempt against Christ have been long preparing, but have never assumed so formidable a position as they are doing at the present time. The energy with which the *Spirit World* have taken up the controversy, is such as ought to arouse the attention of the entire Church of the Redeemer. Paul, and the other apostles well gave utterance to the words of the Spirit, when they forewarned us of this very thing. "Now the Spirit speaketh expressly that in the last times some shall depart from the faith giving heed to seducing spirits and the teachings of demons." The faith of the gospel is, that Jesus is "the Christ, the Son of the living God." So Peter professed, and God pronounced him blessed. (Matt. 16th.) This, John declares to be saving, regenerating faith. "Who-soever believeth that Jesus is the Christ, is born of God." (1 John 4:1.) To disbelieve this is characteristic of Anti-Christ. Who is Anti-Christ, but he that denieth that Jesus is the Christ? This faith stands out prominently throughout the gospel, and is that from which, not only the nominal Christian world is departing, but also very many who not long since professed evangelical faith, and stood connected with evangelical churches, are falling away.

What is "The Christ?" It is from *Chrim*, an oil with which the High Priests and Kings of Israel were anointed and inducted into office; hence they were christs or anointed. The term is applied to Jesus THE Christ, because he was to be anointed with the Holy Ghost, to be both High Priest and King. Psal. 2:2—"The kings of the earth set themselves, and the rulers take counsel together, against the Lord, and against his Anointed." Also, Isa. 61:1—"The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings to the meek," &c. Peter in the house of Cornelius, also preached the same thing. Acts 10:38—"How God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil." It was in view of the promises made through the old prophet, that David should have a son to sit for ever on his throne, and that there should be a priest for ever after the order of Melchisedec, that the Jews recognized their expected deliverer under the name of Messiah, or Christ. And to him were appropriated all the predictions relative to that deliverer. He was, in the faith of the Jews, the "seed of the woman," the "seed of Abraham," the "Shiloh," the "prophet like Moses," "the Son of David," "The Lord our righteousness," "Messiah," "Ruler in Israel," &c.

Thus the chief priests and scribes of the people answered Herod's question, "where Christ should be born?" They answered, "In Bethlehem of Judea, for thus it is written, by the prophet," &c., "out of thee shall come a Governor, that shall rule my people Israel." (Matt. 2d.)

Again, Christ asked them, "What think ye of Christ; whose son is he?" "They say unto him the son of David." Once more. The Jews said, "We have heard out of the law that Christ abideth forever."

The leading idea in a Jewish mind, when the term Christ or Messiah was used, was, "Our promised king." They did unquestionably expect Messiah to reign on David's throne over the house of Jacob. And why should they not have done so? The prophets fully authorized such a faith, nor can it fail to be ultimately fulfilled. Neither Christ, or his apostles ever contradicted their expectations, but rather confirmed them. They did dissent from their expectations as to the time when that reign would begin. Christ plainly asserted that he was born to be a king, and for this cause came into the world; but said that his kingdom was not of this world. It belongs therefore, to another dispensation, and to the renewed earth. When he was requested to rebuke his disciples for proclaiming his Royal dignity, he said, "I tell you if these should hold their peace the stones would immediately cry out."

According, therefore, to the predictions of the prophets, the claims of Christ, the opinions of the Jews, and the faith of the apostles, CHRIST is the legal heir to David's throne; and if THE Christ at all, he must come to reign and fulfil those predictions, claims, and faith.

But how large a proportion of those who profess Christianity apprehend at all what the term implies? Must not a scriptural faith and acknowledgment of the claims of Jesus of Nazareth, take in his right to David's throne and kingdom?

It was this point which greatly, perhaps we may say mainly, occupied the apostles, to prove out of the Law, the Prophets and the Psalms, that Jesus is the Christ. And if ministers would copy their example, in this day, it must be the burden of their efforts to persuade men to believe in and receive him as such.

What has been developed in the spiritual movement proves that it is to be mainly directed against this doctrine; and it therefore, behoves

the servants of Christ to fortify themselves to meet the assault, and raise the issue openly and boldly. Salvation or damnation turns on that single point, and men should know it and feel its force.

And in the mean time, let all remember that it is not a natural process to believe this truth, but a work requiring direct Divine agency. The Saviour said to Peter, "Flesh and blood hath not revealed it unto thee, but my Father which is in heaven." "No man can come to me except the Father which hath sent me draw him." "No man can say that Jesus Christ is Lord but by the Holy Ghost." All therefore, who desire to be saved must seek to God to reveal to them that truth, and seal it on their hearts.

J. LITCH.



The Advent Herald.

BOSTON, APRIL 29, 1854.

The readers of the Herald are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly dispute.

THE PROPHECY OF ISAIAH.

CHAPTER XL.

The voice said, Cry. And he said, What shall I cry? All flesh is grass, and all the goodliness thereof is as the flower of the field:

The grass withereth, the flower fadeth: Because the Spirit of the Lord bloweth upon it: Surely the people is grass. The grass withereth, the flower fadeth; But the word of our God shall stand for ever.—vs. 6-8.

"The voice," in this connection, does not appear to be the voice before referred to, and is literally "a voice." The prophet represents himself as hearing a voice, evidently the voice of Jehovah, commanding those who were commissioned in vs. 1 and 2, to comfort the people and city of God, to "Cry." And one addressed replies, "What shall I cry?" Then comes the answer of God, directing him to declare that "all flesh is grass," &c.

By a metaphor, "all flesh," in v. 6, is denominated "grass;" and by a simile its goodliness is compared to the flower of the field,—illustrative of the brevity of human life and the feebleness of man, contrasted with the unchangeableness of God's declarations. By the metaphor, also, in v. 7, the people are denominated "grass," which is a repetition of the same idea; and by the same figure, "stand," in v. 8, applied to the word of the Lord, illustrates its immortality.

The Psalmist said, (103:15-18,) "As for man, his days are as grass: as a flower of the field, so he flourisheth. For the wind passeth over it, and it is gone; and the place thereof shall know it no more. But the mercy of the Lord is from everlasting to everlasting upon them that fear him, and his righteousness unto children's children: to such as keep his covenant, and to those that remember his commandments to do them." James said, (1:10, 11,) "As the flower of the grass he shall pass away. For the sun is no sooner risen with a burning heat, but it withereth the grass, and the flower thereof falleth, and the grace of the fashion of it perisheth: so also shall the rich man fade away in his ways." Thus frail and transitory is man; but not so is the word of Jehovah; "for" (Isa. 54:10) "the mountains shall depart, and the hills be removed, but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the Lord that hath mercy on thee."

By the "spirit" of the Lord, in this connection, is evidently meant the wind—the same Hebrew word, *ruah*, being used for breath and wind, as well as Spirit. God is recognized as the agent who directs the wind to blow; the effect of which in the East is, often, to wither and dry up every thing before it.

O Zion, that bringest good tidings, get thee up into the high mountain: O Jerusalem, that bringest good tidings, lift up thy voice with strength: Lift it up, be not afraid; say unto the cities of Judah, Behold your God!—v. 9.

The marginal reading of this is preferable to that of the text: "O thou that tellest good tidings to Zion! O thou that tellest good tidings to Jerusalem." The apostrophe is to those, before addressed, who were commissioned to comfort God's people and to announce to Jerusalem that her warfare is accomplished. Lowth renders it, "Ascend a high mountain, ye prophets, who bring glad tidings to Zion."

It was the ancient custom for a crier to ascend an eminence, when he had a proclamation to make, and to announce it with a loud voice, so as to be heard a great distance. Thus Jotham (Judges 9:7) "went and stood in the top of Mount Gerizim, and lifted up his voice, and cried, and said unto them, Harken unto me, ye men of Shechem." 2 Chron. 13:4—"And Abijah stood up upon Mount Zemaraim, which is in Mount Ephraim, and said, Hear me, thou Jeroboam, and all Israel." Thus we read, (Isa. 52:7,) "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth!"

The command to ascend the mountain, &c., is put by substitution for the adoption of effectual measures to make known the glad tidings of the approaching kingdom. There is a metaphor in the phrase, "lift up," in connection with voice, expressive of its loudness, to illustrate the energy and emphasis with which the gospel is to be proclaimed; and by a metonymy, the cities addressed are put for their inhabitants.

Jerusalem and the cities of Judah are expressly named as those to whom the proclamation was to be first announced. Thus the Saviour said, (Luke 24:47,) "that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem." Matt. 10:5-7—"These twelve Jesus sent forth, and commanded them, saying, Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not. But go rather to the lost sheep of the house of Israel. And as ye go, preach, saying, The kingdom of heaven is at hand." And (11:1) "when Jesus had made an end of commanding his twelve disciples, he departed thence to teach and to preach in their cities." Luke 10:1—"After these things, the Lord appointed other seventy also, and sent them two and two before his face into every city, and place, whither he himself would come." When the Jews rejected the message, (Acts 13:46, 47,) "Paul and Barnabas waxed bold, and said, It was necessary that the word of God should first have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles: for so hath the Lord commanded us, saying, I have set thee to be a light of the Gentiles, that thou shouldst be for salvation unto the ends of the earth." Thus the redeemed to God, by the blood of Christ, (Rev. 5:9,) will be "out of every kindred, and tongue, and people, and nation." And when "this gospel of the kingdom shall be preached in all the world as a witness to all nations," (Matt. 24:14,) the Saviour has said, "then shall the end come."

Behold, the Lord God will come with strong hand, and his arm shall rule for him:

Behold, his reward is with him, and his work before him. He shall feed his flock like a shepherd: He shall gather the lambs with his arm, and carry them in his bosom, And shall gently lead those that are with young.—vs. 10, 11.

The Lord will come when the way shall have been sufficiently prepared before him by the proclamation of the gospel to the ends of the earth. He will come in the strength of his omnipotence; or, as in the margin, "against the strong"—the former being more probably the idea conveyed. His "arm," by a metonymy, is put for his power, of which the arm is an instrument. He will accomplish his ends by his own omnipotence, (2 Thess. 1:10,) "when he shall come to be glorified in his saints, and to be admired in all them that believe." He comes to reward his saints: he says in Rev. 22:12, "Behold I come quickly; and my reward is with me, to give every man according as his work shall be." Paul also testified, (2 Tim. 4:8,) "Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day: and not to me only, but unto all them also that love his appearing."

"This work before him," is more correctly expressed in the margin, "recompense for his works,"—the wages which the laborers will receive at the close of their service.

The 11th verse, under the figure of a shepherd caring for his flock, is a substitution for the care which the Lord will exercise towards his people. "One of the great delights in travelling through a pastoral country, is to see and feel the force of the beautiful imagery in the Scriptures, borrowed from pastoral life. All day long the shepherd attends his flock, leading them into 'green pastures,' near fountains of water, and chooses a convenient place for them to 'rest at noon.' At night he drives them near his tent; and, if there is danger, encloses them in the fold. They know his voice, and follow him. When travelling, he tenderly watches over them, and carries such as are exhausted in his arms."—Anderson's Tour in Greece. Thus the Saviour said, (John 10:11,) "I am the good Shepherd: the good shepherd giveth his life for

the sheep." And he said to Peter, (John 21:15-17,) "Feed my lambs." "Feed my sheep." The God of peace, (Heb. 13:20,) "brought again from the dead the Lord Jesus Christ, that great Shepherd of the sheep." 1 Pet. 2:25—"Ye were as sheep going astray; but are now returned unto the Shepherd and Bishop of your souls." 5:4—"And when the Chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away." Rev. 7:17—"For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes."

Who hath measured the waters in the hollow of his hand, And meted out heaven with the span, And comprehended the dust of the earth in a measure, And weighed the mountains in scales, and the hills in a balance?—v. 12.

It having been declared in the preceding verses what God would do, should any doubt arise respecting his power and wisdom to effect it this meets the objection. His omnipotence is here illustrated by his ability to do what no created being could accomplish. To mete out, is to measure; and a "span" is the distance from the end of the thumb to that of the middle finger when extended. God's thus measuring the waters, the heavens, and the dust, and his weighing the mountains and hills, are put by substitution for his exact estimate of everything pertaining to the worlds which he has created, and his ability to act his pleasure respecting them. Job said, (26:7-10,) "He stretcheth out the north over the empty place, and hangeth the earth upon nothing. He bindeth up the waters in his thick clouds; and the cloud is not rent under them. He holdeth back the face of his throne, and spreadeth his cloud upon it. He hath compassed the waters with bounds, until the day and night come to an end." And Agur inquired, (Prov. 30:4,) "Who hath ascended up into heaven, or descended? who hath gathered the wind in his fists? who hath bound the waters in a garment? who hath established all the ends of the earth? what is his name, and what is his son's name, if thou canst tell?"

TROPES, OR FIGURES OF SPEECH.

TROPICAL expressions are often erroneously regarded as obscure, or unintelligible; and many denominate language "figurative," when they would avoid attempting its explication.

Words are used figuratively when they express something different from their ordinary meaning; but their figurative meaning is usually clearly discernable from the context.

The use of tropes is to illustrate the subjects to which they are applied; and instead of obscuring, they are intended to give clearness and force to the expression. Therefore instead of being equivocal or enigmatical, they make the subject more intelligible and emphatic.

Language to be figurative must contain figures, one or more, of some kind; and it may not be thus denominated, when it cannot be specified in what the figure consists. When this can be done, the name of the figure can be given, and the principle on which it is used can be determined; and then the literal expression equivalent to it, may easily be substituted for it.

Tropes are of various kinds, and embrace the Simile, Metaphor, Prosopopoeia, Apostrophe, Synecdoche, &c.

A simile is a comparison of one object with another. It is an affirmation that one object is like, or as another, because of some real or imaginary resemblance between them, to illustrate some quality in the object of which the affirmation is made.

Sometimes the fact, only, of a resemblance is affirmed: (Psa. 103:15,) "As for man, his days are as grass,"—illustrative of the shortness of life. At other times the nature of the resemblance is indicated: (Dan. 7:9,) "Whose garment was white as snow,"—illustrative of the color of his garments.

A Metaphor is a simile without the sign of comparison. It is an affirmation of an object, incompatible with its nature.—i. e., it affirms that an object is, what literally it is only like; or attributes to it acts, to which its acts only bear a resemblance. (Isa. 40:6,) "All flesh is grass"—illustrative of the brevity and uncertainty of life. Isa. 3:25—"Her gates lament and mourn"—illustrative of their abandonment and desolation.

A metaphor may be a simple affirmation of what an object is, or it may embrace "the agent, the act, the object, and the effect of the action."—Lord.

(a.) When an object is affirmed to be what it only resembles, the figure is always in the predicate; while the subject of which the affirmation is made is always literally expressed.—lb.

(b.) When a nature that does not belong to an object is ascribed to it, the acts or results affirmed

of it are proper to that imputed nature, not to its own.—lb.

(c.) "The meaning of a metaphorical passage is precisely what it would be if a comparison only were affirmed."—lb.

When an object, instead of being affirmed to be what it resembles, is introduced by the name proper only to that resemblance, it is an elliptical metaphor. And to complete the figure, the name of the object and the affirmation are to be supplied. In the following illustration it is enclosed in brackets:

"And at that day there shall be [The Messiah, who is] a Root of Jesse, which shall stand for an ensign of the people." (Isa. 11:10.)

The object to which the elliptical metaphor is applicable, may usually be found by a collation of parallel scriptures. Thus we read, "I [Jesus] am the Root and offspring of David." (Rev. 22:16.)

The substitution, or hypocatastasis, is a use of agents or objects of one class, without any formal notice, in the place of the persons or things treated of in the passages where they occur.

It differs from the metaphor, in that the things substituted are exhibited either as exerting, or as being subjected to an agency compatible with their nature, to illustrate by analogy the agency which the things, for which they are substituted, are either to extend or are to be subjected.—Lord.

"O my people, they which lead thee cause thee to err, and destroy the way of thy paths"—Isa. 3:12—leaders, going before, misleading those who follow, and making the paths unsafe for them to walk in, being used to illustrate the manner in which the people of Israel were caused to embrace error, and were kept from the truth by their rulers and teachers.

An Apostrophe, is a digression from the order of any discourse, and an address to the subjects of it or to those who are to judge respecting it.—"Hear the word of the Lord ye rulers of Sodom." (Isa. 1:10.)

Personification or Prosopopoeia, is an address to an inanimate object, literally applicable only to that which has life and intelligence. This is the only figure beside the metaphor, which ascribes to agents or objects qualities or acts incompatible with their nature. "Give ear, O ye heavens, and I will speak; and hear, O earth, the words of my mouth." (Deut. 32:1.)

A Synecdoche is the whole of a thing put for a part, or a part for the whole; as the genus for the species, or the species for the genus, &c.—"Man dieth and wasteth away; yea, man giveth up the ghost, and where is he?" (Job 14:10)—man being put for the race of mankind.

A Metonymy is a reversion, of the use of a noun to express that with which it is intimately connected;—as the use of the cause for the effect, the effect for the cause, the thing contained for that which is contained in it, &c. "Ye have eaten up the vineyard," (Isa. 3:14,)—meaning the fruit of the vineyard.

An Allegory is the description of a subject by an analogous one, resembling it in its characteristics—the subject being indicated in the connection. (See Ezek. 31:3-9; Psa. 80:8-16; Judges 9:8-15.)

A Parable is a similitude taken from natural things to illustrate those which are spiritual. (See Matt. 13th and 21st.)

A Riddle is an enigma—something to be guessed. (See Judges 14:14-18.)

Types are religious rites or things, which are given to pre-figure greater events in the future—"which are a shadow of good things to come." (Col. 2:17.)

Antithesis is a contrast—placing in opposite lights things dissimilar. "The ox knoweth his owner, and the ass his master's crib; but Israel doth not know, my people doth not consider." (Isa. 1:3.)

A Hyperbole is an expression of more than is intended to be understood. "I suppose that even the world itself could not contain the books that should be written," (Job 21:25)—meaning that a great number might be written.

Irony is the use of pointed remarks contrary to the actual thoughts of the speaker or writer—not to deceive, but to add force to the remark. "No doubt but ye are the people, and wisdom shall die with you." (Job 12:2.)

The interrogation, while its legitimate is to ask a question, is also used to affirm or to deny with great emphasis.

Those which affirm have no or not in connection with the verb: "Is not God in the height of the heavens?" (Job 22:12.) Ans. He is.

Those which deny, have no negative in the connection: "Can the rush grow up without mire?" (Job 8:11.) Ans. It cannot.

Exclamations are digressions from the order of a discourse or writing, to give expression to the emotions of the speaker or writer—"O that I had wings

like a dove! for then would I fly away and be at rest." (Psa. 55:6.)

MIXED MILLENARIANISM.

Our attention was directed more than a year since to an article in the Jan. No., (1853,) of the "Princeton Review," entitled *Modern Millenarianism*. We procured the number, found less to complain of in it than we anticipated, and prepared the following article; but it has been deferred for various causes, to the present time.

The writer has presented the peculiarities of the two classes of Millenarians—those who deny the probation during the millennium, and those who hold to a mixed state of mortals and immortals, during that period, as follows:

"The term *Millenarian*, in its widest application, denotes one who believes in a millennium, or thousand years of the saints' reign with Christ on earth; without determining whether that reign is to be in all senses personal and literal, or characteristically a spiritual reign. But in controversial works this term has assumed a more restricted meaning, and is now generally employed to denote those who hold that Christ's personal advent is to precede the millennium; that at his coming the resurrection and glorification of them who have slept in Jesus are literally to take place; that they, in conjunction with Christ, are personally to reign on the earth over mortal men; that mankind, as now, are to continue in the natural body, are to multiply, be still subject to the diseases and death that are the fruits of Adam's fall; that the gospel dispensation is to continue during the thousand years, and Jews and Gentiles are to be generally converted.

"And let it be observed here, to avoid the confusion into which some writers on this subject have fallen, that those who hold to the personal reign of Christ and his saints on earth, are divided into two great classes. The one class are the millenarians, whose theory we have sketched. The Lords, Duffield, Henshaw of America, agree substantially with the British millenarians. The other class are the Second Adventists, or more commonly known amongst us as Millerites [Adventists]. There are comparatively few of these in Britain, but many in America. The belief of the Millerites [Adventists] is, in substance, as follows:—That Christ is very soon to return in person to the earth; when he comes, the deceased saints are to be raised; they, together with the living saints, are to be changed, and withdrawn from the earth into some region of the air; the world is then to be purified by fire, the earth to melt with fervent heat, its works and all the unregenerate portion of mankind to be burned up. After the purification is thus completed, then the saints are to descend upon the earth again, and reign with Christ in sole possession of the world for the thousand years. At the end of this period the second resurrection is to take place; that is, all the wicked dead are to be raised, and those, deceived by Satan—as if they would need to be deceived for that purpose—are to make war upon the camp of the saints, to meet a signal overthrow, and be cast down forever to hell.

"It will be perceived that those two classes hold but little in common. The millenarian believes in the continuance of the fleshly and probationary state during the millennium; that the agencies of redemption and conversion work are still to go on; indeed that this is Christ's great harvest period, when he shall see of the travail of his soul and be satisfied; that little, comparatively, is to be accomplished for man's salvation, in giving to Christ those who had been promised him by the Father, until that period arrive. The Millerite, [Adventist], on the other hand, believes in no such mixed millennial state. He believes that probation ends with Christ's coming—that that is the end of saving sinners—that there is to be no such thing as men in the flesh in the period of the millennium.

"Those are the two theories of the millennium, that stand in contrast with the one which we suppose to be most generally entertained; viz., the view which places the personal second coming of Christ at the close of the millennium, and that not for the purpose of abiding and reigning on earth at all, but to bring the affairs of our world to an end, and to consummate the work given him as Redeemer. It is the millenarian theory alone that we propose to consider in contrast with the general one."

After thus stating the points of disagreement between the two classes, he takes up the difficulties inherent in the mixed millenarian theory. Therefore the article does not particularly affect the view which we entertain of the advent and reign of Christ.

While the two classes of Millenarians dissent from each other on many points, we do not agree with the writer in the "Review" that we have "little in common." Both classes hold,

1. That Christ is soon to return in person to the earth.

2. That at his coming, the resurrection of the righteous dead will take place; and that of the wicked, at the end of one thousand years from that epoch.

3. That the predicted kingdom of God, is to be ushered in by the coming of its King, and the resurrection of the subjects of that kingdom. And

4. That the present is only a preparatory state, during which the gospel is to be preached to all nations, that the offers of pardon being made known, a people accepting of them and regenerated by the Holy Spirit may be gathered out from all

nations, and be prepared for the inheritance of the saints.

The above points of argument are very material.

The two classes disagree principally in the following:

1. We, hold that generation and probation end at Christ's coming; they, that during that period generation and probation continue. And

2. We, hold to an equality in the kingdom between the saved of Abraham's seed, and those from Gentile nations; while they, give to the former certain prerogatives which are denied to the latter.

As these points of disagreement do not affect our Christian faith and practice, we call them immaterial.

These differences, however, as held by the mixed millenarians, furnish anti-millenarians with the principle objections which they urge against millenarianism. And as without these, there would be little which could be plausibly urged against the system, it is much to be regretted that these differences exist. We notice a few of the objections urged. The writer says:

"Millenarianism has grown out of a new 'school of Scripture interpretation;' and its laws of interpretation are so different from the old, that the Bible may almost be said to wear a new visage and speak with a new tongue—a tongue not very intelligible, in many of its utterances, to the uninitiated. The central law of interpretation, by which millenarians profess always to be guided, is that of giving the literal sense. They call themselves literalists, in opposition to those who entertain the other notion of the millennium, whom they denominate spiritualists, or allegorists, and whom they accuse of frittering away the sense of Scripture by following a system of figurative interpretation. It is by following out rigidly (we may say doggedly) their system of literalism with reference to a portion of the prophetic scriptures, that, in defiance of all other scripture, they bring in the future personal reign of Christ on earth, and shape their entire view of the system of revealed religion to that nucleus. Suffice it for the present to say, that the theory of Christianity, which introduces Christ's personal reign on earth during the millennium, can coincide in but few particulars (happily these are the most fundamental; so, on the supposition of the falsity of their theory, there is no shipwreck made of essential faith) with the other, and which, for convenience sake, we shall call the commonly received theory of Christianity."

There is no little contradiction between this statement, and the remarks which immediately preceded. The writer was meeting the claim, that "to us who live before the millennium, the doctrines of the gospel which are vitally related to Christian faith and practice, must all be the same, whether we hold to millenarianism, or the common view. He says, 'A little further attention to the matter, however, will show that it is otherwise.' He then makes the declaration quoted above, in which, instead of showing that it is otherwise, he admits that if millenarianism is false "there is no shipwreck made of essential faith." How then can it be otherwise?

What is said respecting new laws of interpretation, is not perfectly ingenious; for they are not new in distinction from the laws of language by which all other writings are professedly interpreted; nor new in distinction from those by which the Bible was formerly interpreted. The frittering away of the meaning of Scripture, to which literalists object, can only be done in defiance of all established laws of language, on principles which would have been novel to those who lived before the Papal apostasy, and would be repudiated by all men, if attempted to be applied to other writings.

What is said of the interpretation of prophecy "in defiance of all other scripture," needs to be sustained by evidence, before any antagonism can be admitted between the two. On the contrary, millenarians interpret prophecy, by applying to the prophetic scriptures the precise laws of language which the "Princeton Review" applies to all other scriptures, by which it so ably defends its peculiar doctrinal tenets, and which can be sustained only by such laws.

(To be continued.)

WRECK OF THE POWHATAN.

In the almost unprecedented storm in the vicinity of New York and elsewhere, from the 14th to the 18th inst., the ship *Powhatan* was wrecked about twelve miles below Barnegat Inlet—an entrance of New York harbor. The ship was of about six hundred ton burthen, and left Havre about the first of March. Not a soul was saved from the wreck—all hands, captain, crew, and passengers perished. It was observed by the anxious eye-witnesses on shore that directly she struck she "hailed to the wind," from which circumstance it was impossible for any of her passengers to leave without certain death being the result. They still, however, hoped for the best. They trusted that the storm which had now lasted so long must soon abate. During the long night of

Saturday and the whole of Sunday the unfortunates—it is supposed some two hundred and fifty in number—were seen clinging to the leeward bulwarks of the ship, with the sea continually washing over them, and expecting death at the rise of every succeeding wave. No assistance could be offered to them, for the sea then ran so high that a boat (if any had been at hand) would have been instantly swamped.

Between four and five o'clock on Sunday afternoon the ship's bulwarks burst, and about fifty persons, at the same moment, were washed overboard. Mr. Jennings, the wreck-master, with others, made great efforts to save some of those who were in the water, but in vain. The captain, too, was heard to cry from the ship, "For God's sake save some of those who are drowning." Every exertion was made, but it was no use; and in all of the six bodies which the wreck-master succeeded in rescuing from the water life was extinct.

It was immediately after this that the ship commenced going to pieces in earnest. No small boats were to be procured, for the government boats did not arrive until all was over. About five o'clock the vessel was completely broken up; most of her passengers and crew were drowned, but a few still survived, clinging to pieces of the wreck. The shrieks of the dying rose even above the roaring of the storm, which seemed to be increasing rather than subsiding in fury. It was at this moment that a huge wave was noticed rolling inwards—the dead and the dying were alike engulfed within it—and when it had passed over them, there was not one left alive of those passengers and crew of the ill-fated *Powhatan*, who numbered two hundred and fifty souls that same morning. A singular fact connected with this is, that even the ship itself was splintered into minute fragments, so that scarcely a trace of her existence remained, with the exception of the few pieces of the rigging that were washed ashore. She was probably laden with heavy ballast, for her hull is supposed to have sunk, or else some portion of it must have been discovered. Other shipwrecks were the result of the late storm.

To Correspondents.

W. M. G.—We understand, 1. That under the gospel dispensation the gospel was to be preached in all the world for a witness to all nations—giving an opportunity for each nation to accept or reject it; and that when that shall be accomplished the end of the world will come, when the perfected family of the redeemed shall have been gathered out of every nation, and kindred, and tongue, and people. And,

2. That, when the church should see Jerusalem surrounded by the Roman army, and the symbols of their idolatrous pagan rites established in the holy land, that they were to understand that as the commencement of the overshadowing of the abominations of desolation, foretold in Dan. 9:27, and which were to desolate it to the consummation.

"THY KINGDOM COME."—The attention of our clerical readers is respectfully called to an article in another column, with this heading, from the pen of an Orthodox Congregational clergyman. May we change the language of the Lord's Prayer, and yet retain its essential meaning?

FOREIGN NEWS.



The position of Austria and Prussia upon the Eastern question is by no means determined. It is evident from the large force collected by Austria on the Servian frontier, that she is preparing to take an active part in the struggle. The English writers take a hopeful view of the case, and express the belief that she will side with the Western powers. This, however, is by no means certain. The Berlin correspondent of the *London Times*, April 7th, says:

"The negotiations between Austria and Prussia are not yet closed, but Prussia has joined in a protocol signed on Monday at Vienna between England, France and Austria."

The Paris *Moniteur* having officially announced that the Emperor had received through the Austrian Minister a letter from the Emperor of Austria, the Paris correspondent gives, in substance, the following as the tenor of the letter, and of the conversation that followed its presentation, expressing his confident belief of its accuracy, it hav-

ing been communicated to him by a "person who was cognizant of the letter."

"The points touched on are believed to be more developed in the conversation which followed the presenting of the Imperial missive than in the document itself. But whether in the letter or in conversation with the Austrian Ambassador, the following are said to be the leading points: the appropriation by Austria of the policy and measures adopted by the French and English Governments up to the latest period; a detailed explanation of the reasons, founded on the diversity of German interests, which have hitherto prevented Austria from entering on a more decided action; hopes held out, if not a promise given, that within a period not far distant Austria will assume a more decided attitude.

"The 'period not far distant,' must have reference to some contingency, and that contingency is presumed to be the further advance of the Russian army into the Turkish territory. Indeed, it is added, that, either in the letter or in the conversation, it was stated that so long as the Russians remained on the left bank of the Danube, Austria would have continued to maintain her neutrality; but that the Russians having passed the Danube, Austria would send an army of observation on the frontier of Servia and Bosnia; and that if they passed the Balkins, then, indeed, Austria would remain no longer in observation, but would co-operate with England and France."

Admiral Napier arrived at Copenhagen on the 6th of April, and immediately went to the Danish Admiralty. He had signalled to his fleet the following characteristic appeal:

"Lads, war is declared against Russia. The enemy is powerful. Let him attack us, and you will know how to deal with him. Should he remain in port, we will go and seek him. Remember that sure and rapid firing gains the day. Sharpen your cutlasses, and the victory will be ours."

A Berlin despatch of the 5th, says the fleet had left Kioge Bay and sailed southward. It had been joined by the French screw steamship *Austerlitz*, of 100 guns.

It is stated that the Russians were about to abandon the Aland Islands. If this report is correct, the British fleet will have an excellent station from which to carry on their operations, in the Gulfs of Finland and Bothnia. Nothing but stern necessity would induce the Emperor of Russia to abandon this important position.

The news from the seat of war on the Danube is still of a perplexing and contradictory character. If we are to believe the Russian accounts, the whole of the principal fortresses on the Dobrudschia have been taken by the enemy; on the other hand, if credence is to be given to the intelligence received via Constantinople, Matschin, Isaketcha and Tultscha, were in the hands of the Turks on the 29th ult., which is after their reported seizure by the Russians.

THREE DAYS LATER FROM EUROPE.—Arrival of the Asia.—Mustapha Pasha is advancing his troops in three lines in the direction of the Trajan wall.

On the 28th the fleets were between Batehek and Varna.

The Turks have beaten General Gortschakoff in Bessarabia, and forced him back. They have also crossed the Danube at Nicopolis and Rustchuk.

It is now rumored that Austria will make the crossing of the Danube by Russia a *casus belli*.

A despatch from Berlin says that the negotiations between Austria and Prussia were not then closed, but that Prussia had joined in the protocol signed at Vienna on the 3d of April between Great Britain, France and Austria.

Sir Charles Napier's fleet was still at Kioge's Bay. Navigation was open to St. Petersburg.

The allied fleet entered the Black Sea to effect a movement in conjunction with Omar Pasha, and have steered for Varna.

As soon as hostilities commence in the Baltic, the Empress of Russia, with the court will remove to Moscow.

The Russians are razing all the fortresses in the Dobrudschia. Their position is considered critical, and reinforcements are called for.

The Turks were falling back in good order on the Trajan Wall.

In the English House of Commons on Friday, Lord John Russell confirmed the statement that Austria was concentrating troops on the frontier of Servia, but as negotiations were still pending, he could not state what course Austria would pursue.

The 26th of April is appointed a national fast day throughout Great Britain.

A riot occurred at Barcelona, in Spain, on the 13th. The militia were called out and several citizens killed.

A serious movement of the artisans in Spain had taken place.

A man named Bochi was arrested as the assassin of the Duke of Parma.

BERLIN.—The English and French Governments entirely reject the propositions of the Czar made in his letter to the King of Prussia.

CORRESPONDENCE.



CORRESPONDENTS are alone responsible for the correctness of the views they present. Therefore articles not dissented from, will not necessarily be understood as endorsed by the publisher. In this department, articles are solicited on the general subject of the Advent, without regard to the particular view we take of any scripture, from the friends of the Herald.

(Concluded.)

A SHORT DESERTION ON BAPTISM AND THE LORD'S SUPPER.

BY RICHARD ROBERTSON.

"To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." (Isa. 8:20.)

In the celebration of *The Lord's Supper*, the "man of sin" has not only perverted that sacred ordinance to secular purposes, but by affirming the bodily presence of the Lord in the consecration of the eucharist, he has branded himself and his progeny with the opprobrious mark of "blasphemy;" while on the other hand many of the Protestant clergy maintain the mystical, or spiritual, presence of Christ in the eucharist; and Non-conformists, generally, regard that ceremony as a solemn memento of the expiatory offering up of Christ for sin on behalf of all who truly believe on him as "the Son of God." "Do this in remembrance of me," is the divine command, and it is here presumed that none would approach that table who had not first consecrated themselves to God; or, otherwise they may "eat and drink condemnation to themselves, not discerning the Lord's body." It should however be clearly understood, that the observance of the Lord's Supper is neither a formal bodily ceremony nor a converting ordinance, for when received in such a manner, it must tend to seal up the heart in obdurate unbelief. That ordinance is, doubtless, intended to be recognized as both symbolical and commemorative, displaying the perfect obedience of Christ to the Divine Law, which fallen man, by inherent evil or enmity to God, could never obey, nor could any other but the Almighty have released man from the dread sentence of death, consequent upon the broken law. He, therefore, in compassionate love, even "when we were enemies," (Rom. 5:10,) condescended to fulfil the law for man, in the sacred person of Jesus Christ, even unto the death of the cross, and thus "God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them." (2 Cor. 5:19.) By this marvellous work the means of access to him by man, for the purpose of obtaining immortality or eternal life, were renewed, (Rom. 5:2,) as out of Christ. God is "a consuming fire," (2 Thess. 1:8; Heb. 12:29; Duet. 4:24,) and hence the commemoration of the Lord's Supper should bring forcibly to remembrance the inestimable benefits derived by the first advent of Christ, when he "abolished in his flesh the enmity, even the law of commandments contained in ordinances, for to make in himself, of two, one new man." (Eph. 2:15.) In pointing, however, to the agony of the victim, as man's substitute, in Gethsamane and Calvary, and asking us the question, "are ye able to drink of the cup that I drink of?" (Matt. 20:22, 26:42; John 18:11,) it should also be observed as a solemn pledge of faith in our Lord's promised glorious return to consummate that memorable event, in the "marriage supper of the Lamb," (Matt. 22:2, 3; Luke 14:15, 16; John 14:28; Acts 1:11; Rev. 19:9,) and attainment of eternal life;" (Mark 10:30; Jude 21;) and thus "Ye do shew forth the Lord's death 'till he come," (1 Cor. 11:26.) In this manner that little band of Galileans partook of the holy repast, when they secretly met together for fear of the Jews, in a silent upper chamber, faithfully relying on the Divine assurance—"They shall not be ashamed that wait for me," (Isa. 30:18, 40:23; Psa. 37:7; Mich. 7:7; Luke 12:36; 1 Thess. 1:10,) and filled with anxious hope of his speedy return.

It is indeed true, that "the mother of harlots," who vauntingly "saith, in her heart, I sit a queen and am no widow, and shall see no sorrow," (Rev. 18:7,) does not lament the absence of "the Bridegroom." But, alas! "tell it not in Gath, publish it not in the streets of Askelon," that his affianced beloved one has ceased to mourn the long absence of the "Husband of the Church." "Come, Lord Jesus," "thy kingdom come," surely cannot fail to be the sorrowful aspiration of her spirit." Let Christians therefore worthily appreciate this sacred emblem of the heavenly banquet, by observing it as a special memento of the full obedience of Christ to the righteous law. "I have finished

the work which thou gavest me to do," (John 17:4,) yea, "It is finished!" (John 19:30,) is the Divine declaration, in order that fallen man, alienated from God by the disobedience of his first parents, may be presented "holy, and unblameable, and unrepensible, in his sight." (Col. 1:22.) Let not "the vain traditions and opinions of men" mar the precious truths of the Scriptures, and thereby occasion a culpable turning from the "narrow way," leading to the "new" and "holy Jerusalem," known by its legible waymarks,—"Blessed are they who are called to the marriage supper of the Lamb; for it is with especial reference to the bodily absence of the Lord Jesus, as "the Bridegroom," that he instituted this holy ceremony." He is now absent, we behold him not; it is therefore our happy privilege to continue him in remembrance, as our friend and benefactor, and thus, during the period we are deprived of his bodily presence, to cherish the memory of him, "till he come again," (1 Cor. 11:26,) rejoicing, at the same time, in the blessed hope of eternal life." (Titus 1:2, 2:13, 3:7.)

The Queen of Sheba, upon hearing of the great wisdom of Solomon and the glory of his kingdom, travelled from the far south to Jerusalem, in order to ascertain the truth of the report, and upon beholding his excellent grandeur, she exclaimed, "I believed not the words until I came, and mine eyes had seen it: and lo, the half was not told me: thy wisdom and thy prosperity exceedeth the fame which I heard." (1 Kings 10:7.) So in like manner it may be affirmed in regard to the radiant splendor of "the new Jerusalem," whereof the reign of Solomon was typical, where "the Bridegroom" shall rejoice over his heavenly bride, (Isa. 62:5,) "arrayed in gold and fine linen," (Psa. 45:13, 14; Rev. 19:8,) for it is written, "Eye hath not seen nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love [or waiteth for] him." (Isa. 64:4; 1 Cor. 2:9; 2 Tim 4:8.) To whom "the kings of Tarshish and of the isles shall bring presents: the kings of Sheba and Sheba shall offer gifts." (Psa. 72:10, 11, 45:12, 68:29.) When the heavenly host around the throne shall proclaim, "The kingdoms of this world are become the kingdoms of our Lord and his Christ, and he shall reign for ever and ever," (Rev. 11:15; Dan. 2:44, 7:14, 18, 27,) "The Lord God omnipotent reigneth," (Rev. 19:6; Zech. 14:9,) whilst the innumerable company of "just men made perfect" shall echo the heavenly strain in the triumphant "new song" of Moses and the Lamb. (Rev. 14:3, 15:3.)

"Thy right hand, O Lord, is become glorious in power, Thy right hand, O Lord, hath dashed in pieces the enemy. He hath triumphed gloriously. (Exod. 15:1, 6.) For thou wast slain, And hast redeemed us to God by thy blood, Out of every kindred, and tongue, and people, and nation." (Rev. 5:9.)

In the 480th* year after the Israelites came out of Egypt, Solomon began to build the temple of the Lord at Jerusalem, in Mount Moriah, the spot where, 380 years previously to the Jews coming out of Egypt, Abraham erected an altar, and laid thereon his only son Isaac, for the purpose of presenting him as a burnt offering, in accordance with the commands of God; which place was afterwards named "Jehovah-jireh," signifying the Lord will provide, or be manifested; and in this place the Lord subsequently revealed himself to David, (2 Chron. 3:1,) and commanded him, in consequence of his transgression, owing to a temptation of Satan, (1 Chron. 21:1,) to build an altar, and to offer thereon burnt offerings, and peace offerings, by means whereof "the Lord was intreated for the land, and the plague (which had destroyed 70,000 persons) was stayed from Israel." And on this identical spot, Moriah, signifying bitterness of the Lord, the Lord Jesus was afterwards crucified. From all which may be gathered, the temple, in the "new" and holy Jerusalem, will be founded upon the offering up of the true paschal Lamb, for the transgressions of "the Israel of God." That it will also be the spot where punishment for disobedience will be finally stayed, and from whence shall proceed that "pure river of water of life," (Zech. 13:1, 14:8; Rev. 22:1,) on either side whereof will stand "the tree of life," (Rev. 2:7, 22:2; Ezek. 47:12,) whose fruit shall be for meat, and the leaves "for the healing of the nations," "and there shall be no more curse." (Zech. 14:11; Rev. 22:3.)

CHRISTIAN SUBMISSION.

BRO. BLISS:—I find in an old paper some valuable remarks on a portion of scripture which it

* This is according to Usher. It was, at least, 580 years.—Ed.

might be well for some of your readers to peruse. The article is under the heading, "Scripture Exposition."

"Submit yourselves one to another in the fear of God." (Eph. 5:21.)

"Submitting"—The original has not merely the ordinary idea of submission, but *arranging* "yourselves one to another," each individual occupying that position in "the body" that is fitting and proper for the harmony and usefulness of the whole, that there be no collisions and discord. The hand should submit to the foot, and the foot to the hand; each is equally important in its place, and they are to arrange them to each other, and neither assume the office or work of the other, that would be indeed unseemly, and out of place, therefore, all "arrange yourselves one to another in the fear"—in reverence "of God," or as some Greek Testaments read, Christian—Christ. Christ is the head of the Church, but "the head of Christ is God." All rule, authority, and order proceeds from God, through Christ, into his Church—his body, therefore in reverence for the source from whence it emanates, let every member of the body arrange themselves one to another, so as to accomplish the design of the originator.

"Wives submit yourselves unto your own husbands, as unto the Lord." (v. 22.)

"Wives submit"—arrange "yourselves unto your own husbands"—occupying that place in reference to them designed by Him who instituted the relation, as "unto the Lord," because he has ordained the relation and its duties; hence, a departure from the relation or its duties, is a departure from the Lord. *Let those wives think of this, who pretend to such holiness or dignity as to be above thus arranging themselves to their own husbands, according to God's order.* Such fancied holiness and dignity only shows them not to be "daughters of Sarah, who obeyed Abraham, calling him Lord." (1 Pet. 3:5, 6.)

"For the husband is the head of the wife, even as Christ is the head of the Church, and he is the Saviour of the body." (v. 23.)

"This verse shows what God's established order is. 'The husband is the head'—*kephale*—signifies one to whom another is subordinate—of the wife, even as Christ is the head of the Church, that is the rule of subordination; and the relation itself was designed to symbolize Christ and his Church—and he is the Saviour—*soter*—preserver, deliverer, one who saves from danger, &c.—'of the body'—the Church—such is the husband to the wife, after the manner of Christ to the Church.

"Therefore as the Church is subject unto Christ, so let the wives be to their own husbands in everything." (v. 24.)

"This verse scarce needs any remark—it is plain and explicit. If any difficulty arises upon it, it would be in the expression, 'in everything'—*en panti*—all, whole, total, entire, universal. The language in the translation is no stronger than in the original, and it is in vain to attempt to evade it. Any woman that does not intend to regard this injunction, sins in being married at all. When married, if she is determined she will not regard it, let her first renounce all pretensions to Christianity, and especially not be guilty of the hypocrisy of claiming superior holiness. If she thinks herself in danger in such a position, let her seek to make her husband a holy man, not by force, or attempting to live in disobedience to the injunction of this verse, but by showing him that, though she sometimes feels herself aggrieved, yet she bears it patiently, in obedience to God, and in hope of his salvation, for, if he can be brought to obey the gospel, she is safe from any real harm by him, because that gospel commands, (v. 25th,) 'Husbands love your wives, even as Christ also loved the Church, and gave himself for it.' What could he have said more or stronger. If wives owe subjection to their husbands, husbands owe a love to their wives of the strongest and highest character, 'even as Christ loved the Church.' And, how did he love the Church? So much that he 'gave himself for it'—gave himself to privation, suffering, and death itself, when it was necessary for his Church.

"That he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious church, not having spot or wrinkle, or any such thing; but that it should be holy and without blemish." (vs. 26, 27.)

"Here we are not only taught how much Christ loved the Church, but to what end that love was directed in all that it led him to suffer for it. 1.

"That he might sanctify, separate, consecrate—that he might separate it from all others, as a wife is separated unto her husband alone—consecrating it to himself as the partner of his glory, in order to which he designed to 'cleanse it'—*kath anisais*—free it from sin, or make it pure—"with the washing of water by the word" of truth. (See

John 17:17.) "That he might present it to himself (as a bride, and fitting partner of his glory to be revealed) a glorious church, not having spot, stain, or any impurity, 'or wrinkle,' fault, defect, blemish, vice, or marks of decay, or waxing old, for it is designed to bloom in immortal youth—"or any such thing," intending its entire renewal and deliverance, and full participation in his glory, incorruptibility, and endless life. Such were the objects of Christ's love to his Church.

"So ought men to love their wives as their own bodies. He that loveth his wife loveth himself: for no man ever yet hated his own flesh, but nourisheth and cherisheth it, even as the Lord the Church." (vs. 28, 29.)

"The expression 'ought' in this text, is very emphatic and expressive. It imports that it is a debt the husband owes his wife, and which he is under obligation to discharge, and that it is fit, proper and incumbent on him that he discharge it. *Without doing this he has no claim to being a Christian, and, by implication, hates himself.* He is therefore to nourish and cherish his wife after the pattern of the Lord to the Church."

In the above we have some wholesome instruction, worth our careful consideration as Christians and partners in life. There have been many strange departures from this rule, by those who make high professions, by which Christianity has often been brought into reproach by some who suffered themselves to be doing much to recommend and enforce it, even by the very breach of these instructions.

I. C. WELLCOME.

Hallowell, April 11th, 1854.

LETTER FROM J. T. LANING.

BRO. HIMES:—I had intended to furnish something to the readers of the *Herald*, long ere this, in reference to the prosperity of the cause in this section; but have deferred from time to time in consequence of want of leisure, until the present. Protracted meetings have been held at each of our churches in this county during the winter, and a good degree of the revival spirit was experienced at each. But at the Central church especially, has the arm of the Lord been revealed. This church received a distinct organization a year ago this spring, (a class having been formed at the previous camp-meeting,) and its simple history both demonstrates that the living God will bless the faithful administration of his revealed truth, and also furnishes his servants with encouragement to labor even under unpromising circumstances, as they know not which shall prosper, whether this nor that.

I held a protracted meeting in that vicinity a year ago last fall. The meeting seemed to lack interest, and terminated without producing any apparent good. I felt greatly disheartened by the effort, and particularly, as the place had been, during my former residence in the country, the theatre of religious revivals, and Advent interest. But discordant teaching had done its work of desolation, and every interest of the Redeemer's cause had been sacrificed at the altar of personal ambition and folly.

The bread cast upon the waters is returning. The weeping seed-bearer is laden with sheaves, which may prove a "joy and crown," in the day of garnering.

The winter ensuing this meeting, a similar effort was made at Marsh Creek chapel. Two persons in attendance from the former place were converted, and adding their influence and zeal to that of the previously collected firebrands, the flame of devotional interest arose once more afresh, and the things ready to die were strengthened. Since then, there has been safe, though gradual progression, until the past winter, when in answer to united and fervent prayer, the spirit has been poured out, and the cause of truth has received a fresh impetus. I believe that I never witnessed a revival in which the work seemed so genuine, and yet in proportion to the population, so thorough. It was proved that the Lord was able to "do for us more abundantly than we could ask or think."

We have now a church which, in its membership is strong in the faith giving glory to God, and *entire* is like a city on a hill. May the Chief Shepherd have all the glory, and preserve us until his appearing.

The cause in this whole country is steadily progressing, at least in its influence upon the sentiments of the people, whatever may be the results in the great test day. Yours in the blessed hope.

J. T. LANING.

Milesburg, April 11th 1854.

LETTER FROM ISRAEL RICE.

BRO. HIMES:—The most of the Adventists are inclined to believe that the evidence on time bears hard on this year, more to my mind than it did on

'43; at the same time I feel so united to the *Herald* office or editors, that if I could I would take their ground. But it seems to me that the darkening of the sun, May 19th, 1780, is a key to the 1260, 1290, 1335 days in Dan. 12th, and I greatly desire that you would review the subject and be careful to lay all self aside. I know that some who have come out strong on time have been your enemies and injured you much; but as one to whom so many look for counsel, you should try and be as perfect in knowledge, meekness and love, as it is possible for a mortal man to be, and when the Chief Shepherd shall appear, you will receive a crown of glory that fadeth not away.

If the *Herald* were in favor of the time I should have no trouble to believe. But with your objection, and my worldly prosperity, and my own constitutional unbelief, I stand back and say, it can't be; then to be more sure, I take the Bible, and put the subject together according to my own understanding, and I confess things look as if it can't pass this year. And as you know we can't help pinning our faith more or less on your sleeve, if you should see reason to change your mind, I trust you will lose no time to make it known through the *Herald*.

Brother William M. Ingham, of the State of Maine, was married to sister Susan Amelia Balcom, of Clements county, Nova Scotia, youngest daughter of James Balcom, Esq., by Elder Barrett, Feb. 27th, 1854.

March 28th, 1854.

Note.—Should we see any cause to change our position, we should certainly be prompt to change. We have as yet seen nothing that approached to the shadow of an argument of the Papacy of 519. But we see much to convince us of the weakness of that position. The darkness of 1780, should have been novel, universal, and supernatural, to be entitled to the significance attributed to it. As it was neither of those, it must be classed with others which preceded and followed, and therefore cannot make the end of a prophetic period. We need to bare in mind that those who talk about the stars being seen in that day, simply state what is not true—no writer of that time having attended to anything of the kind, and all having attributed the obscuration of the sun to the presence of thick clouds and vapor in the atmosphere. We shall shortly give an analysis of the evidence or record respecting that and other dark days.—Ep.

LETTER FROM JAMES PARSONS.

DEAR BROTHER:—In directing my thoughts to your city, many interesting associations are revived. It is the abode of many beloved relatives and friends, and its sepulchres inclose the dust of my venerable progenitors. In thinking of beloved Christian friends, whose dust reposes there, I am almost inclined to say, with the celebrated Indian chief, "let my body be laid there, that it may go up with them in the great resurrection." Oh, Boston! thy soil was pressed by my infant feet, and hallowed by my earliest devotions. Nearly fifty years ago, within half a mile of your office, led by the hand of the venerable Baldwin, I followed my Lord into the liquid gruce. Although so many evil influences prevailed in that city, God in his providence surrounded me with those influences which resulted in my early conversion to God.

Although I have never withdrawn from the denomination to which I early attached myself, it is well known that I have long felt a deep sympathy with you and your brethren in what has been termed "the Advent movement." Time has corrected some errors, but the investigations of prophetic truth have resulted in enlightening my mind in a large field of interesting truth. I had formerly believed in a temporal millenium; the investigations freed my mind from that error, which led to the misapplication of much prophecy. Dan. 7:22, furnished my mind with an unanswerable argument against that doctrine. I saw that let the "little horn" be what it would, it was impossible for the church to enjoy a millennial rest while that power was making war and prevailing against it. This argument received confirmation from 2 Thess. 2:8. I was now prepared to look at the restitution mentioned by Peter. (Acts 5:21.) The word restore, I understand, is a bringing things back to their original state, consequently it looks at three conditions of our material system: primeval! present, and future. It is bringing all things back to their primeval state. To use the language of the great poet, it is "Paradise regained." What the first Adam lost, the second Adam restores for himself and his people.

I was next led to contemplate the covenants made by God with his servant Abraham. There I saw two covenants, including two classes of promises. The first including the land of Canaan, the

temporal abode of his literal seed. The second including the earth restored for the benefit of all his spiritual seed. I was confirmed in the fact that such a covenant had been made, by Rom. 4:13. The unbelieving, though they may have descended from him, were like the withered branches of the good olive-tree, cut off because of unbelief: into this good olive-tree all pious Gentiles were to be grafted, that they might with Abraham and his pious descendants partake of the fatness of the good olive-tree; in other words, that they might partake of the promise of a restituted earth. Hence when God said to Abraham, "look from the place where thou art, northward, and southward, and eastward, and westward: for all the land which thou seest, to thee will I give it, and to thy seed for ever," (Gen. 13:14, 15,) the prospect and the promise included the restituted earth. He saw Christ's day, the day of the establishment of his universal kingdom. This view was confirmed by such passages as Dan. 7:27, Rev. 11:15, Matt. 5:5. The expositions of Adventists have invested the vision of Dan. 2 with a glory that I have never before seen. I formerly supposed that the kingdom, (v. 44,) destined to break in pieces all others, was the visible church, and that the days of those kings were the days of the Cæsars. I now see that the prophecies lead us to the termination of all human authority, and introduce the universal reign of Christ and his people upon the restituted earth.

I have not recapitulated these views for the instruction of Adventists. To every intelligent one, they are as familiar as household words. My object is to express my gratitude for those investigations which have established my mind in these important and glorious truths. Your affectionate brother,

JAMES PARSONS.

Canton (Pa.), April 11th, 1854.

"THY KINGDOM COME."

"Thy kingdom come." O glorious Lord, We thus do pray, and love thy Word; Thy grace bestow as we journey home, For "the time is short." "Thy kingdom come."

"Thy kingdom come." With mighty power "Thy will be done." Haste on the hour, When the jubilee sounding from each dome, Shall proclaim to all—the Lord has come.

"Thy kingdom come." How delightful then, When all shall join in the loud amen! The meek ones who are returning home, Are praying still—"thy kingdom come."

"Thy kingdom come," when Messiah's reign Shall extend o'er all the earth's domain; Israel all saved, then no more to roam, Singing victory—the Lord has come.

"Thy kingdom come." O "King of kings," Soon end our cares with earthly things; Our hearts desire an eternal home, Come quickly thou—Lord Jesus, come.

E. P. B.

Letter from John Lock.

BRO. HIMES:—I would say that the coming of the Lord never was more glorious to me than now. The signs proclaim him very nigh. My prayer is, that he will keep me in this hour of trial, while there are so many strange doctrines being taught. They cannot be of the Lord, for they divide brethren. Men of God will preach the gospel, and not rail against God's servants in public. Some have made a free use of the names of Himes, Preble, and others we might mention, in the room of preaching Jesus. Some happy flocks have been broken up by such, and are now in a state of trial and distraction. They have been enjoying good seasons before. Some have reported these distracting influences as the work of God! But it looks to us more like the work of fallen men. They have not been able to break up our little company yet. We praise the Lord for peace and unity. We have meetings every Sabbath; and prayer meetings which are very interesting. There seems to be some interest manifested just now. Brother T. M. Preble was with us last Sabbath. Our hall was full as usual when he comes to preach, which is once in about five weeks. There seems to be a great desire to hear on the subject of the Lord's coming. Brethren Osler and Preble removed a great deal of prejudice last fall, and since then a good many have been in, that never heard on the subject before, and some have come into the faith. May the Lord grant to keep us till he comes.

Yours truly, JOHN LOCK.

Loudon, April 7th, 1854.

Letter from E. P. Burdett.

BRO. HIMES:—After so long delaying to write, I once more resume my pen, to address a few lines, to let you know that we are still striving to maintain our integrity in waiting for the glory of the coming kingdom of our Lord and Saviour Jesus

Christ. I was with the Advent brethren here last Sabbath. They appear "steadfast, unmovable, and" wish to be "always abounding in the work of the Lord."

I have to regret that I was not able to be with you last fall, when you was out in this region, for nothing would have given me more joy, or afforded me greater pleasure, but I was unavoidably detained in a district school. But I hope I shall have that privilege yet in the land of Illinois. I am striving to proclaim the "blessed hope," and the glorious realities of "the purchased progression," "the inheritance that is incorruptible, undefiled, and that fadeth not away," "reserved in Heaven for us, and ready to be revealed in the last time." Yours, in the Lord,

E. P. BURDETT.

St. Albans (Ill.), March 21st, 1854.

"I AM the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture." (John 10:9.)

There is a garden rich in bloom,
Which sinners cannot tread;
Its flowers eternal spheres perfume,
And richest odors spread.

Sweet streams of living waters glide,
And nourishment supply.
Who tastes the pasture by their side
Can never, never die!

But say, my soul, Oh! how wilt thou
Gain entrance to this spot?
Weak as thou art how wilt thou know
If such may be thy lot!

Hark to the words which Jesus spake,
And tremblingly adore;
His accents like soft music break—
Behold, I am the door!

By me if any enter in
This sweet parterre of peace,
Here they shall find release from sin,
And pasture from my grace!

Oh, haste my soul and fly from wrath!
Seek thou this sacred door;
Fear not though tempests cross thy path,
Or Jordan's billows roar.

Who trusts on Him that cannot fail
May well defy the grave,
For faith can ride upon the gale,
Or walk upon the wave!

Then haste my soul and fly from wrath!
Seek thou this sacred door;
Fear not though tempests cross thy path,
Or Jordan's billows roar.

JOSEPH F. SAWTELL.

Obituary.



"I am the resurrection and the life: he that believeth in me though he were dead, yet shall he live: and whosoever liveth, and believeth in me, shall never die."—John 11:25, 26.

BRO. HIMES:—You will do me the favor to notice in the *Herald*, the death of my aged mother, SALLY PACKARD, and widow of the late Richard Packard. She fell asleep in Jesus on the 11th of April, 1854, in Stanstead, Canada East, aged 87 years six months and 16 days. She and my Father emigrated to this country from Rhode Island, between fifty and sixty years ago, and was among the first settlers in Stanstead; and with unusual fortitude of body and mind, she was ever ready to do and bear her part of the many hardships usual to new settlers, with great cheerfulness. She was the mother of twelve children, sixty-two grand children, and fifty great-grand children. My parents became the subjects of God's converting grace, and members of the First Baptist Church formed in this country. May her numerous posterity follow her as she followed Christ, and meet in the kingdom for which we pray.

JOHN A. PACKARD.

DIED, at West Boscawen, N. H., March 20th, after a short but distressing sickness of erysipelas and typhoid fever, DIANTHA, daughter of brother HOLLIS and sister RUTH JACKMAN, in the 20th year of her age. She was converted and baptized at the early age of thirteen. About three years since, she embraced the faith of the immediate coming of Christ, in which faith she remained till her death. When in the possession of her reason, she was perfectly conscious that she must soon yield to death! and said to her eldest sister, "I have thought that I should live to see my Saviour come, but I am now satisfied that I must die, but I am ready! Why do you weep for me?" The writer was present and witnessed her last conflict with death—a dreadful struggle. Being of a strong constitution, as her physician said, death did not begin at the heart; her struggle was long and severe. Oh! how delightful then, was the thought of the resurrection. The day is near, when this enemy in turn, must be conquered. And then all the saints will shout—"Death is swallowed up in victory. O death, where is thy sting! O grave, where is thy victory!"

T. M. PREBLE.

East Weare, (N. H.), April 17th, 1854.

Agents.

ALBANY, N. Y.—W. Nicholls, 185 Lydian-street.
ACBURN, N. Y.—Wm. Ingmire.
BACON, Hancock county, Ill.—Wm. S. Moore.
BUFFALO, N. Y.—John Powell.
CABOT, (Lower Branch), Vt.—Dr. M. P. Wallace.
CINCINNATI, O.—Joseph Wilson.
DANVILLE, C. E.—G. Bangs.
DUNHAM, C. E.—D. W. Sornberger.
DURHAM, C. E.—J. M. Orrock.
DERBY LINE, Vt.—S. Foster.
DETROIT, Mich.—Luzerne Armstrong.
EDDINGTON, Me.—Thomas Smith.
HALLOWELL, Me.—I. C. Wellcome.
HARTFORD, Ct.—Aaron Clapp.
HOMER, N. Y.—J. L. Clapp.
LOCKPORT, N. Y.—R. W. Beck.
LOWELL, Mass.—J. C. Downing.
LOW HAMPTON, N. Y.—D. Bosworth.
MILWAUKEE, Wis.—Dr. Horatio G. Vunk.
NEWBURYPORT, Mass.—Dea. J. Pearson, sr., Water-street.
NEW YORK CITY—Wm. Tracy, 246 Broome-street.
PHILADELPHIA, Pa.—J. Litch, N. E. cor. of Cherry and 11th streets.
PORTLAND, Me.—Wm. Pettengill.
PROVIDENCE, R. I.—A. Pierce.
ROCHESTER, N. Y.—Wm. Busby, 215 Exchange-street.
ROUGH AND READY, Hancock county, Ill.—Larkin Scott.
SALEM, Mass.—Lemuel Osler.
SHABONA GROVE, De Kalb county, Ill.—Elder N. W. Spencer.
SOMONAUK, De Kalb county, Ill.—Wells A. Fay.
SHEBOYGAN FALLS, Wis.—William Trobridge.
TAYLORSVILLE, Christian county, Ill.—Thomas P. Chapman.
TORONTO, C. W.—D. Campbell.
WATERLOO, Shefford, C. E.—R. Hutchinson, M. D.
WEST ALBANY, Vt.—Benjamin Webb.
WHITE ROCK, Ogle county, Ill.—Elder John Cummings, Jr.
WORCESTER, Mass.—J. J. Bigelow.



AYER'S PILLS.

For all the Purposes of a Family Physic.

THERE has long existed a public demand for an effective purgative pill which could be relied on as sure and perfectly safe in its operation. This has been prepared to meet that demand, and an extensive trial of its virtues has conclusively shown with what success it accomplishes the purpose designed. It is easy to make a physical pill, but not easy to make the best of all pills—one which should have none of the objections, but all the advantages, of every other. This has been attempted here, and with what success we would respectfully submit to the public decision. It has been unfortunate for the patient hitherto, that almost every purgative medicine is acrimonious and irritating to the bowels. This is not. Many of them produce so much gripping pain and revulsion in the system as to more than counterbalance the good to be derived from them. These pills produce no irritation or pain, unless it arise from a previously-existing obstruction or derangement in the bowels. Being purely vegetable, no harm can arise from their use in any quantity; but it is better that any medicine should be taken judiciously. Minute directions for their use in the several diseases to which they are applicable are given on the box. Among the complaints which have been speedily cured by them, we may mention Liver Complaint, in its various forms of Jaundice, Indigestion, Langour and Loss of Appetite, Listlessness, Irritability, Bilious Headache, Bilious Fever, Fever and Ague, Pain in the Side and Loins; for, in truth, all these are but the consequence of diseased action in the liver. As an aperient, they afford prompt and sure relief in Costiveness, Piles, Colic, Dysentery, Humors, Scrofula and Scoury, Colds with soreness of the body, Ulcers and impurity of the blood; in short, any and every case where a purgative is required.

They have also produced some singularly successful cures in Rheumatism, Gout, Dropsy, Gravel, Erysipelas, Palpitation of the Heart, Pains in the Back, Stomach, and Side. They should be freely taken in the spring of the year, to purify the blood and prepare the system for the change of seasons. An occasional dose stimulates the stomach and bowels into healthy action, and restores the appetite and vigor. They purify the blood, and, by their stimulant action on the circulatory system, renovate the strength of the body, and restore the wasted or diseased energies of the whole organism. Hence an occasional dose is advantageous, even though no serious derangement exists; but unnecessary dosing should never be carried too far, as every purgative medicine reduces the strength, when taken to excess. The thousand cases in which a physic is required cannot be enumerated here, but they suggest themselves to the reason of everybody; and it is confidently believed this pill will answer a better purpose than anything which has hitherto been available to mankind. When their virtues are once known, the public will no longer doubt what remedy to employ when in need of a cathartic medicine.

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This remedy has won for itself such notoriety from its cures of every variety of pulmonary disease, that it is entirely unnecessary to recount the evidences of its virtues in any community where it has been employed. So wide is the field of its usefulness, and so numerous the cases of its cures, that almost every section of the country abounds in persons publicly known, who have been restored from alarming and even desperate diseases of the lungs by its use. When once tried, its superiority over every other medicine of its kind is too apparent to escape observation, and where its virtues are known, the public no longer hesitate what antidote to employ for the distressing and dangerous affections of the pulmonary organs which are incident to our climate. And not only in formidable attacks upon the lungs, but for the milder varieties of Coughs, Croup, Hoarseness, &c.; and for Children it is the pleasantest and safest medicine that can be obtained.

As it has long been in constant use throughout this section, we need not do more than assure the people its quality is kept up to the best that it ever has been, and that the genuine article is sold by J. BARNET, Boston, and by all Druggists everywhere. [d. 10-6m.]

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WE have completed our arrangements for republishing from the latest London editions, the very valuable writings of the learned and eloquent minister of the Scotch National Church, at Crown Court, London, Rev. JOHN CUMMING, D. D. The first volume is now ready, and is entitled,

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"Voices of the Night." (April 1st.)

"Scripture Readings on Exodus." (May 1st.)

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Published by JOHN P. JEWETT & CO., Boston. JEWETT, PROCTOR & WORTHINGTON, Cleveland, Ohio. For sale by all booksellers. [4-4-L]

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ADVENT HERALD.

BOSTON, APRIL 29, 1854.

IMPORTANT PUBLICATIONS.

Memoir of William Miller—Containing many exhibitions of Scripture and illustrations of prophecy, relating to the personal coming of Christ and the millennium at hand. Price, in cloth, \$1; gilt, \$1.50. Postage, 19 cents.

Commentary on the Apocalypse. By Sylvester Bliss. This is a valuable work to all seeking a knowledge of the correct principles of interpretation, and calculated to expose many of the unsound views that are afloat at this time concerning the Apocalypse. Price, in cloth, 60 cents. Postage, 12 cents.

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The postage on the above tracts is one cent each.

GENERAL CONFERENCE OF ADVENTISTS.

THE 15th General Conference of Adventists will be held in Providence, R. I., commencing Tuesday evening, May 16th, and continue over the 19th. This will no doubt be one of the largest meetings the Adventists have held for many years. Let prayer go up to the great Head of the church that it may also be the best. An address on the subject from the committee may be expected soon.

H. PLUMMER.

J. PEARSON, JR.

A. SHERWIN.

L. OSLER.

J. V. HIMES.

ADDRESS OF THE COMMITTEE.

BELOVED BRETHREN:—The notice for the 15th General Conference has appeared, and doubtless claimed your attention but who among us supposed when convened at our first general meeting, that we should have remained as “prisoners of hope,” until an announcement like the above should apprise us of the lapse of years! The perfect solution of this mysterious problem is alone left for Him with whom “one day is as a thousand years and a thousand years as one day.”

Jehovah had his purpose in keeping Israel in the wilderness forty years, though the carrying out of that design was a sad disappointment to that people; they supposing that their exode from Egypt would only be the prelude of their introduction to the promised inheritance; but after the Lord had taken them through a thorough course of disciplinary providence, he made known to them through Moses, the reasons for his thus dealing with them: “And thou shalt remember all the way which the Lord thy God led thee these forty years in the wilderness, to humble thee, and to prove thee, to know what was in thine heart, whether thou wouldst keep his commandment or no. And he humbled thee, and suffered thee to hunger, and fed thee with manna which thou knewest not, neither did thy fathers know; that he might make thee know that man doth not live by bread only, but by every word that proceedeth out of the mouth of the Lord, doth man live.”

It appears to us brethren, unless we have greatly mistaken our position, that the connected circumstances of Israel's case, present some strikingly analogous features to our past history, and present condition; and that lessons of wisdom may be learned from a due appreciation of the facts in both cases. Brought then, as we are, to the present time, and surrounded as we realize ourselves to be by the increasingly interesting developments of the times; we cannot fail to be interested in an appointment for the assembling together of those who with equal concern and interest are watching the unfolding purposes of Him who hath declared the end from the beginning.

There has been a period in our brief history as a people, when connected with an anticipation of an annual gathering there was a mixture of hope and fear, with a predominance of the latter. But to the praise of Him who overruleth all things for the good of his people, that time is past, and now

we have all to hope and nothing to fear. We therefore have no misgivings in saying that our anticipations are high for one of the best conferences we have ever enjoyed:

1. Because we doubt not that you, brethren, will daily invoke the Divine blessing to accompany it, and the Saviour declares that if two of you shall agree on earth as touching anything that you shall ask, it shall be done for you of my Father which is in heaven.

2. We shall except that every friend of the Advent cause for whom it will be practicable, will attend without fail, allowing no unlawful excuse to keep them away. Your time and money cannot be better employed than by using both to come to this meeting.

3. It is hoped that every Advent Society having a minister, will defray his expenses to and from the conference; and that no poor minister will be compelled to remain at home for the want of funds. This will be a good investment, for which an ample recompense will be given you in due time. Thus we shall have the tried and faithful servants of God present.

4. Our present position will be fully presented during the conference. This we consider is in justice due to you, to the world, and ourselves. We do not think that the present condition of things is sufficiently enigmatical to justify a very great diversity of sentiment but a correct understanding of which is calculated to unite our hearts more fully in our one faith and work.

5. The accumulating evidences of our approaching redemption fully show that we have not believed nor labored in vain; but that the position taken by us years ago, is fully justified by the events of the present; and this consideration will be an important incentive to bring us together, and when together, united in mutual consultation on the further prosecution of the great work in which we have jointly labored and suffered as heirs of the grace of life.

The church in Providence has kindly invited the Conference there, where ample accommodations will be found for, and a hearty welcome given to all the friends who may attend.

It is hoped, that all our ministering brethren who cannot possibly attend, will address a letter to the Conference.

H. PLUMMER.

L. OSLER.

J. PEARSON JR.

A. SHERWIN.

J. V. HIMES.

NEW WORKS.

“THE ETERNAL DAY. By the Rev. Horatius Bonar, D. D. New York: Robert Carter & Brothers, No. 285 Broadway. 1854.”

This is a new work by Mr. Bonar, of the same general character as his preceding works. We can give no better idea of its scope and object, than by presenting its Preface and table of contents.

“Men, when travelling homeward, turn their eye in the direction in which home lies, scanning the way as it winds before them, counting the coming miles, and trying to catch a glimpse of the family mansion itself, as it stands on some sunny slope, far in the distance. When they do reach it, they delight no less in looking back upon the road by which they have reached the dwelling of their fathers, remembering all that befell them, whether of evil or of good, as they passed along.

“So is it with us. Our route is homeward; and our eyes turn to the New Jerusalem. It is our joy to think of the eternal day which we are there to spend with God and with the Lamb. Ere long, we shall be within its courts, or pacing o'er its streets, in holy company. And when standing on its bright walls, we shall look backward upon the path that brought us to the kingdom, brief as it was, but very wonderful; we shall recall each struggle, each weary step, each dark or lonely turn, each rugged ascent, each Valley of Baca with its wells or pools; we shall remind ourselves of Jehovah's dealings with us by the way, as he led us, sometimes in sorrow, sometimes in joy, with sure but mysterious guidance to the “joyous city,” or we shall tell our story to others, to some angel, perhaps, or some redeemed one that left earth in infancy, and knew no such rough passage to the “rest” as that which we have to speak of; and, pointing to the different windings of the earthly path, we shall say, There, and then, and thus, I endured that conflict, I got entangled with that snare, I lost my way, I stumbled and fell, I was overshadowed with darkness,—yet out of all the Lord delivered me.

“What gladness will there be in that backward look, that recollection of the wonders of mighty grace that make our short but strange career! What matter for happy thoughts, and marvellous recitals, and endless love and praise, will thus be

furnished throughout the everlasting ages!

“Time hurries us along. The night will soon be done, and the millennial morn be dawning. And soon, too, shall that millennial glory pass off, and the unchanging day which lies beyond it compass us about. It is cheering to anticipate the approach of millennial light; but it is yet more cheering to look beyond even that, and think of the unchanging day. It comforts us to think of the darkness of our present night giving way before the rising of the Morning Star; but it comforts us yet more to think of the beauty of that Morning Star being lost in the glory of the Eternal Sun.”

CONTENTS.

- Chap. I. The Ages to Come,
Chap. II. The Stability of the Ages to Come,
Chap. III. The Endlessness of the Ages to Come,
Chap. IV. The Life of the Ages to Come,
Chap. V. The Light of the Ages to Come,
Chap. VI. The Love of the Ages to Come,
Chap. VII. The Consolation of the Ages to Come,
Chap. VIII. The Services of the Ages to Come,
Chap. IX. The City of the Ages to Come,
Chap. X. The Temple of the Ages to Come,
Chap. XI. The Song of the Ages to Come.

Appointments, &c.

APPOINTMENTS OF ELDER J. V. HIMES.

Hallowell, Me., Sunday, April 30th.
Boston, Chardon-street, Sunday, May 7th.

N. Billings will preach at Mt. Holly, Vt., April 27th and 28th—will come bro. call for me at Kimball's Crossings, on the arrival of the first train from Middlebury, Thursday the 27th? at Low Hampton, N. Y., Sabbath the 30th; at Greenfield, May 21—will the friends be present from Middle Grove and elsewhere? at Waterford, the 2d; at West Troy, the 5th; at Albany, Sabbath, the 7th; at Worcester, Mass., the 8th; at Westboro', the 9th. Week-day meetings at 7 o'clock, P. M., or as may be thought best.

BRO. HIMES:—I see by the *Herald* of the 23d, that there is an appointment for me to be at Derby-Line, Vt., the 23d. I should have been there, but sickness in my family prevented. I now purpose to preach at Lyndon Centre, Saturday evening, April 29th, and Sabbath the 30th; Wheelock Hollow, Tuesday evening, May 2d; Sheffield, Wednesday evening, 3d, where bro. E. Davis may appoint; at Derby, in the Neighborhood of Moses Blake, Esq., Saturday evening 6th; at Derby Line, Sabbath, 7th.—I. HARVEY.

LEVI DUDLEY will preach on Denmore Hill, Hartland, Vt., Sunday, April 9th; West Randolph, Thursday, 13th; Waterbury, Sunday, 16th; Underhill Union, 17th; Essex, 18th; Burlington, 19th; Colchester, 20th; Georgia, 21st; Swanton Falls, 22d and 23d; Stanbridge, 25th; Cadwells Manor, 27; Odelltown Master school house, 29th, and Eldredge school house, 30th. All the week day appointments, in the evening.

M. L. BENTLEY will preach in the Chardon-street chapel, Sunday, April 30th; at Lawrence, Mass., the first and second Sabbaths in May.

BUSINESS DEPARTMENT.

BUSINESS NOTES.

Elder E. M. Lord—Sent you books by Favor's express, the 20th.
J. J. Chamberlain—We do not know to whom you refer; but we have a subscriber of that name at Goodwin'sville, N. J.—the only one we have in the place.

Joel Perkins—You have paid to July, 1855.
Don't Campbell—Sent you books to the care of Geo. Hamilton, Co-bouey, C. W., the 24th.

J. B. Knight—Sent you book by mail the 24th.

THE ADVENT HERALD

IS PUBLISHED EVERY SATURDAY

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BY JOSHUA V. HIMES.

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POSTAGE.—The postage on the *Herald*, if pre-paid quarterly or yearly, at the office where it is received, will be 33 cents a year to any part of Massachusetts, and 26 cents to any other part of the United States. If not pre-paid, it will be half a cent a number in the State, and one cent out of it.

To Antigua, the postage is six cents a paper, or \$3.12 a year. Will send the *Herald* therefor \$5 a year, or \$2.50 for six months.

RECEIPTS.

The No. appended to each name is that of the *HERALD* to which the money credited pays. No. 659 was the closing number of 1853; No. 655 is to the end of the volume in June, 1854; and No. 711 is to the close of 1854.

G. W. Clement, 697, and \$1 on acct; B. Hay, 760; Kate C. Dixon, 700; W. Kelle, tracts sent; Rev. R. Reynolds, 711; C. W. Perkins, 635; A. Pettengill, 664; H. N. Squier, 698; H. Russell, 691, and G. O. Worthly, 700; J. W. Heath, of D. L., 685; S. Ray, 700; J. Burley, 690; J. J. Chamberlain, 685; B. Boardman, 690; J. Crampton, 703; J. Field, 690; P. Clark, 701; S. Wilkins, 690; Rev. A. Fletcher, 685; J. Cole, 701; T. Harrop, 671; J. Wright, 693; J. Lucas, 690; J. G. Loomar, 690; T. Smith, on acct; S. Corey, 697; S. R. Stewart, 690; J. Corl, 704; Dea. J. Smith, of H. N. Y., 659; E. Atwater, 716; A. Clark, 701; F. Shelling, 701, and 25 for G.—each \$1.

L. G. Ingalls, 737; J. Shockly, 659; Mrs. W. Fry, 635; A. S. Barber, 726; J. Willey, 661; N. Dunsmuir, 703; R. Barrett, 675; and Tracts. Mrs. E. Weaver, 695, and books; J. Greenless, 685; J. James, 690; S. G. Allen, 711; D. Wilson, Trenton, N. J., 711; Hannah B. Monton, 737; W. W. Conier, 716; Geo. Sutton, 704; L. Chandler, 664; E. Perkins, 723—each \$2.

J. Lawrence, 680; W. E. Lanning, 336, \$3.31 due at end of volume—each \$3.

W. Benson, 652; J. White, 750—each \$4.
H. M. Engle, 690—\$5.

J. Smith, 659—\$1.44. D. Barnes, 723, \$2.25. Daniel Campbell, on acct, \$4.75. L. H. Perkins, for books, &c., \$1.10. E. W. Lewis, 716—\$2.25, and 25 for G.



J. V. HIMES, Proprietor.

WHOLE NO. 677.

BOSTON, SATURDAY MAY 6 1854.

VOLUME XIII, NO. 18

THE RESURRECTION.

And he did rise!
Hear, O ye nations! hear it, O ye dead!
He rose! He rose! He burst the gates of death.
Lift up your heads ye everlasting gates,
And give the King of Glory to come in.
Who is the King of Glory? He who slew
The rav'nous foe that gorged all human race!
The King of Glory, He whose glory fill'd
Heaven with amazement at His love to man,
And with divine complacency beheld
Powers most illumined wilder'd in the theme.

The theme, the joy, how then shall man sustain?
Oh, the burst gates! crushed sting! demolished throne!
Last gasp of vanquish'd death. Shout, earth and
heaven,
This sum of good to man! whose nature then
Took wing, and mounted with Him from the tomb.
Then, then I rose; then first humanity
Triumphant pass'd the crystal ports of light,
(Stupendous guest!) and seized eternal youth,
Seized in our name.

Spiritualism in Congress.

In the United States Senate, on Monday, April 17th, Mr. Shields presented a petition, with some 15,000 names appended to it, asking that a scientific commission be appointed for the purpose of patiently, rigidly, and scientifically investigating the phenomena known as "spiritual manifestations." He said:

The petitioners represent that certain physical and mental phenomena, of mysterious import, have become so prevalent in this country and Europe as to engross a large share of public attention. A partial analysis of these phenomena attest the existence:

1. Of an occult force which is exhibited in sliding, raising, and arresting, holding, suspending, and otherwise disturbing ponderable bodies, apparently in direct opposition to the acknowledged laws of matter, and transcending the accredited power of the human mind. (Laughter.)

2. Lights of different degrees of intensity appear in dark rooms where chemical action or phosphorescent illumination cannot be developed, and where there are no means of generating electricity or of producing combustion. (Laughter.)

3. A variety of sounds, frequent in occurrence and diversified in character, and of singular significance and import, consisting of mysterious rapping, indicating the presence of invisible intelligence. Sounds are often heard like those produced by the prosecution of mechanical operations, like the hoarse murmur of the winds and waves, mingled with the harsh creaking noise of the masts and rigging of a ship laboring in a sea. Concussions also occur resembling distant thunder, producing oscillatory movement of surrounding objects, and a tremulous motion of the premises upon which these phenomena occur. Harmonious sounds, as that of human voices, and other sounds resembling those of fife, drum, trumpet, &c., have been produced without any visible agency.

4. All the functions of the human body and mind are influenced in what appears to be certain abnormal states of the system, by causes not yet adequately accounted for. The occult force or invisible power frequently interrupts the normal operation of the faculties, suspending sensation and voluntary motion of the body to a deathlike coldness and rigidity, and diseases hitherto considered incurable have been entirely eradicated by this mysterious agency.

The petitioners proceed to state that two opinions prevail with respect to the origin of these phenomena—one ascribes them to the power and the intelligence of departed spirits operating upon the elements which pervade all material forms; the other rejects this conclusion, and contends that all these results may be accounted for in a rational and satisfactory manner.

The memorialists, while thus disagreeing as to the cause, concur in opinion as to the occurrence of the alleged phenomena, and in view of their origin, nature, and bearing upon the interests of mankind, demand for them a patient, rigid,

scientific investigation, and request the appointment of a scientific commission for that purpose.

I have given a faithful synopsis of this petition, which, however unprecedented in itself, has been prepared with singular ability, presenting the subject with great delicacy and moderation. I make it a rule to present any petition to the Senate which is respectful in its terms, but having discharged this duty, I may be permitted to say that the prevalence of this delusion at this age of the world, amongst any considerable portion of our citizens, must originate, in my opinion, in a defective system of education, or in a partial derangement of the mental faculties produced by a diseased condition of the physical organization. I cannot, therefore, believe that it prevails to the extent indicated in this petition.

Different ages of the world have had their peculiar delusions. Alchemy occupied the attention of eminent men for several centuries; but there was something sublime in alchemy. The philosopher's stone, or the transmutation of base metal into gold—the elixir vitae, or "water of life," which would preserve youth and beauty, and prevent old age, decay, and death, were blessings which poor humanity ardently desired, and which alchemy sought to discover by perseverance and piety. Roger Bacon, one of the greatest alchemists and greatest men of the thirteenth century, while searching for the philosopher's stone, discovered the telescope, burning glasses and gunpowder. The prosecution of that delusion led, therefore, to a number of useful discoveries.

In the sixteenth century flourished Cornelius Agrippa, alchemist, astrologer and magician—one of the greatest professors of hermetic philosophy that ever lived. He had all the spirits of the air, and demons of the earth under his command. Paulus Jovius says that the devil, in the shape of a large black dog, attended Agrippa wherever he went. Thomas Nash says, that at the request of Lord Surrey, Erasmus, and other learned men, Agrippa called up from the grave several of the great philosophers of antiquity; among others, Tully, whom he caused to re-deliver his celebrated oration for Roscius, to please the Emperor Charles the Fourth. He summoned King David and King Solomon from the tomb, and the Emperor conversed with them long upon the science of government. This was a glorious exhibition of spiritual power compared with the insignificant manifestations of the present day.

I will pass over the celebrated Paracelsus, for the purpose of making allusion to an Englishman with whose veracious history every one ought to make himself acquainted. In the sixteenth century Dr. Dee made such progress in the talismanic mysteries that he acquired ample power to hold familiar conversation with spirits and angels, and to learn from them all the secrets of the universe. On one occasion the angel Uriel gave him a black crystal of a convex form, which he had only to gaze upon intently, and by a strong effort of the will he could summon any spirit he wished, to reveal to him the secrets of futurity. Dee, in his veracious diary, says, "That one day while he was sitting with Albertus Laski, a Polish nobleman, there seemed to come out of the oratory a spiritual creature like a pretty girl of seven or nine years of age, with a gown of silk of changable red and green, and with a train; she seemed to play up and down, and to go in and out behind the books, and as she seemed to go between, the books displaced themselves and made way for her." This I call a spiritual manifestation of the most interesting and fascinating kind. Even the books felt the fascinating influence of this spiritual creature, for they displaced themselves and made way for her. Edward Kelly, an Irishman, who was present, and who witnessed this beautiful apparition, verifies the Doctor's statement, therefore it would be unreasonable to doubt a story so well attested, particularly when the witness was an Irishman. (Laughter.) Dr. Dee was the distinguished favorite of Kings and Queens, a proof that spiritual science was held in high repute in the good old age of Queen Elizabeth.

But of all the professors of occult science, hermetic philosophy or spiritualism, the Rosicrucians were the most exalted and refined; with them the possession of the philosopher's stone was to be the means of health and happiness; an instrument by which man could command the services of superior beings, control the elements, defy the abstractions of time and space, and acquire the most intimate knowledge of all the secrets of the universe. These were objects worth struggling for. The refined Rosicrucians were utterly disgusted with the coarse, gross, sensual spirits, who had been in communication with man previous to their day, so they decried the annihilation of them all and substituted in their stead a race of mild beautiful and beneficent beings. The spirits of the olden time were a malignant race, and took especial delight in doing mischief; but the new generation is mild and benignant. These spirits, as this petition attests, indulge in the most innocent amusements and harmless recreations, such as sliding, raising and tipping tables, producing pleasant sounds and variegated lights, and sometimes curing diseases which were previously considered incurable, and for the existence of this simple and benignant race our petitioners are indebted to the brethren of the rosy cross.

Among the modern professors of spiritualism, Cagliostro was the most justly celebrated. In Paris, his saloons were thronged with the rich and the noble. To old ladies he sold immortality, and to young ones he sold beauty that would endure for centuries, and his charming Countess gained immense wealth by granting attending sylphs to such ladies as were rich enough to pay for their services. The "Biographie des Contemporains," a work which our present mediums ought to consult with care, says there was hardly a fine lady in Paris who would not sup with the shade of Lucretius in the apartments of Cagliostro. There was not a military officer who would not discuss the art of war with Alexander, Hannibal, or Caesar, or an advocate or counsellor who would not argue legal points with the ghost of Cicero. These were spiritual manifestations worth paying for, and all our degenerate mediums would have to hide their diminished heads in the presence of Cagliostro.

It would be a curious inquiry to follow this occult science through all its phases of mineral, magnetism, animal mesmerism, &c., until we reach the present latest and slowest phase of all spiritual manifestations; but I have said enough to show the truth of Burke's beautiful aphorism, "The credulity of dupes is as inexhaustible as the invention of knaves."

After Mr. Shields had concluded, an interesting question came up—what disposition should be made of the petition? One Senator proposed that it be referred to the three thousand clergymen. It was finally agreed to lay the matter on the table.

It seems that ex-Senator Tallmadge of New York, was one of the petitioners; and the speech of Mr. Shield, and disposition made of the petition, called forth from him the following letter in the *National Intelligencer*:

LETTER FROM EX-SENATOR TALLMADGE.

MESSES. GALES & SEATON.—My attention has been attracted to the proceedings of the Senate, published in *The Intelligencer* of this morning, on the presentation of a memorial by Gen. Shields, signed by myself and 13,000 citizens of the United States, on the subject of "Spiritual Manifestations." The memorialists ask Congress to appoint a scientific commission to investigate these extraordinary phenomena. General Shields has given a very good synopsis of the memorial and had he stopped there I should not have felt called upon for any remarks. But, contrary to my expectations, the General has attempted to ridicule a subject which appealed to his better judgment, and which, according to my understanding, was to receive very different treatment at his hands.

When I first spoke to General Shields about presenting this memorial to the Senate, he treated it with great courtesy, and expressed his willing-

ness to move its reference to a Select Committee. Without expressing any opinion in favor of the spiritual theory, he agreed with me that, whether spiritual or philosophical, it was worthy of investigation. After this understanding, I confess my surprise that he should have treated it as he did; that instead of an investigation by a Select Committee, of which, by parliamentary usage, he would have been chairman, and where those who have investigated the subject could have been heard, he should have given in advance a *rehash* of what has so often been said before by the opponents of spiritualism! My habitual respect for the honorable body of which he is a member will cause me to forego any remarks upon the attempted criticisms of himself and others on this occasion.

The General is pleased to characterize these manifestations as a "delusion." Now, I do not pretend to any extraordinary power to understand a subject more than other men whose position in life would indicate a talent equal, if not superior to my own. Still, I do pretend, that when I have investigated a subject which they have not, I am better capable than they of judging whether there is any "delusion" involved in the conclusion to which I have arrived, and I cannot consent to surrender my reason and the evidence of my own senses to their instincts. I have made it a rule of my life never to write or speak on a subject about which I knew nothing. That rule has saved me from much awkwardness and embarrassment, as it would also save others, were it adopted by them.

But if it be a "delusion," then the greater necessity of investigating it and showing it to be such, I have as great an interest in ascertaining that fact as any other man. If it be "spiritual," there is much less necessity for its investigation, because its march will be onward, and no human power can resist it. Do away with the "delusion," if it be one, and you do away the insanity which it is sometimes alleged is consequent upon it; and although the honorable gentleman's bill granting lands for Insane Asylums would still be necessary for the vast numbers rendered such by religious excitement, still they would have fewer inmates by reason of the humane principle adopted by this investigation, namely, of *preventing* instead of *curing* or *palliating* the disease.

I hope, therefore, that the "lame and impotent conclusion" to which the Senate arrived of laying the memorial on the table may be reconsidered, and that it may receive that consideration which its importance demands.

Respectfully, yours, N. P. TALLMADGE.
Washington, April 18, 1854.

The Destiny of the Earth.

BY JAMES INGLES.

The philanthropist of enlarged and comprehensive views, who surveys the present aspect of the world, depressed by the most mortifying conviction of abounding evil and the most desponding thoughts of impending misery, may well be supposed to cast many an anxious glance into the more remote future to deserv, if he may, some resting-place for weary humanity. He is but a superficial thinker, who is deluded by the marvels of the mechanical progress, and the increased apparatus of economical prosperity which is the boast of this age, and who overlooks the rising tide of vice and ungodliness, whose alarming advances are chronicled, side by side, with the triumphs of physical science and the expansion of the area and the resources of commerce. Without entering into its saddening details, it is sufficient to refer to the columns of the most scrupulous journals, for the evidence that the inroads of that tide are setting both the wisdom and philanthropy of the age at defiance.

Those who are now arrived at the maturity of manhood can scarcely fail to be struck by the contrast which the present attitude and aspect of the earth presents to the promise which flattered the spring-time of their lives. Then, to say nothing of the fond anticipations of the speedy

recognition of the equal rights and liberties of mankind, the speedy overthrow of tyranny, and the universal reign of intelligence and virtue, which anticipations the occurrences of the past six years have sometimes vainly promised to lead to the very threshold of fulfillment; then, to say nothing of the mutual congratulations with which the advocates of Christian Missions, Sunday Schools, Popular Education, Mechanics' Institutes, and the various benevolent enterprises which aimed at the conversion or social amelioration of the world, could shake hands in view of the millennium which they fancied they were jointly introducing; then, there was a general impression that the barbarous acts of war had become the humbling memories of a past folly, and that the gates of the temple of Janus were closed forever. The world, it was thought, had outgrown the hideous infatuation. The bitter lessons of the past, the palpable interests of the present, and the dawning hopes of the future, seemed alike to rebuke the fear that the world's peace could be broken again. And yet, to-day, beneath a sky which is still gathering blackness, and while the hoarse mutterings of distant thunder impose awe on the listener, we are awaiting the most terrible storm-burst of fury that ever desolated the homes of art and civilization.

The vastness of the consequences delays the issue. The internal condition of the nations of Europe and Asia, and the mutual relations of these nations which are to be dragged into the world-quarrel, render it certain that every expedient of mediation and diplomacy will be exhausted, in the vain hope of averting the collision which will strew continents with ruin, convert the old world into a battle-field, and join the horrors of civil war to the devastation of international slaughter. But yet those who are most eager to ply these expedients are at heart most thoroughly satisfied that they must ultimately fail; the most they hope for is to gain time, and to hand over to their successors the awful responsibilities of deciding the world's fate. There may be fond dreamers and obstinate theorists who cling to the brighter anticipations of their youth, and believe that out of the desperate melee, human freedom and happiness will come with the garland of victory and the spoils of the oppressor; but they must be fond dreamers, indeed, and little versed in the history of nations, who can suppose that virtue and enlightenment can be promoted by violence and carnage, and that nations, now so little prepared to assert or to enjoy their liberties, will be trained for its noblest functions amidst the darkest crimes and the deepest misery of universal war. The reflecting must find it a question of aching apprehension and perplexity: What shall be the issue of the coming struggle, and where will it leave mankind?

When, revelation aside, we glance over the history of man and see how large a space is occupied by crime and sorrow, which our vanity attempts to veil under the names of heroism and glory; when we look beneath the refinements of art, and see the depravity that lurks there; when we find that inventions and discoveries which prove of how much man is capable, do not change the sad truth of what man is; and when all the elegance of our literature and the scope of our speculations only show what a specious gloss can be shed over vice and error, and how effectually the pure gold of divine truth may be counterfeited or debased, it might well shake the confidence of the most credulous in the perfectibility of human nature.

If to these we add the pitiful conviction which forces itself on the patriotic of every land, that public virtue is a name by which selfishness conjures, and the patriotism of statesmen is the thin disguise of placement; and the still more pitiful conviction, which forces itself on the pious of every church, that religious prosperity too often means but the secular advancement of a sect in proportion to its worldly conformity; and that the history of true religion is a desperate struggle, not so much with the violence of open enemies as the insidious corruption of professed allies, it is difficult to imagine what there is to sustain a last feeble hope of brighter days in the history of the world.

The heart would not be human, indeed, that could willingly look over the existing civilization of the world and resign it to ruin; over the glowing enterprises of philanthropy, and abandon them to defeat, or over the loving activities of Christianity, and anticipate the close of the day of grace. But we ought to remember that our civilization exists on soil beneath which lie the ruins of empire, that our philanthropy glows amid the darkness that has swallowed up the fairest promise of centuries, and that our evangelical activities are promoted amid the infidelity and irreligion of the nineteenth century of the Christian era. And then, with whatever reluctance we may admit our short-sightedness, we may be fain to betake ourselves to some more certain source of information than our own fond hopes.

Hush the syren voice of earthly hope, and the intoxicating flatteries of human vanity, and from

the frail beauty of the autumnal flowers that linger over the mouldering ruins of six thousand years, look to the storm that is gathering over the world! Revolution, war, slaughter, and universal conflagration, are not only the scenes that meet the eye of the observer, but are the very means by which the professed friends of popular freedom and elevation expect the higher destiny of the world to be achieved. But with the warmest sympathy in the object of these enthusiasts, with the highest indignation against wrong and oppression, and the tenderest compassion for the down-trodden and enslaved—with the most ardent longings for the universal acknowledgment of liberty, equality, and fraternity, in the highest sense—can we for a moment be deluded by the dream that the masses, already debased, are to come out of the discord and carnage, purged and enlightened, and that the peaceful glories of the good time coming are to be inaugurated by the hands of leaders steeped in gore to the elbows? The demon of vengeance will not perform the mission of the angel of peace. The great fight will be fought; the world-battle is as inevitable as to-morrow, and whatever be the order of the field, despotism will come up to meet the retribution of centuries of wrong, and the people enraged beyond endurance, will come to inflict it. What a reckoning is then to be met by earthly power! The daring corruption of the faith of the gospel and the prostitution of its ordinances, the impious thought that the people were made to be the tools of pride, the oceans of blood and tears poured out for passion or ambition, and the hire of the laborer kept back by fraud, cry out against king, noble and priest. They have lived in pleasure and been wanton, they have nourished their hearts as in a day of slaughter, they have condemned and killed the just, and they shall not escape. But the people—do they come with clean hands and pure hearts to the reckoning? or will they come out of it regenerated or avenged? Leaving the word of God out of the question, what says history? What says common sense? In the view of ordinary sagacity the future that lies beyond the struggle, if not as terrible as the struggle itself, is more dismal than all that lies before it; and the most sanguine may pause before the question: How many degrees will the shadow go backward on the dial of the world, on that day when the trumpet shall sound to arms?

When we couple the bitterness and debasement of the past, with these gloomy forebodings of the future, our natural feelings rebel against the conclusion. We feel as if the worn pilgrim of the wilderness should find rest at length, that centuries of wrong and oppression should find compensation in a future of prosperity, and that the world's day of storm should have a calm evening close. But such demands must always seek an answer in the world of fiction, and not of fact. Dramatic justice is only dramatic, because it supposes purity and justice in the sufferer, which is not found in the real world. We forget also that the human race is not a prolongation of individual consciousness; so that the freedom and happiness of succeeding generations, would be no real reparation of the wrongs and sufferings of past generations. Most of all—we forget that the awards of temporal destiny are not those for which man exists, and that the attempt to make them so, is the most obstinate rebellion against the gracious will of Him whose long suffering brings salvation, and who has sent his Son into the world, that whosoever believeth in him should not perish, but have everlasting life.

These reflections have led us round to revelation for a key to the mystery of the world's present existence, as well as for a solution of the perplexity with which we look into the future. The sad past is all in accordance with its view of the origin and nature of evil in the world; the present condition of the world harmonizes with its view of the gracious purpose which God is working out in the face of that evil; and the coming struggle is but the fulfillment of its predictions regarding the course and the close of temporal history. But that with which we have chiefly to do at present, is the clear and joyous light in which it presents the rest that lies beyond the struggle, the glorious day which is to break out of the darkest hour of this long, long night. When human sagacity is vainly calculating the years of darkness and toil through which man may travel back again to the point of civilization from which the storm will carry him, or despondingly picturing the dismal spectacle which the scathed and bleeding earth will present when the struggle is over; or, with profane and rebellious impatience demanding if there is to be no peace until a groaning creation sleeps the sleep of eternal oblivion and nothingness. Revelation lifts up the exulting voice of hope amid all the gloom, and even when there is upon the earth distress of nations with perplexity, the sea and the waves roaring, men's hearts failing them for fear and looking after those things that are coming upon the earth, it says to the believer: "Then look up,

and lift up your heads, for your redemption draweth nigh."

Special Providences.

LUTHER.

LET us look at the career of Luther. Among the many incidents in this eventful life which illustrate a special Providence, we will only advert to that decisive one which led him to abandon a secular life and enter a monastery. He is returning from Mansfield; the death of Alexis has greatly affected him, and made him feel the vanity of life and the nearness of death more than he has ever done before. Erfurt is near, when he will again have to plunge into studies and pursuits for which these thoughts have given him a distaste. A thunderbolt bursts from the sky, flashes by him, and buries itself in the earth at his feet. His decision is at once taken. He asks himself what his condition would have been if that bolt had struck him. He shudders at the thought, and thenceforward determines to devote himself to a life of religion and to a preparation for eternity. How different would the history of the world have been had the life of Luther ended there, or if it had not been turned into a new channel! Had his course been different, ours must have been so too. Yet on how many contingencies and chances did it seem to depend! That he should have got just to that spot and no farther; that the bolt should have fallen just where and when it did, and not strike him; that it should have descended just at the moment when his mind was opened to receive such lessons and influences,—all these things suppose an overruling Providence, controlling his footsteps, acquainted with his thoughts, launching the thunderbolt and directing its flight; thus preparing for the Reformation, and shielding the head of the great, but as yet unconscious reformer, from harm.

PASCAL.

Or take the case of Pascal. Just at the time when his hopeless passion for the sister of his friend and patron, the Duke of Roanness, had inspired in him aversion to the world, he was driving over the bridge of Neuilly, when, as he came to that part of which was unprotected by a parapet, his horses took fright, began to plunge violently, and sprang over the side of the bridge into the river. Had the carriage followed them, Pascal must have perished; but, happily, on the brink of the descent the traces broke, the horses were drowned, he escaped. He now yielded to the entreaties of his sister Jacqueline, who was already an inmate of the celebrated Port Royal Academy, and devoted himself to the service of God; to this circumstance we owe the *Provincial Letters*, which were the first, and are still among the heaviest blows ever struck at the system of the Jesuits; and his "Thoughts," which take their place among the most precious gems in the treasury of the Church.

GIOVANNI CELLINI.

Cellini goes on to narrate that when he was three years old, as he was playing in the yard behind his father's house, a large scorpion fell out from behind a water-tank. Taking it for a crab, he seized it, but from its size and the manner in which he grasped it, its two mouths protruded beyond his little hand on one side, and its tail on the other. Running with it to his grandfather, he cried, "See my pretty little crab!" The old man called loudly to him to throw it down, at which he began to cry, and grasped it the harder. The father, attracted by the altercation, ran up, and perceiving that if the child attempted to do so, he would be fatally wounded before he could disentangle himself from its claws, seized a pair of shears which lay near, and cut off its head and tail. His life was thus preserved, and as he grew up he was distinguished not only for great talent as an artist, but as one of the most daring swordsmen and best marksmen in Rome.

In the twenty-sixth year of his age, the famous siege of Rome by the troops under the Constable de Bourbon occurred. Early on the morning of the day on which the assault on the city was to be made, the constable was killed by a shot from the walls. The immediate and the ulterior results of his death were most important. Before the close of the day Rome would have been his—held for him by an army of forty thousand men, devoted to his person, for the most part enlisted from the Protestant States of Germany. His civil and military genius, which made him formidable even as a solitary exile, would have enabled him to keep what he had acquired, or at the least he would have been in a position to dictate terms to his enemies in France, and secure the restoration of his title and estates. In either case, the destinies of France, Spain, and Italy would have been materially affected. There can be but little question but that he would have joined his kinsman and party, who put themselves at the head of the Huguenot movement. With the accession of

his genius, influence, and wealth, the issue of the bloody conflict must have been widely different. Even as it was, the Huguenots were all but a match for their enemies, and were only crushed by one of the most atrocious crimes recorded on the page of history. Had he lived then, and thrown his weight into their scale, the massacre of St. Bartholomew and the revocation of the edict of Nantes would in all likelihood have been averted. But histories are agreed that these atrocities were among the causes of the French revolution, by the murder and exile of the Protestants who formed the best part of the French population. The same causes co-operated in securing to England her manufacturing and commercial supremacy, by driving to her hospitable shores the fugitives, with their various arts and industry, which France then lost, and England gained. It is vain, however, to speculate upon what might have been. It is sufficient to say, that the struggle between the Roman Catholics and Protestants was the turning-point in the history of France, and that, nearly balanced as the parties were, the life of Constable de Bourbon must have greatly influenced the issue.

But what, it may be asked, has this to do with the young artist Cellini? Everything; for he declares that it was he who fired the fatal shot. If we accept his statement as a true one, what important events in the world's history hung upon that moment when as a child he grasped the scorpion! Had he seized it by another part of the body, or had the reptile's sting been a few hair-breadths longer, its poison would probably have been fatal to him, and the whole course of European history must have been altered. It is true that if we look, as Protestants, at the disastrous consequences to the reformed faith in France, which in all probability flowed from the death of the Constable de Bourbon, we may at first sight be apt to think that it would have been better for the world that the scorpion's bite had been fatal to the child. But, doubtless, such a conclusion would be a short-sighted one. Important results, in addition to those already developed, may spring from it. In our ignorance of the tendencies of the present and the revelations of the future, we must wait the unfolding of His purposes "whose glory it is to conceal a thing."

These incidents may surely prove that what reason and revelation teach as to the agency of Divine Providence, is yet further confirmed by an appeal to fact. Events which seem most trivial are made to work out the most momentous results; and what men blinded by unbelief term accidental chances, are the workings of that Providence "that shapes our ends, rough hew them how we may."

Death of Mr. Justice Talfourd.

We have never read anything more profoundly impressive than the account given by the Stafford correspondent of the *London News* of the death of Mr. Justice Talfourd, almost literally upon the judgment-seat, and in the midst of a charge, (or we might say at its conclusion, for what more could have been added to the production as it stands?) full of the most noble, the most humane, the most generous sentiments. The correspondent states that his lordship appeared in his usual health on entering the court, and had been out at six o'clock in the morning, enjoying a morning walk. His delivery of his charge, however, was characterized by much hesitation, and he evidently had difficulty in proceeding with his task. He was presiding in the Crown Court, had reviewed the calendar, and was directing attention to the number of charges of highway robbery which it contained:

"These crimes," he said, "come—I will not say exclusively, but in the far greater majority of these cases—from those districts which are the most rich in mineral treasures, where wages are high, and where no temptation of want can for a moment be set up as an excuse or palliation for the crime; on the contrary, I have observed in the experience I have had of the calendars of prisoners tried at these assizes—an experience, many of you are aware, extending far beyond my judicial labors—I have observed that in times of comparative privation crime diminishes, and that when wages are high and are earned by a less degree of work, there is a strong temptation to spend them in vicious indulgences, and that crime has increased almost in proportion to the state of prosperity by which the criminals have been surrounded. This consideration should awaken all our minds, and especially the minds of gentlemen connected with those districts, to see in what direction to search for a remedy for so great an evil. It is untrue to say that the state of education—that is, such education as can be furnished by the Sunday-schools, and other schools in these—is below the general average; then we must search among some other causes for the peculiar aspect of crime presented in these cases. I cannot help myself thinking it may be in no small degree at-

tributed to that separation between class and class, which is the great curse of British society, and for which we are all more or less, in our respective spheres, in some degree responsible, and which is more complete in these districts, than in agricultural districts, where the resident gentry are enabled to shed around them the blessings resulting from the exercise of benevolence, and the influence and example of active kindness.

"I am afraid we all of us keep too much aloof from those beneath us, and whom we thus encourage to look upon us with suspicion and dislike. Even to our servants, we think, perhaps, we fulfil our duty when we perform our contract with them—when we pay them their wages, and treat them with the civility consistent with our habits and feelings—when we curb our temper and use no violent expressions towards them. But how painful is the thought that there are men and women growing up around us, ministering to our comforts and necessities, continually inmates of our dwellings, with whose affections and nature we are as much unacquainted as if they were the inhabitants of some other sphere. This feeling, arising from the kind of reserve peculiar to the English character, does, I think, greatly tend to prevent that mingling of class with class, that reciprocity of kind words and gentle affections, gracious admonitions and kind inquiries, which often, more than any book education, tend to the culture of the affections of the heart, refinement, and elevation of the character of those to whom they are addressed. And if I were to be asked what is the great want of English society—to mingle class with class—I would say, in one word, the want is the want of sympathy."

It was while giving utterance to these most impressive truths that the audience became alarmed by the changed aspect of the venerable speaker. His head fell on one side; he was seized with apoplexy. As quickly as possible he was removed to his lodging, where the best professional assistance was called in, but he breathed his last the moment he was laid on his bed. The event produced great consternation and the deepest regret.

Sandwich Islands.

THE native population are melting away like snow before a summer's sun. The official returns of James W. Marsh, Esq., to the Governor of Oahu, in the islands, for the year 1853, show the following results for the first district, in which Honolulu is situated:

Births, 191; deaths, 3759; marriages of natives, 453; marriages of foreigners, 62. This district is comprised between Maunama on the east, and Moanalua on the west, a distance of some fourteen miles, and containing a population of about 10,000 souls. The deaths from small-pox, included in the above, are supposed to be about 2800—the balance from other diseases.

In the same district during the year 1852, there were births, 337; deaths, 906; marriages, 418. It is to be remarked that it was in this district that the small-pox first broke out, and was more fatal, perhaps, than in any other portions of the islands. From the limited returns that have been collected, we infer that the population does not exceed 70,000 souls on all the islands—a diminution of 10,000 since the census of January, 1849.

Statistics of the population of the Kona district, from the official returns:—Natives, 10,186; foreigners, 1169—total, 11,355. In 1850 the number was 14,484, showing a decrease of 3123 in three years.

Patient Joe:

THE NEWCASTLE COLLIER.

BY HANNAH MORE.

HAVE you heard of a collier of honest renown, Who dwelt on the borders of Newcastle town? His name it was Joseph—you better may know, If I tell you he always was called Patient Joe.

Whatever betided, he thought it was right, And Providence still he kept ever in sight; To those who loved God, let things turn as they would,

He was certain that all worked together for good.

He praised his Creator whatever befell:

How thankful was Joseph when matters went well;

How sincere were his carols of praise for good health,

And how grateful for any increase in his wealth.

In trouble he bowed him to God's holy will:

How contented was Joseph when matters went ill;

When rich and when poor he alike understood

That all things together were working for good.

If the land was afflicted with war, he declared

'Twas a needful correction for sins which he shared;

And when merciful heaven bade slaughter to cease,

How thankful was Joe for the blessing of peace.

When taxes ran high and provisions were dear,

Still Joseph declared he had nothing to fear;

It was but a trial, he well understood,

From Him who make all work together for good.

Though his wife was but sickly, his gettings but small,

Yet a mind so submissive prepared him for all:

He lived on his gains, were they greater or less,

And the Giver he ceased not each moment to bless.

When another child came, he received him with joy,

And Providence blest who had sent him the boy;

But when the child died, said poor Joe, "I'm content;

For God hath a right to recall what he lent."

It was Joseph's ill-fortune to work in a pit,

With some who believed that profaneness was wit:

When disasters befell him much pleasure they showed,

And laughed, and said, "Joseph, will this work for good?"

But ever, when these would profanely advance

That *this* happened by luck, and *that* happened by chance,

Still Joseph insisted no chance could be found,

Not a sparrow by accident falls to the ground.

Among his companions who worked in the pit,

And made him the butt of their profligate wit,

Was idle Tim Jenkins, who drank and who gamed,

Who mocked at his Bible, and was not ashamed.

One day at the pit his old comrades he found,

And they chatted, preparing to go under ground:

Tim Jenkins, as usual, was turning to jest

Joe's notion—that all things which happened were best.

As Joe on the ground had unthinkingly laid

His provision for dinner, of bacon and bread,

A dog on the watch seized the bread and the meat,

And off with his prey ran with footsteps so fleet.

Now, to see the delight that Tim Jenkins expressed:

"Is the loss of thy dinner too, Joe, for the best?"

"No doubt on't," said Joe; "but as I must eat,

'Tis my duty to try to recover my meat."

So saying, he followed the dog a long round,

While Tim, laughing and swearing, went down under ground:

Poor Joe soon returned, though his bacon was lost,

For the dog a good dinner had made at his cost.

When Joseph came back he expected a sneer,

But the face of each collier spoke horror and fear:

"What a narrow escape hast thou had," they all said;

"The pit has fall'n in, and Tim Jenkins is dead."

How sincere was the gratitude Joseph expressed,

How warm the compassion which glowed in his breast;

Thus events great and small, if aright understood,

Will be found to be working together for good.

"When my meat," Joseph cried, "was just now stol'n away,

And I had no prospect of eating to-day,

How could it appear to a short-sighted sinner,

That my life would be saved by the loss of my dinner?"

The Foreign News.

By the arrival of the *Arabia* at this port on the 26th of April, we have seven days later European news,—bringing dates from Liverpool up to April 18th. Although no formal engagements between the hostile forces are reported, either by land or sea, yet there has doubtless been some hard fighting on the Danube, and the news is altogether of the most stirring and important character. It is remarkable for what it suggests, rather than for what it asserts as matters of fact. We have further accounts of the negotiations of the European powers. The Turks held Kalafat against a sanguinary attack from the Russians, and we have reports—evidently confused—of battles and skirmishes.

The allied fleets are at Varna, and in communication with the Turkish land forces.

The most important news by this arrival is the report that the Russian fleet has got the start of Commodore Perry in the negotiations for the opening of Japan. It is asserted that the Japanese Emperor had given a banquet to the Russian Admiral, and that he had sent ministers to treat with the Admiral—intimating a friendliness on the part of the Japanese entirely at va-

riance with what is known of them, and which goes far towards throwing discredit upon the last statement, that "Japan will be opened," qualified as it is by the addition, "but it will be after some time."

It will be remembered that it was reported some months since that the Emperor of Japan had died, and the laws of the Empire prescribe that no visitors can be received for three years after the death of the Emperor.

Austria appears to be acting more in unison with the Western powers, while Prussia leans more to Russia, although temporizing with both parties.

On the 9th, the protocol re-defining the integrity of the Ottoman Territory, was signed at Vienna by the four powers, including Prussia, but simultaneously therewith, Prussia introduced into her mutual alliance treaty with Austria, conditions and limitations which would render the treaty a dead letter, and which Austria consequently refused to accept. The military arrangements arising out of the proposed treaty have been referred to a Commission, presided over by the Prince of Prussia.

It has been announced via Southampton, that Chevalier Bunson, the Prussian Minister at London, was re-called, for which no reason was assigned; but the whole story is since contradicted.

Hanover sides with the Western powers. All the minor States, except Bavaria, do the same, and will support Austria in forcing Prussia to declare herself, should the subject come before the Federal Diet.

The *Independence Belge* announces positively that a treaty of permanent alliance, "offensive and defensive," has just been signed between France and England, independently of the treaties of the present war.

The Turkish Government has offered all Greeks who will consent to place themselves under the exclusive protection of the "Porte," permission to leave the Turkish territory within fifteen days from March 30th. This expulsion, it is said, was determined on by the advice of the representatives of the Powers.

On the 30th of March, an important attack was made on Kalafat, and a sanguinary encounter took place, lasting some four hours. The Russians were routed, and pursued for a considerable distance.

From March 30th to April 2d there were some engagements of greater or less severity.

It was reported that an important battle was fought near Rassova which continued from April 2d to April 4th—result unknown, but doubtless some fighting did occur.

The British war steamer *Cyclops*, at Malta on the 7th, brings important news. The Turks purposely left a free passage for the Russians to Hirsova, but then attacked them in the rear, and after a hard fight one half of the Russians were cut to pieces, the remainder being obliged to cross the Danube. No date is given.

The Turks had evacuated the fortress Czarnavoda in the Dobrudscha, which was shelled by the Russians.

It was further stated, without date, that 30,000 Russians had crossed at Galatz, without opposition.

Accounts of these occurrences are very confused. By dates from Malta of the 7th, it is stated that an English brig in tow of a crescent steamer from the Danube, was fired into by the Russians. Also, that another English brig, name unknown, was sunk by the Russian batteries on the Danube.

Gen. Canrobert, with 3000 French troops, arrived at Constantinople on the 3d of April.

The declaration of war by France and England was known in Turkey, and caused immense enthusiasm.

There is a report of the death of the French Colonel Dien, on a reconnaissance. He was a meritorious staff officer of Omar Pasha.

St. Petersburg was illuminated and a Te Deum sung for the passage of the Danube.

Accounts from Iazonia of the 3d, state that the Greek insurgents had been repulsed. Turkish re-inforcements had arrived at Trevesa and Bola. The insurrection makes no progress. An Austrian note of remonstrance had been forwarded to Athens, holding the Greek Government liable for all mischief that may arise through the Insurrection.

Vienna letters convey the impression that the negotiations between Austria and Prussia will be broken off, which result is of course ascribed to Russian diplomacy. Paris papers speak in a very unsatisfactory manner of the negotiations of the German Powers.

"It is stated, on reliable authority from Berlin, that the secret convention just concluded by the Austrian and Prussian Governments at Berlin, guarantees in effect the integrity of Russia more decidedly, than the protocol signed by the same powers with France and England at Vienna, guarantees the integrity of Turkey. One of its secret articles is believed to stipulate that Austria and Prussia will not permit a peace to be imposed on the Czar at the expense of a portion of his territory.

"The relations between Austria and Russia are daily becoming more distant. It is probable that Austria has proposed to Prussia a German ultimatum, demanding the evacuation of the Danubian Principalities by Russia."

From the Danube, as well as the Baltic and Black Sea fleets, the following summary by the *European Times* covers the whole ground:

"With regard to the operations on the Danube, it is now admitted that the passage of the river by the Russians, and their occupation of the Dobrudscha, is a movement of very doubtful success. The Anglo-French fleet has moved up to Kavarna, has landed troops, and it is said that the fleet has proceeded to Sebastopol. Other accounts intimate that the English marines have been landed to cover Varna. We cannot say positively how this may be, in the multitude of rumors which reach us daily, but we are strongly of opinion that the Anglo-French fleet will undertake no formidable operation until the troops arrive. The story of Anglo-French troops marching to Adrianople seems to us preposterous. But if they are to undertake any offensive operation, and the protection of our transports alone would be a formidable task whilst a Russian fleet is in existence. It is, therefore, of paramount importance to obey Admiral Dunda's orders: to take, burn or destroy the Russian fleet wherever it is to be found. It is quite out of the question to attempt to enlighten our readers about the actual military operations. The *Moniteur* intimated that there was a report of a victory by the Russians, but we have no intelligible accounts of even a battle. What we make out is, that the Turks have evacuated the country on the coast as the Russians advanced, but all this has been done deliberately, in obedience to orders from headquarters, and the object of the Turks in withdrawing is probably to entice the enemy on to his destruction."

(For the Herald.)

The Turkish Question.

I APPREHEND distinctly but one faith in relation to Turkey, in the future; which is, Turkey, *i. e.*, "HE, shall come to his end, and none shall help him." So it seems to me we have a "Thus saith the Lord." Now whatever may be the result of the war against Russia, the extinction of the Ottoman Empire is certain. Turkey, as it once was, has long since ceased to be. The military renown of Othman, Bajazet, Amerrath, and Mohammed is no longer inspiring to this present generation of the worshippers of the false prophet. I have believed, since the "Eastern Question" was first started, that in the sequel not one of the Western Powers would consent to the integrity and unity of Turkey. France, as early as 1850, presented demands on Turkey in regard to the "Holy Shrines." Soon after, however, the fawning spirit of Napoleon drew back his pretensions, for the purpose of quieting the snarls and growls of the Northern Bear! But the great beast has risen up, and the eyes of the French eagle may as well again glance a wishful look towards the holy city, where the British lion has long since scented the prey of "Universal Empire!"

There are many significant facts at the present time, which, to my mind, prove conclusively the almost immediate fulfilment of God's book of prophecy in relation to Turkey. Their specific and ominous character may be learned from the history of Turkey for one hundred and fifty years past, since which, in no case, has she been a successful and aggressive power at the same time. For about the same period, too, fire, plague, and earthquake have decimated her population in fearful progress; the onerous burdens imposed by the government on her subjects have paralyzed industry, and made the nation poor; anarchy and insurrection in many of the provinces have been of frequent occurrence, and these are now more likely to prevail than in by-gone ages. The defeat of the Montenegrins in 1852, by Omar Pasha, and its unfavorable influence on the Ottoman Porte—then the haughty demands put forth by Prince Menschikoff—then the negotiations transferred to Vienna—then the visit of the Czar to Olmutz—then the rejection of the Vienna note—then the refusal of the Porte to accept Count Nesselrode's commentary—then the declaration of war by Turkey—then the battle of Oltenitza, and the Turkish successes in Asia without producing any advantage to the Sublime Porte—intermixed with all these, diplomatic intrigues, lies, plans, propositions, all apparently feasible, yet all rejected!—then the destruction of the Turkish fleet at Sinope—then the entrance of the Anglo-French fleet into the Black Sea—the admiral having one set of orders from the Home Government, and the resident minister at Constantinople another! All this perplexity resulting in the breaking off of all diplomatic intercourse with Russia on the one part, and France and England on the other part. Now for the struggle—or some other phase to the question, which has assumed more already than there are signs in the political zodiac. England and France shoulder to

shoulder! Austria and Prussia *white* to-day, *black* to-morrow! Diplomacy basking in sunshine at Berlin and Vienna to-day—to-morrow the hemisphere is full of black clouds, portentous of the final storm! The intrigues of Russia are succeeding admirably in Turkey—Arta has fallen—the Isle of Samos is making an exodus from Ottoman rule—Epirus, Macedonia and Thessaly are in arms! and what is the destination of those squadrons of soldiers which are daily leaving Athens? Must not the Western Powers secure to England, by establishing a Protectorate at Constantinople, the maritime ascendancy of the shores of Southern Turkey and Western Asia? Perhaps we shall see, perhaps not! Will England and France cripple Russia in the Baltic? Will Russia, with an overwhelming force, cross the Danube, and then the Balkan Mountains and sieze the capital? Austria looks very kind in saving Serbia for the Ottoman! Perhaps the bristling bayonets of France and Switzerland on the frontiers of Italy will for the present check the treacherous policy of Francis Joseph. "On the earth distracted of nations with perplexity," France and England are counting on the neutrality between Denmark and Sweden! They do not understand that in the coming struggle God will pour contempt on all human wisdom. The balance of power in Europe will be destroyed, and a war of interests—a war of passions—a war of fanaticism—a war of progress against corrupt government, and a war of starving ambition against despotism and oppression! But before all this, the time of the end, in Dan. 11:40, will be complete—by the completion of Turkish rule—and God's people will be with him in the air!

N. BROWN.



The Advent Herald.

BOSTON, MAY 6, 1854.

These readers of the Herald are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly dispute.

THE PROPHECY OF ISAIAH.

CHAPTER XL.

Who hath directed the Spirit of the Lord,
Or being his counselor hath taught him?
With whom took he counsel, and who instructed him,
And taught him in the path of judgment,
And taught him knowledge, and showed to him the way of understanding?—*vs. 13, 14.*

This illustrates God's wisdom and knowledge, as the other does his omnipotence. The Lord (Jer. 32:19) is "great in counsel and mighty in work." Eph. 1:11—"who worketh all things after the counsel of his own will." Paul exclaims, (Rom. 11:33,) "O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out!" Paul then quotes this text, 11:34-36—"For who hath known the mind of the Lord? or who hath been his counselor? Or who hath first given to him, and it shall be recompensed unto him again? For of him, and through him, and to him are all things: to whom be glory for ever. Amen."

By the use of metaphors, "judgment" is denominated a "path," and "understanding" a "way." To arrive at correct conclusions, it is as necessary to conform to immutable principles of wisdom, as it is for a traveller to walk in the way which leads to the place to which he is journeying, in order to arrive there.

Behold, the nations are as a drop of a bucket,
And are counted as the small dust of the balance;
Behold, he taketh up the isles as a very little thing.
And Lebanon is not sufficient to burn,
Nor the beasts thereof sufficient for a burnt-offering.
All nations before him are as nothing;
And they are counted to him less than nothing, and vanity.
vs. 15-17.

By the use of similes, the comparison of the nations to a trifling drop of water, and to the almost imperceptible dust, which, settling on scales or balances, does not affect their accuracy, illustrates their nothingness in the sight of Jehovah. By a metaphor, his taking up the isles as a very little thing, illustrates his omnipotence—Lebanon, is put by a metonymy for the wood growing upon it. The Chaldee has it, "And the trees of Lebanon." That mountain was famed for its lofty and majestic cedars, which grew there in the time of Solomon in such abundance that in the preparation of timber for the temple, (1 Kings 5:15,) he had "four-score thousand hewers in the mountains." (See notes on 10:34.) Such extensive forests naturally abounded with wild animals—the multitudes

of which would not suffice to constitute an oblation, nor the wood to burn one which should be suitable to the greatness of the Divine Majesty, or sufficient to atone for the sins committed against him. An apocryphal writer has imitated this in Judith 16:16—"For all sacrifice is too little for a sweet savor unto thee: and all the fat is not sufficient for thy burnt-offering." It is written in Psa. 50:7-12,—"Hear, O my people, and I will speak; O Israel, and I will testify against thee: I am God, even thy God. I will not reprove thee for thy sacrifices or thy burnt-offerings, to have been continually before me. I will take no bullock out of thy house, nor he-goats out of thy folds. For every beast of the forest is mine, and the cattle upon a thousand hills. I know all the fowls of the mountains: and the wild beasts of the field are mine. If I were hungry, I would not tell thee: for the world is mine, and the fulness thereof."

God being thus great, how little, in comparison, is man!—whose littleness, by a simile, is illustrated by the comparison of all nations to nothing; and whose utter insignificance, is declared by the hyperbole that they are less than nothing. "Vanity," implies emptiness—the same word being rendered in Gen. 1:2, "without form." Dan. 4:35—"All the inhabitants of the earth are reputed as nothing: and he doeth according to his will in the army of heaven, and among the inhabitants of the earth: and none can stay his hand, or say unto him, What doest thou?" Psa. 62:9—"Surely men of low degree are vanity, and men of high degree are a lie: to be laid in the balance, they are altogether lighter than vanity."

God being so great, (Acts 17:29,) "we ought not to think that the Godhead is like unto gold or silver or stone, graven by art and man's device." And therefore all attempts to represent God by paintings or images, are absurd and derogatory to his greatness; and are consequently offensive to him.

The absurdity of image-worship is next illustrated by the manner in which images were made:

The workman melteth a graven image,
And the goldsmith spreadeth it over with gold, and casteth silver chains.
He that is so impoverished that he hath no oblation chooseth a tree that will not rot:
He seeketh unto him a cunning workman
To prepare a graven image that shall not be moved.
vs. 19, 20.

They made their gods of wood, clay, and of metals. Those cast in moulds were sometimes brought into a more perfect shape by the tools of the graver; and if of inferior metal, were often overlaid with gold, especially when prepared for the wealthy. Silver chains were attached, by which to fasten them to the walls, or pillars, and also for purposes of ornament.

The man who (as in the margin) was "poor of oblation," and unable to provide himself with so costly an idol had recourse to the wood of a durable tree. Isa. 44:14—"He heweth him down cedars, and taketh the cypress and the oak, which he strengtheneth for himself among the trees of the forest: he planteth an ash, and the rain doth nourish it." This he had cut into shape by one skillful in the manufacture of heathen shrines, and instead of costly chains by which to suspend it, he fastened it to the wall with nails, and contented himself with a "wooden god." These wooden idols were sometimes also ornamented with the precious metals: (Jer. 10:3, 4,) "For one cutteth a tree out of the forest, the work of the hands of the workman with the axe. They deck it with silver and gold; they fasten it with nails and with hammers, that it move not." And when thus made, the silly idolator, (Isa. 44:17,) "falleth down unto it, and worshippeth it, and prayeth unto it, and saith, Deliver me; for thou art my God."

It should not, however, be imagined that they adored merely the wood or other material of which their god was formed. It was only an outward and visible representation of the supposed deity to whom it was consecrated, and which they fancied to be enshrined within it.

The Lord apostrophizes the worshippers of idols:

Have ye not known? have ye not heard?
Hath it not been told you from the beginning?
Have ye not understood from the foundations of the earth?
It is he that sitteth upon the circle of the earth,
And the inhabitants thereof are as grasshoppers;
That stretcheth out the heavens as a curtain,
And spreadeth them out as a tent to dwell in:
That bringeth the princes to nothing;
He maketh the judges of the earth as vanity.—*vs. 21-23.*

God holds no one guiltless for their ignorance of his attributes. Rom. 1:19, 20—"Because that which may be known of God, is manifest in them; for God hath shewed it unto them. For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and

Godhead; so that they are without excuse." Psa. 19:1-4—"The heavens declare the glory of God; and the firmament sheweth his handy work. Day unto day uttereth speech, and night unto night sheweth knowledge. There is no speech nor language, where their voice is not heard. Their line is gone out through all the earth, and their words to the end of the world." Acts 14:17—God "left not himself without witness, in that he did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness."

In addition to what was evident from the works and providence of God, these inquiries imply that there was among the heathen, in the time of Isaiah, a general tradition of the creation, which had been handed down from generation to generation, which should have sufficed to teach them that God could not be represented by the work of men's hands.

The "foundations of the earth" may refer to the time of the creation; but it is more probable that its interior parts are thus denominated by an elliptical metaphor. The earth is often spoken of as resting on a foundation. Psa. 24:2—"For he hath founded it upon the seas, and established it upon the floods." Prov. 8:29—"When he gave to the sea his decree, that the waters should not pass his commandment; when he appointed the foundations of the earth." The words in the original, says Wm. Lowth, run thus "Have ye not understood, or considered the foundations of the earth? i. e., by whom they were laid." Kimchi has the following comment on it:

"The whole world may be considered as a house built up; heaven its roof; the stars its lamps; and the fruits of the earth its table spread. The Master of the house is God, blessed for ever; and man is the steward into whose hand all the business of the house is given. If he always consider in his heart that the Master of the house is continually over him, and that he keeps his eye upon his work; and if in consequence he acts wisely, he shall find favor in the eyes of the Master of the house. But if he find wickedness in the house, then will he remove him 'from his stewardship.' The foolish steward does not think of this; for as his eyes do not see the Master of the house, he saith in his heart, 'I will eat and drink what I find in this house, and will take my pleasure in it; nor shall I be careful whether there be a Master over this house or not.' When the Lord of the house marks this, he comes and expels him from the house speedily, and with great anger; therefore it is said, v. 23, *He bringeth the princes to nothing.*"

By an elliptical metaphor, in v. 22, the heavens are denominated "the circle of the earth." Isa. 66:1—"Thus saith the Lord: The heaven is my throne, and the earth is my footstool." Psa. 113:4-6—"The Lord is high above all nations, and his glory above the heavens. Who is like unto the Lord our God, who dwelleth on high, who humbleth himself to behold the things that are in heaven, and in the earth?"

While God is thus exalted, the insignificance of the inhabitants of earth is illustrated by a simile, in their comparison to "grasshoppers" or locusts. The greatness of God is farther illustrated by his creation of the heavens,—it being metaphorically said that he "stretcheth" and "spreadeth them out," as, by the use of similes, a curtain or tent is spread out. Thus the Psalmist said of God, (104:2, 3,) "Who coverest thyself with light as with a garment: who stretchest out the heavens like a curtain: who layeth the beams of his chambers in the waters: who maketh the clouds his chariot: who walketh upon the wings of the wind." And Job said, (9:8,) "Which alone spreadeth out the heavens, and treadeth upon the waves of the sea." Thus the dome of the heavens was regarded as a tent or curtain extended over the earth.

No matter how great princes and kings may be, the Lord can bring them to nothing. Says Job, (12:21,) "He poureth contempt upon princes, and weakeneth the strength of the mighty;" and the Psalmist, (107:40,) "He poureth contempt upon princes, and causeth them to wander in the wilderness, where there is no way." Psa. 75:7—"God is the judge: he putteth down one, and setteth up another." Dan. 2:21—"And he changeth the times and the seasons; he removeth kings, and setteth up kings: he giveth wisdom unto the wise, and knowledge to them that know understanding." By a simile they are compared to "vanity," to express their emptiness.

MIXED MILLENARIANISM.

(Continued from our last.)

In proceeding to the principal points of difference between mixed, and post-millenarianism, the writer first notices the *nature* of the millennium. He objects to the view that Christ's kingdom is to commence with it. He thinks the kingdom is now in existence, and is a spiritual kingdom,—to sustain which he finds but three texts of Scripture, which he explains, not by Scripture, but in defiance of repeated and express declarations.

His first text is "My kingdom is not of this world;" but he well knows that the word "world," is *aión* (era, or age) and that it is explained by the Saviour to denote the dispensation this side of the resurrection. The Saviour said, (Luke 20:34-36,) "The children of this world (*aión*) marry, and are given in marriage: but they which shall be accounted worthy to obtain that world, (*aión*) and the resurrection from the dead neither marry, nor are given in marriage: neither can they die any more: for they are equal unto the angels; and are the children of God, being the children of the resurrection." It is the period during which he has given his ministers assurance that he will accompany them in their mission of preaching the gospel to all nations: (Matt. 28:20,) "Lo, I am with you always, even unto the end of the world." (*aión*). And at this end, he has said, (Matt. 13:41-43,) "The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; and shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth. Then shall the righteous shine forth as the sun in the kingdom of their Father."

Therefore when Christ asserts that his kingdom is not of this world, he asserts that it is not of this period which terminates with the resurrection—that it does not precede that event. When this reviewer asserts that Christ's kingdom is the church militant, he affirms it to be in "this world" in disregard of his own text.

Another text quoted, is, "The kingdom of God is righteousness, and peace, and joy in the Holy Ghost." This declaration, it should have been stated, was made to contrast with another, that the kingdom of God is not meat and drink! Christ is evidently speaking of the enjoyments of and qualifications for the kingdom. As he also is, in the 3d text quoted: "The kingdom of God is within you,"—spoken to wicked Pharisees!

Those three are all the Scriptures usually adduced in support of the claim that the kingdom is already set up. To rest the question there, is to ignore those Scriptures which assert that "flesh and blood cannot inherit the kingdom of God," (1 Cor. 15:50; read the verses following in the same chapter); "that the Lord Jesus Christ will judge the quick and the dead at his appearing and kingdom," (2 Tim. 4:1); that the resurrection of the just is to be "at the last trump," (1 Cor. 15:52); that when the seventh—the last—trump sounds "the kingdoms of this world are become those of our Lord and of his Christ," (Rev. 11:15); that when he takes to himself his power to reign, "the time of the dead that they should be judged" will have come, (Jb. vs. 17, 18); that the kingdom is to be given to Christ and the saints in connection with the judgment, and the subversion of all human governments, (Dan. 7:13, 18, 22, 26, 27); and that all the way through this dispensation, we are to pray "Thy kingdom come," &c.

The "Review" next differs from Millenarians respecting the means of introducing the kingdom. Here he confounds the preparatory process for the kingdom, with its full establishment—using the favorite figures of the leaven in the meal, and the stone in the 2d of Daniel. The last he asserts grows into a mountain. Daniel says it becomes a great mountain, without defining whether it is by a gradual accretion of kindred elements, or an instantaneous one. But other Scriptures settle this point; Paul declares that "we shall not sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound and the dead shall be raised incorruptible, and we shall be changed." (1 Cor. 15:51, 52). And this is in connection with the declaration that flesh and blood cannot inherit the kingdom of God. Daniel shows that the stone becomes a mountain, when the kingdoms of this world are suddenly demolished, which is symbolized by the smiting of the image on its feet, (Dan. 2:34, 35, 44, 45). He also shows that it is to be effected when the Ancient of days shall sit, and the thrones are cast down, (Jb. 6:9,)—after the Papal horn is destroyed by the coming of the Ancient of days. (v. 22). Other Scriptures abundantly demonstrate the same manner and epoch of the establishment of the kingdom; but they are all as much ignored by the "Review" as if the Holy Spirit had never indited them—no reference being made to them.

"Our millenarian brethren," says the Review, "maintain that, previous to the millennium, the moral condition of the world is to receive no substantial improvement, but rather that things are to wax worse and worse, until the measure of the world's iniquity is full. They sneer contemptuously at the Church's professed hope of converting the world by the agency of Bible and missionary societies, or by any diffusion of truth, or in any possible way in which the church can now convey the gospel to mankind. They do not object to these benevolent movements—individual souls will be saved by them—and then they hold that all these efforts to propagate the gospel are made essential,

in the purposes of God, to the introduction of the promised kingdom: that this is the witness-bearing age, and, before Christ can come, the gospel must be preached to all nations for a testimony against them; that there is just so much preparatory gospel work to be done; therefore, let the Church be in earnest, for the better and the faster Christians work, the sooner will Christ come. But they kindly caution the Church against being deceived by harboring any unwarrantable expectations of evangelizing the world by these efforts."

"Sneer" is a word which should not be used in this connection. Millenarians claim to be gentlemen as well as Christians; and gentlemen never "sneer" at the religion of other people. They believe that the Bible teaches no such results as the Church anticipates, and boldly but respectfully announce their belief. The *Review* makes no effort to show that millenarianism is unscriptural in this particular; but states the fact, as if its being opposed to the common view made it a heresy. The Saviour in no instance ever referred to a period of prosperity to the Church previous to his personal coming. As it was before the flood, and in the days of Lot, so, he has told us shall it be in the days of the coming of the Son of man. He gave us an outline of this world's history; but in no place made mention of this long time of peace before the judgment. Did Paul preach such a doctrine? He says, "In the last days perilous times shall come," &c.—men "shall wax worse and worse"—they "will not endure sound doctrine"—will "turn away their ears from the truth, and shall be turned unto fables." When he gave his reasons to the Thessalonians why the Lord would not then come, he gives but two: "the great falling away," and the revelation of "the Man of Sin," "whom the Lord will destroy by the brightness of his coming." If Paul believed in the world's conversion, he must have been very absent minded not to allude to it. Yet he was so confident that he preached the truth, and the whole truth, that he says, "If any man or angel from heaven preach any other gospel, let him be accursed." James was ignorant of such a doctrine. He does not mention it, but is very particular to direct the minds of the brethren, when oppressed, defrauded, and condemned, to our Saviour's return; and he exhorted them to be "patient unto the coming of the Lord." Peter expressly declares that in the "last days" scoffers should come, saying, "We see no 'promise' of the 'Lord's coming';" "all things continue as they were from the creation." But he passes over any time when all are to be converted, and reign a thousand years before that day.

The *Review* next objects to the state of things during the millennium; and here its reasons bear with force against the mixed state.

Millenarians correctly teach that the elect Church which is to constitute the bride is to be complete before the Lord comes; but yet claim that conversions are to go on during that period!

They teach correctly that the death of Christ was the anti-type of all sacrificial observances; but claim that Jewish rites are to be resumed under the new dispensation!

They correctly teach that the conflagration predicted in the 3d of 2 Peter, will precede the establishment of the kingdom; but look for men in the natural body to survive that epoch!

They correctly teach that death will then be destroyed; but suppose that men will continue to die in the kingdom!

Paradoxes like the above seem to make the doctrine more objectionable, than it otherwise would need be. The *Review* we think very justly remarks as follows:

"We are curious now to know what those will be who are to be converted to Christ after his coming—for the number of the saved up to the time of his appearing will be as nothing compared with the number afterwards brought in. Who are all these? They cannot, if millenarians are consistent with themselves, be a part of the Church of Christ; for it will be 'glorious in its completeness' at his coming. They cannot belong to his elect, whom the Father gave him from eternity—cannot be of those for whom Christ in a special manner, gave himself. Who are they? What relation do they sustain to Christ? To get over this difficulty, millenarians make a fanciful distinction between the Church, and the whole number saved. The Church they call the Bride—this will be complete and glorious at Christ's appearing. If we ask what other union there is of sinners to Christ than that represented in the fifth chapter of Ephesians, Mr. Bickersteth gives the following answer: 'There may be, and doubtless are, a thousand stages and varieties of union with Christ, distinguishable from the glory of the Church of the first-born.'

"To our mind, this maiming of the body of Christ—the introducing of this non-descript class of the redeemed, is one of the most repulsive features in all the ugly compound of millenarianism."

The *Review* next objects to two resurrections one thousand years apart. It does not weigh the scriptures which assert it, nor bring others to oppose it, but rests this point on the feature in mixed millenarianism that the just being raised at the

beginning of that period, and the wicked at the close, no provision is made for the resurrection of penitent believers who die during that period! The objection is pertinent, but does not weigh against our theory.

The next objection is to the millenarian view of the judgment, which it does not show to be unscriptural. And lastly it objects to the final condition of the race, which only bears against the mixed state. In conclusion, the writer thus refers to millenarians and their laws of philology:

"They will not hear a word of objection to their doctrines, except what may be made through an examination of their principles of interpretation. They may safely look out and deride and defy through the loop-holes of this retreat: for few, we should hope, will ever think it worth while to drive them out of those unseemly places."

"The objection they make to our mode of criticism goes upon the assumption, that the Bible is so different from all other compositions, that, without the application of their peculiar laws of literal interpretation, only a small portion of it can be understood. It will be difficult to convince the pious world that this is just so. We believe that the man with a new heart who can understand the spelling-book, and can read intelligently the history of his country, can understand the greater and most essential portion of the word of God. If so, he can understand quite enough to test millenarianism by. It is as absurd to complain of our criticisms, because we have not gone directly to work to demolish the enginery with which they forge their doctrines—viz., their peculiar system of hermeneutics—as it would be to complain of him who cries out against the cholera as an evil, before he examines into its causes, and understands the laws of its operation; or of him who condemns the Upas-tree, before he has examined the acorn from which it grows. We answer them, that a tree may sometimes be known by its fruits, as well as its roots."

The above conveys a wrong view of the case; for it assumes that the laws of philology on which Millenarians rely for the interpretation of prophecy, are different from those which are applied by the common sense of mankind to the interpretation of all other writings. Now the reverse of this is the fact. Millenarians deny that a system of hermeneutics should apply to the Bible, which is never applied to the writings of every day life. They claim that the real sense of Scripture is so generally its obvious sense, that "the man with a new heart and a knowledge of the spelling-book," may read the Bible intelligently—not only its historical, but its prophetic portions; and that taking the natural and obvious sense of Scriptural declaration, such readers would only arrive at pre-millennial conclusions. And they accuse the post-millenarians of mystifying the language of Scripture, and deducing conclusions from the declarations of prophecy not conveyed by the ordinary laws of language—that, in the language of Prof. Bush, they "subject clear predictions to an exegetical alembic that effectually subtilizes and evaporates their meaning." When post-millenarians plead that the prophecies are poetical and figurative, and therefore not to be taken in their obvious, but in a mystical sense, then it is that pre-millenarians challenge reference to the laws of philology; showing that the laws of tropes and symbols do not admit of any such mystification; that figures are used, not to obscure, but to illustrate the subject; and that such mystification is a departure from all established laws of language. Therefore when the *Review* makes such a reference to those laws, as if they were something strange and untenable, it is not only disingenuous, but misleads its readers, and virtually confesses that post-millenarianism will not bear the test of criticism, if the ordinary laws of language are to govern in prophetic investigations. They are no loop-holes to serve the purpose of a retreat, but the open campaign country, where millenarians court honorable combat. To refuse to come out there, is to fight in ambush, and from loop-holes.

BOOK NOTICES.

"THE PREMIUM ESSAY on the Characteristics and Laws of Prophetic Symbols. By the Rev. Edward Winthrop, A. M., Rector of St. Paul's Church, New York. New York: Published by Franklin Knight, 140 Nassau-street. 1854."

Our readers may remember that in 1851 we published a *Circular* in which a premium of \$400, was offered for the best Essay on the Characteristics and Laws of Prophetic Symbols—the chief points to be discussed being:

1. The Nature and Office of Prophetic Symbols;
2. The Marks by which the Symbolic Prophecies are distinguishable from those of which Language is the Medium;
3. The Classification of the Symbols;
4. The Principles on which they are employed;
5. Their Laws;
6. Whether the Symbols that are interpreted in the Prophecies are interpreted by these Laws;
7. Whether Interpretations are given in the Prophecies of one or more of each class of Symbols;
8. Whether these inspired Interpretations are to

be regarded as a Revelation of the principle on which Symbols are employed, and the Laws by which they are framed, revealed Laws.

9. The Results to which they lead—whether they obviate Difficulties, remove uncertainties, supply important Defects, give consistency and certainty to Interpretation, and lead to a clear and demonstrable Explication of many Symbols of which no satisfactory Solution is obtained by other Systems of construction.

10. The Ease with which they may be mastered and made the means of a large and useful Knowledge of the Prophecies.

11. Their claims to the consideration of Ministers of the Sacred Word, and of Christians generally.

The following are the Laws of Symbolization which are discussed:

1. "The First Law: The symbol and that which it represents resemble each other in the station they fill, the relation they sustain, and the agencies they exert in their respective spheres."

2. "The Second Law: The representative and that which it represents, while the counterpart of each other, are of different species, kinds, or rank, in all cases where the symbol is of such a nature, or is used in such a relation, that it can properly symbolize something different from itself."

3. "The Third Law: Symbols that are of such a nature, station, or relation, that there is nothing of an analogous kind that they can represent, symbolize agents, objects, acts, or events of their own kind."

4. "The Fourth Law: When the symbol and that which it symbolizes differ from each other, the correspondence between the representative and that which it represents still extends to their chief parts; and the general elements or parts of the symbol denote corresponding parts in that which is symbolized."

5. "The Fifth Law: The names of symbols are their literal and proper names."

6. "The Sixth Law: A single agent, in many instances, symbolizes a body and succession of agents."

To these six laws of symbolization enumerated by the editor of the *Theological and Literary Journal* in the number for April, 1851, may be added for the sake of perspicuity, a seventh, though it is perhaps comprehended in the first.

7. "The Seventh Law: The periods of time during which a representative agent performs certain representative acts, symbolize the periods during which the agents denoted by the symbols perform the corresponding acts: and, in all cases where such an interpretation is not contrary to analogy, days symbolize years."—*Prem. Essay*, pp. 22, 23.

These are discussed in a very able manner, and, excepting his view of men in the natural body, on the earth after its conflagration! and some other particulars—we are happy to find so valuable an addition to Pre-millennial literature. The subjects discussed, and conclusions arrived at, may be learned from the following statement of its contents:

Introduction—design of the present Essay—the Holy Scriptures, the paramount authority in this inquiry—mode of argument, and line of discussion adopted by the author—*Nature and Office of Prophetic Symbols*—they are not figures of speech—difference between symbols and metaphors—their representative import proved by various examples from the Scriptures—*Marks by which Symbolic Prophecies are distinguishable from those which are verbal*.

Classification of the symbols—principle on which symbols are employed.

Seven laws of symbolization—discussion of the first law.

Discussion of the second law.

Discussion of the third law.

Discussion of the fourth law.

Discussion of the fifth law.

Discussion of the sixth law.

Discussion of the seventh law.

Brief recapitulation, in which it is shown that the symbols interpreted in the prophecies are interpreted by these laws—that interpretations of one or more of each class of symbols are given in the prophecies—and that these inspired interpretations are to be regarded as a revelation of the principle applicable to all the symbols, and the laws by which they are framed, revealed laws.

RESULTS OF THESE LAWS.

1. These Laws obviate difficulties, and give consistency and certainty to interpretation—proof and illustration of this by various examples, and particularly by an exposition of the drying up of the symbolical Euphrates. (Rev. 16:12.)

2. These Laws show that to spiritualize the symbolic prophecies is altogether wrong.

3. The slaughter of the two apocalyptic witnesses, Rev. 11, foreshows a real, literal slaughter of the faithful followers of Christ thus represented—a slaughter which is yet future.

4. The anti-Christian powers are to be destroyed, not converted.

5. There will be, anterior to the millennium, a real and literal resurrection of departed saints.

6. The second coming of Christ will be before the millennium.

7. There will be men living in the natural body on the earth after Christ's second coming.

ANSWER TO OBJECTIONS AGAINST THE SEVENTH RESULT.

1. Objection from what is said in 2 Peter 3d., respecting the perishing of the earth by fire.

2. Objection from the parable of the sheep and the goats, Matt. 25:31-46. The verbal prophecies confirm the view taken in the preceding chapter.

3. Objection from Christ's declaration: "My kingdom is not of this world."—John 18:36.

4. Objection from Christ's delivering up the kingdom.—1 Cor. 15:24-28.

5. Objection from the post-millennial revolt, —Rev. 20:7-9.

6. Objection from the limited extent of the earth, and the insufficiency of its means of nutrition. Moral impressiveness of the view here presented.

RESULTS—CONTINUED.

8. The millennium is to continue three hundred and sixty thousand years.

9. A series of the most stupendous events is not very far distant.

CONCLUSION—Practical Reflections—the impending crisis—state of the visible Church—duty of investigating all the Scriptures—testimony of the Holy Ghost to the utility of studying unfulfilled prophecy—grandeur of redemption—the ease with which the laws of symbolization may be mastered, and made the means of a large and useful knowledge of the prophecies—the claims of the subject upon the attention of Christians in general, and especially of ministers and teachers of the word—exhortation to trust and obey the Lord—origin, grandeur, and duration of the kingdom of Christ. For sale at this office. 75 cts.

CALIFORNIA.—Messrs. John P. Jewett & Co. have in press a very valuable work on California, from the pen of a legal gentleman of high standing in Northern New York. He visited that state, about a year since, as the agent of several large mercantile houses in New York city, with the view to learn its condition, the state of its trade, the condition of its markets, its future resources, prospects, &c. He visited all portions of the state, examined its local records, archives, courts of registry, and had peculiar facilities for obtaining the most reliable information respecting its history, geography, commerce, growth, mining, climate, productions, &c. It will be of interest to all who have friends in the land of gold. It is the first really reliable work on that state that has yet been written.

FOREIGN NEWS.

Four days later from Europe. The Collins' Steamship *Pacific* arrived at New York on the 1st inst., bringing dates from Liverpool to April 19th. When making up our paper for the press, on Tuesday, we had received only the following summary of intelligence.

There had been no large battle reported up to that date.

Admiral Napier's whole fleet had gone eastward, to attack the Russian fleet.

Navigation was open in the Black Sea, and the allied fleets had sailed direct, with the intention of attacking Sebastopol.

By advices of the 6th of April, it is understood that sanguinary skirmishes occurred daily on the Danube.

Omar Pasha was said to be waiting the arrival of the allied armies before he would make a general attack.

The reports of the Austrians having entered Servia are not confirmed.

England and France have entered into a treaty "offensive and defensive."

The recall of the Russian Minister from London, was on personal, not political grounds.

A large Russian force was said to have entered Servia.

All the Russian ports were declared blockaded.

From Syria, April 8th, a dispatch states that the Greeks had been beaten at Amiro, where they lost 300 in killed. Dissensions prevailed among their leaders, who began to accuse each other of treachery.

The Russians having been driven from the Circassian coast, and brave mountaineers, who had been supplied with arms and ammunition, having fallen upon the garrisons and put them to the sword.

The *London Times* of the 17th says:—"We have received from our correspondent at Copenhagen a dispatch dated yesterday, with the following gratifying and important intelligence: 'The Tribune frigate has just arrived from Admiral Plumridge's squadron, having taken five Russian prizes, and a number of prisoners.'"

ELDER J. LITCH.—An arrangement is now made for brother L. to visit Illinois, in the month of June and July, and hold a series of groves and other meetings, in connection with Elders Chapman and Cummings. Brethren will receive him as a substitute for myself. Duties at home prevent my visiting them this season.

I can fully commend brother L. as an able minister of the New Testament. He is also a true and reliable friend of the Advent cause. The churches and pastors will find him a fellow-helper indeed. I doubt not he will be received and "helped on his way after a godly sort." Brother Cummings and Chapman will arrange the appointments and send to the *Herald* soon. They must not forget Moline, Ill., or Burlington, Iowa, and other places which were neglected in my tour. J. V. HARRIS.

CORRESPONDENCE.



CORRESPONDENTS are alone responsible for the correctness of the views they present. Therefore articles not dissented from, will not necessarily be understood as endorsed by the publisher. In this department, articles are solicited on the general subject of the Advent, without regard to the particular view we take of any scripture, from the friends of the Herald.

BE YE ALSO READY.

THAT Christ will come personally to judge the world is clearly proved by the Scriptures of truth. That coming is evidently nigh at hand, even at the doors. The magnitude of this event, and its bearing upon the destinies of the human race, is decisively presented by our Saviour. In the parable of the tares and wheat, the harvest is said to be "the end of the world." "As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world. The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; and shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth. Then shall the righteous shine forth as the sun in the kingdom of their Father."

In the parable of the net, we are taught that as the net when full is drawn to the shore, and the "good" separated from the "bad;" "so shall it be in the end of the world: the angels shall come forth, and sever the wicked from among the just."

From Matt. 25:31-46, we learn that this separation will be eternal. The righteous will shine as the sun for ever in the kingdom which they shall inherit—they will go into life eternal. The wicked shall be cast into a furnace of fire, where there shall be weeping, wailing and gnashing of teeth. "These shall go away into everlasting punishment." "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels."

We must all stand before the judgment seat of Christ. Each must give account of himself to God. "I charge thee before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom." These passages show the solemn grandeur and the awful magnitude of the events of the day of God!

At the coming of Christ the condition of each individual of the human race will be fixed for ever; according to the character of each will the eternal, just judgment of Jehovah be awarded. Those who by patient continuance in well doing, seek for glory, honor, immortality, eternal life; but unto them who are contentious, and do not obey the truth, but obey unrighteousness; indignation and wrath, tribulation and anguish, upon every soul of man that doeth evil.

To be ready, therefore, for the coming of the Son of man, is of the first importance; in remaining unprepared, we hazard our eternal salvation, we jeopardize our well being for eternity. On no subject should more care and attention, greater diligence and prayer be bestowed than this. To fail in this, is to peril our all. No loss can be compared with the loss of the soul.

"What," said Jesus, "will it profit a man if he shall gain the whole world and lose his own soul." The Saviour did not tell; man cannot tell—it is vast as eternity. God only, and the angels of the world to come, can disclose the awful fact!

The question then comes home to the heart with momentous import, "What must I do to be saved?" What is necessary in order to be prepared for the coming of Christ? It will not do to trust man in a case of this importance. Cursed is man that trusteth in man. To the law and testimony. Thy Word is a lamp to my feet, and a light unto my path. Thou shalt guide me with thy counsel and afterward receive me to glory.

The Romanist teaches we cannot be saved out of the Catholic Church. The Universalist says all will be saved whether good or bad. There are some of so limited acquaintance with God's redeeming plan, as leads them to think that to reject their cry that the Lord will come this year, is tantamount to being a foolish virgin! It is understood by some, and it seems to be the most, or at least a part of their creed—to be saved one must believe in "definite time." But, however, these conclusions and conjectures labor under one incurable defect—they rest wholly on man. Cease ye from man, whose breath is in his nostrils; for wherein is he to be accounted of? What saith the Lord!

1. Repent.—Repentance toward God.

2. Faith.—Believe on the Lord Jesus Christ:

who of God is made unto us wisdom, righteousness, sanctification and redemption.

3. Confession.—That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. And they overcame him by the blood of the Lamb and the testimony.

4. Holiness.—This includes the washing of regeneration and renewing of the Holy Spirit; a new creature in Christ. The faith which justifies will manifest itself in a holy life. Without holiness no man can see the Lord. Our holiness is complete in Christ; his blood cleanseth us from all sin; his Spirit renews and sanctifies us.

Add to your faith virtue, knowledge, temperance, patience, godliness, brotherly kindness and charity. A genuine justifying faith in Christ will lead to Christian diligence, prudence and care, in the cultivation of these moral excellencies, so that they will appear at least in some humble degree in the character. By sustaining these characteristics an abundant entrance will be given us into the everlasting kingdom of our Lord at his appearing. We are the children of God by faith in Christ, saith Paul; God's adopted sons; and because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba Father; having his spirit, we shall be spiritually minded, which is life and peace. The fruits of the Spirit will manifest themselves in a holy life; love, joy, peace, long-suffering, gentleness, goodness, fidelity, meekness. A holy mind or heart is described by our Saviour as one poor in spirit, "mourns," is "meek," "hungers and thirsts after righteousness," is "merciful," "pure," "peaceful," &c. He that doeth these sayings of Jesus uttered in his sermon on the Mount, builds on the Rock of Ages, sure. Such will love the appearing of Christ—will watch and pray that they may be accounted worthy to escape the things that shall come to pass, and stand before the Son of man.

Repent of sin—believe in Christ—confess his name—live holy—watch and pray always, and thou shalt eternal glory gain.

A belief in "definite time" simply, will not, cannot save you: but a positive spiritual union to Christ our living head. The plan of redeeming and saving men, has not changed since Jesus died on the cross. Some talk about God's having in every age what they call a present truth; but one part of God's truth will not overthrow or conflict with another part of his truth. All that Christ, the prophets and apostles have said, touching the time of the judgment, never will destroy the truth that, "without holiness no man can see the Lord."

There are some persons who talk long and loud about a definite time for Christ to come, whose character is a disgrace to themselves, and the Christian profession. Let such repent, cleanse your heart, and hands, be modest, meek and humble; seek that which is pure, and without which you are like a sounding brass, or a tinkling cymbal. Be not deceived; God is not imposed upon—is not mocked; for whatsoever a man soweth, that shall he also reap; for he that soweth to his flesh, shall of the flesh reap corruption; but he that soweth to the Spirit, shall of the Spirit reap life everlasting.

A. SHERWIN.

Lowell (Mass.), April 8th, 1854.

EXPOSITORY.

BRO. HINES:—I find in an old paper under the heading "Scriptural Expositions" the following discourse on Ephesians chap. 4th, which I like so well because of its truthfulness and its importance, that I send it to you for publication in the Herald, if you think proper.

I. C. WELLCOME.

"This I say therefore, and testify in the Lord, that ye walk not as other Gentiles walk, in the vanity of their mind." (Eph. 4:17.)

"In the Lord," by his authority—"that ye walk not as (those) other Gentiles walk, in the vanity of their minds," or in their vain imaginations. These vain imaginations the apostle describes: (Rom. 1:21.) "When they knew God they glorified him not as God . . . but became vain in their imaginations, and their foolish heart was darkened. Professing themselves wise they became fools, and changed the glory of the incorruptible God into an image made like to corruptible man, &c. Their vain imaginings were in placing the incorruptible God on a level with corruptible man. The form of these 'vain imaginings' is changed in this age of the world, and now attempts to make out the equally vain imagination, and approaching nearer to blasphemy, viz., That 'corruptible man' is immortal, i. e. made like to the incorruptible God. To walk in such doctrine is to walk in the vanity of our minds, or in vain 'imaginings.'"

"Having the understanding darkened, being alienated from the life of God through the ignor-

ance that is in them, because of the blindness of their heart." (v. 18.)

"This vanity of mind, spoken of in the previous verse, tends directly to darken the understanding, so as to make the man ignorant of his own true character, standing, and wants: hence it is no wonder that he is alienated (separated) from the life of God, for that life is a spiritual life,—or life produced in man by the Spirit of God, through Jesus Christ, by regeneration, and not by Adamic generation which produces nothing but a corruptible man. But vain man judging himself immortal, or as having the principle of endless life in himself—his ignorance of his total and utter corruptibility, keeps him from understandingly seeking the life of God, and this 'because of the blindness of their heart,' as to the absolute necessity of having this life communicated by the second Adam—Jesus Christ who has 'the quickening spirit,' and by whom alone this spiritual life, or life of God, can be obtained.

"Who being past feeling, have given themselves over to lasciviousness, to work all uncleanness with greediness." (v. 19.)

"Who being past feeling," became insensible through the blindness, or hardness of their heart, and (!) the necessity of the 'life of God,'—(!) or, having hardened themselves, by their own imaginations, they 'have given themselves over to lasciviousness'—their animal or Adamic nature—to work all uncleanness—such gratifications as such a nature is alone capable of—with greediness, with inordinate desire, all habits gaining strength by indulgence or practice. As they had practiced according to the flesh—first Adam, or animal nature—as they had resisted and quenched the spirit—the bestowment of the spiritual life by the second Adam—they were given up to their own choice. (See Rom. 1:24, to the end.)

"But ye have not so learned Christ, if so be that ye have heard him, and been taught by him, as the truth is in Jesus." (vs. 20, 21.)

"Christians have not learned of Christ to live after the flesh,—the animal nature or first Adam. If they are so living it is conclusive evidence they have not given attention to the voice of Christ and 'been taught by him,' for the 'truth is in Jesus'—the true doctrine of life, or life of God,—was both taught by him and exemplified in his life conversation, and tempers of mind, and that truth teaches us:

"That ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts, and be renewed in the spirit of your mind, and that ye put on the new man, which after God is created in righteousness and true holiness." (vs. 22-24.)

"Put off concerning the former conversation," or course of life—the 'old man,'—Adam, or animal nature,—renouncing its dominion, put off its government, so as not to be subjected to its rule—whose government or rule 'is corrupt,' or tends only to corruption and death, 'according to (the natural course of) the deceitful lusts,' or desires of the animal nature. Those desires promise happiness, but deceive those who remain under their government.

"And be renewed"—become a new person—in the spirit, temper, disposition, affections, feelings, inclinations, 'of your mind, and that ye put on'—come under the government of 'the new man,' the second Adam, through Christ, and 'which after'—according to (denoting the source, or author) 'God is created in righteousness, and true holiness,—not merely a ceremonial or professional holiness, but real holiness, or god-likeness—the life of God in you, readily existing and ruling there.

"Wherefore putting away lying, speak every man truth with his neighbor: for we are members one of another." (v. 25.)

"Wherefore"—on this account, viz., having put on the new man—put away lying—"all 'deceitful' conduct and conversation"—speaking every man truth—the opposite of lying—with his neighbor—fellow-being—for we are members one of another—therefore, whoever injures his fellow-being by lying, injures himself.

"How little do men—even Christian men—think of this. Are any of us trying to injure or destroy our fellow-beings by deceitful conduct or conversation—let us remember we are thereby destroying ourselves. Thus has God ordained that sin shall bring its own punishment, and, Haman-like, shall the perpetrator, sooner or later, perish on his own gallows.

"Be ye angry, and sin not: let not the sun go down upon your wrath: neither give place to the devil." (vs. 26, 27.)

"Be ye angry, and sin not." The true meaning of the original, we think, is the reverse of that which appears in the first part of this verse. The apostle had prohibited lying, he now adds, 'and by no means,'—on no account—'sin by anger'—

if it arises 'let not the sun go down upon your wrath'—upon your irritated state of mind—put it away at once—for anger engenders hatred, and 'he that hateth his brother is a murderer.' (1 John 3:15.) Indulging in this spirit, which is 'giving place to the devil'—he, like Cain may commit the act—therefore 'put away anger,' (see verse 31) let it have no place in you.

"To talk about becoming angry and not sinning is a palpable contradiction; no cloak can be afforded for anger as is plain from verse 31.

"Let him that stole, steal no more: but rather let him labor, working with his hands the thing which is good, that he may have to give to him that needeth." (v. 28.)

"This verse enforces the duty of honest industry, and that not merely for selfish ends, but that we may have to help those less favored than ourselves, or who may be in need. Christianity regards all men as one brotherhood, and especially those who are of the household of faith, and hence all are to be objects of our concern. An idle Christian who will not work, is no Christian at all—he is unlike Christ. Such an one is, necessarily, a thief—he lives by stealing. 'Let him steal no more: but labor, working with his hands,' then shall he know that 'it is more blessed to give than to receive.'

"Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers." (v. 29.)

"Let no corrupt"—depraved, vicious, foul, impure—"communication"—discourse, speech, language—"proceed out of your mouth," and that because it is corrupting to others, and defiles him who utters it, (see Matt. 15:18-29,) 'but that which is good'—kind, profitable, fertilizing, pure, virtuous—to the use of edifying—improvement in the divine life, conducing to spiritual advantage, 'that it may minister grace'—holy dispositions, or beautify with holy qualities—unto the hearers.

"And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption." (v. 30.)

"And grieve by no means" (so the Greek preposition rendered 'not' signifies) 'the Holy Spirit of God, whereby'—by which Spirit—ye are sealed'—heaven's impression, mark, or witness, (see chap. 1:13)—'unto,' or for 'the day of redemption'—or the day when deliverance from corruption shall take place, and those sealed for it shall receive 'the adoption of children to God by Jesus Christ.' (chap. 1:5.) Without this seal, or impress, on us, we cannot attain to that high 'calling of God,' then how appropriate the apostolic injunction, 'by no means' to 'grieve the Holy Spirit of God.' We must have its impress or image, or we are not of the family; if we grieve it, we shall fail to obtain or retain that image.

"Let all bitterness, and wrath, and anger, and clamor, and evil-speaking, be put away from you, with all malice." (v. 31.)

"Let all bitterness"—that which embitters—harshness, 'and wrath,'—violent passion—'and anger'—indignation—'and clamor'—outcries, vociferations—'and evil-speaking' (Greek 'blasphemia')—railing, reviling, calumniating—be put away from among you.

"Who in view of this verse will say, like Jonah, 'I do well to be angry.' The conduct and dispositions here enjoined to be put away, assuredly 'grieve the Holy Spirit of God,' and therefore directly militate against our even attaining to the 'adoption of children.'

"And be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you." (v. 32.)

"Be ye kind"—loving—one to another, tender-hearted—compassionate—forgiving one another—freely—even as God for (Greek *en*, by, or through) Christ (the anointed) hath forgiven you. We find no word in the original to correspond to that of 'sake' in our translation. God forgives us, when we repent and do works meet or suitable for repentance, by or through Christ, and he does it freely—of his own free will.

"As God freely forgives us, so we are freely to forgive one another, and thus further manifest the truth and reality of our being his children by faith in Jesus Christ."

THE TIME NOT REVEALED.

THERE are those who entertain the idea that the time of Christ's second advent is given in the Scriptures, yet cannot be arrived at to be clearly understood, because of the darkness which envelope the chronology of the prophetic numbers. That it is no easy thing to get at the true chronology of the prophetic numbers is indeed obvious, but with regard to the Saviour's coming the more I look at

the subject the more I am convinced that the time is nowhere given in the Bible. Now it will be admitted, I think, that any search for definite time must be fruitless, save through the 2300 and 1335 days of Daniel. And is it given here? Ans. No, for both of these periods reach beyond the coming of Christ. The 2300 days reach to the cleansing of the sanctuary an event which according to the Word cannot take place until after his coming. How long after is unknown to man. At the end of the 1335 days Daniel is to stand in his lot. Now that Daniel's lot is the same with that of all the righteous is too plain to need proof—which is the new earth. This is the lot of their inheritance wherein they shall stand. When? Not at, but after the coming of Christ. The time of this event therefore remains unknown, even if we arrive at the chronology of these prophetic numbers. The above sentiments, I think, are in accordance with the teachings of Christ, as recorded in Mark 13th. Hear him:

But of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father. Take ye heed, watch and pray; for ye know not when the time is. For the Son of man is as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work, and commanded the porter to watch. Watch ye therefore: for ye know not when the Master of the house cometh, at even, or at midnight, or at the cock-crowing, or in the morning: lest coming suddenly he find you sleeping. And what I say unto you, I say unto all, watch.

How strange that men will declare in the face of such a declaration, that they know all about the time, and thus profess more wisdom than their Master before them.

Again, we see in the above quotation a command to watch for the coming of the Son of man until he shall appear. But does not the very idea of knowing the time, preclude the necessity for watching, and result therefore in the violation of a plain command? For how can we be watching for the coming of a friend to-day, who has assured us that he cannot come until next month, or next year? O, let us remember that consistency is a jewel!

In drawing these remarks to a close, I would say, that, although I have no faith in definite time, I am fully convinced that the coming of Christ is indeed nigh, even at the door. It is this blessed truth which cheers and animates my heart, amid the varied and conflicting scenes of life. And may the Lord enable us all to watch and endure to the end, that we may with all the ransomed hosts break forth in songs of everlasting praise to our deliverer.

G. PILLSBURY.

East Kingston (N. H.), March 25th, 1854.

CONFERENCE MINUTES.

Of the Central Conference in Illinois. St. Albans, Hancock county, Ill., April 14th, 1854.

At 2 o'clock, P. M. After a season of prayer the Conference was called to order by Elder S. Chapman, who was appointed Moderator protem—brother Moses Winslow, Clerk. Letters were read from Elders P. B. Morgan and J. T. Laning. Adjourned.

Saturday 15th, 11 o'clock, A. M. After a discourse from Elder D. B. Winslow, met pursuant to adjournment. Prayer by Elder Chapman. Letters were received from churches wishing to unite with this conference. Brother Moses Winslow presented letters from the church on McKee's Creek, Brown county, Ill., (the delegates invited to a seat,) and from the Walker's Neck church in Brown county, Illinois. There are four churches in this Conference, about eighty members, one ordained preacher, and four or five public speakers.

A constitution was unanimously adopted. And in accordance with it, Elder D. B. Winslow was chosen Moderator, and brother Lee Stone, Clerk. The officers appointed protem were requested to act at this sitting of the Conference.

Appointed D. B. Winslow, Wm. S. Moor and James A. Nott a business committee.

Chose Moses Winslow, William S. Moor, and R. Shellhouse, together with the Moderator and Clerk, to constitute a board of Directors to transact business pointed out by the constitution—viz., to receive funds, to employ an itinerant preacher to preach within the bounds of this Conference, to call meetings of the Conference, &c., &c.

The Chairman of the business committee reported that in view of the destitution of the churches, they recommended that the Conference take efficient measures to support an itinerant preacher within the bounds of this Conference.

Appointed a committee of one from each church to circulate a subscription paper to raise funds to be put into the hands of the board of Directors,

to support itinerant preaching between the four churches—brethren C. Twombly, from the Walker's Neck church, R. Shellhouse, from the St. Albans' church, John Fry, from the Bear Creek church, M. Winslow, from the McKee's Creek church.

Voted that the minutes be sent to the *Advent Herald* Office for publication.

Voted to hold the next Conference with the McKee's Creek church, Friday before the 3d Sabbath in October, time continuing. Adjourned to that time and place. Prayer, &c.

Preaching by Elder D. B. Winslow, Saturday evening. Prayer meeting on the Sabbath at 10 o'clock A. M.; preaching at 11, by Elder S. Chapman, from Rev. 8:13, and followed by several brethren present, after which the Lord's Supper was administered to a large number of brethren and sisters belonging to different denominations. At candle-light there was a discourse from Elder S. Chapman, followed by others present.

S. CHAPMAN, Moderator.
MOSES WINSLOW, Clerk.

FOR EVER WITH THE LORD.

It is a sweet and consoling thought to those who have chosen Christ for their portion—who find in him their all in all, that though now separated from him who is the object of their fondest love, gratitude and praise, that the time is coming when they shall be for ever with him, that by and by they shall gaze on that meek and lowly one, who left the bright abodes of glory, and came to earth, lived a life of spotless purity, and then suffered and died an ignominious death on the cross, that man, sinful man might have a way of access to God; that through him he might come and receive the pardon of sin, and the gift of eternal life. O how great the gift; how rich the love: and it is ours if we will but comply with its easy conditions. And best of all, we are to spend this eternity with our Jesus. Then will our longing hearts be satisfied; for we shall be permitted to enjoy his presence for ever, who is to me the "chiefest among ten thousand and the one altogether lovely." Then sad and dejected one cheer thee up; though thou wanderest a pilgrim and stranger here, in the bright world to come thou shalt enjoy the sweet companionship of the blessed Redeemer. If thou hast given thyself to him, thou hast even now a "friend that sticketh closer than a brother;" and through eternity his love will remain unchangeable; thou shalt enjoy his everlasting friendship. Let the world leave and forsake us; if we have Jesus for our friend we are rich in all that we need to make us happy, both here and hereafter.

For ever with the Lord: yes that will be a meeting of eternal duration if we are so happy as to be numbered with the friends of Christ, in the day "when he shall make up his jewels," he will receive us to himself, that where he is we may ever be: ever to enjoy the company of Jesus, and the faithful and good of every age.

What a happy change from the present state. Here we have friends whose society we enjoy, whose presence makes life desirable; but alas! how few, if any, of these can long remain with us. We just begin to enshrine them in our affections, to bestow upon them our love, when the relentless hand of death snatches them from our midst; the poison of envy, slander or jealousy alienates them from us; or business oft calls them to go far from us; this is so frequently the case that life is a continued scene of meetings and partings. But it will not be so in the eternal state; no deaths will be known, no tombs will be there tenanted by unwilling subjects, and no sin will separate us from each other, and from our Jesus.

We shall not only be with Christ, but be shall be like him; we shall be encumbered with none of these clogs of mortality, but a glorious, immortal body like his will be ours. Nothing will mar our peace or happiness, but we shall for ever be with our Saviour, and share the bliss of Eden restored. What a soul-inspiring hope; what a joyful anticipation; it lifts us above the cares and perplexities of this world, bidding us ever look forward to the joys which wait us. Christian friends, is this indeed our hope? are we in reality expecting to spend an eternity with Jesus, and to be made like him? how then ought we to live! O, let us be more faithful, more devoted to the cause of this blessed Redeemer.

Should the eye of any chance to fall on these lines, who have no well-grounded hope that this state of future blessedness will be theirs, I would affectionately ask, do you see no beauty in this Jesus that you should desire him! do you not want to dwell for ever with him! Come then, forsake your sins, give yourself up to him, and this blessed hope may be yours.

Soon our Saviour will come; not much longer

shall we have to wait, ere we shall see him descending in the clouds and we (if truly his children) be caught up to meet him. Let us gird on our armor anew, continue steadfast yet a little while and soon we shall be with him—

"Whom absent we love,
And not having seen we adore."

Manchester, April, 1854. S. A. GORTEN.

Rest for the Weary.

There is a blessing for the meek,
A "comforter" for those who mourn,
A perfect rest in glory bright;
For Christian pilgrims travel-worn.

Is the yoke heavy! Murmur not!
In fervent faith, in hope, in prayer,
Seek wings to waft the soul above
The crushing weight of dark despair.

Then drooping Spirit bear thee up;
A few more sad and weary years,
A few more fiery furnaces,
A few more sighs, a few more tears.

A few more storms thou yet must brave,
A few more surging billows breast,
And then wilt safely glide into
The harbor of Eternal rest.

MARY.

Speak Gently.

SPEAK gently, it is better far
To rule by love than fear;
Speak gently, let not harsh words mar
The good we might do here.

Obituary.



"I am the resurrection and the life: he that believeth in me though he were dead, yet shall he live: and whosoever liveth, and believeth in me, shall never die."—JOHN 11: 25, 26.

DIED in Newburyport, Mass., on the 29th of March, 1854, CHARLES HALE PEARSON, aged 4 years, and 4 months—youngest child of Elder John Pearson, Jr. A funeral discourse was preached by Elder L. Osler.

Thou hast passed from us away, and thy little life is ended,
While the colors of the lily, and the rose is richly blended,
In thy soft and downy cheek; and thine eyes of azure hue,
Sparkling in all their beauty, fond affection seemed to woo.
Thou hast passed from us away, and thy voice no more will greet us,
In accents soft and gentle, and thy smile no more will meet us;
Oh! there's sadness in our dwelling, for a vacant seat is there,
A budding flower has faded, though beautiful and fair.

Thou hast passed from us away, and in yonder churchyard, weeping,
We laid thee down to rest, and thy little form is sleeping,
By the side of one still younger, and as beautiful as thou,
A darling little sister, with death's signet on her brow.
Ye were early called away, ere sin had longer blighted,
Or the earth's deusive charms, your affections had invited;
And the grass will wave above you, and your slumber will be sweet,
Till the resurrection morning, when the saints of God will meet.

Oh! then in glorious beauty, immortal and divine,
These little forms so fragile forevermore shall shine;
And with the ransomed millions, on earth from every land,
Unite to sing God's praises, a pure and holy band.
Then dry your tears ye mourners, ye saints of God be glad,
That glorious day is drawing nigh, let not your hearts be sad:
Gird on the gospel armor, and faithful strive to be,
And in God's heavenly kingdom, you shall dwell eternally.

C. M. S.

DIED, at Three Rivers, April 11th, ALONZO MIXTER, aged 28 years. The deceased experienced religion under the preaching of brother Miller in '42. His Christian character was exemplary for several years. He was a consistent believer in the Advent doctrine and though a backslider a number of years before he died, always advocated its truth. For ten or twelve years he has been out of health. He suffered much but was able to ride out, till about two weeks before his death at which time he gave up all hope of recovering. His last sickness was very distressing. He would often exclaim, "mother do you think the Lord will forgive such a sinner as I am!" He prayed often and asked others to pray with him. His last words were, "Bread of Heaven feed me till I want no more." He leaves a wife and child and parents to mourn his loss. His funeral was attended at the Baptist Church in this place by Elders Wakeman and Powell.

L. M. P.

Agents.

ALBANY, N. Y.—W. Nicholls, 185 Lydian-street.
AUBURN, N. Y.—Wm. Ingmire.
BACON, Hancock county, Ill.—Wm. S. Moore.
BUFFALO, N. Y.—John Powell.
CABOT, (Lower Branch), Vt.—Dr. M. P. Wallace.
CINCINNATI, O.—Joseph Wilson.
DANVILLE, O. E.—G. Bangs.
DUNHAM, O. E.—D. W. Sornberger.
DURHAM, C. E.—J. M. Orrock.
DERRY LINE, Vt.—S. Foster.
DETROIT, Mich.—Luzerne Armstrong.
EDDINGTON, Me.—Thomas Smith.
HALLOWELL, Me.—I. C. Wellcome.
HARTFORD, Ct.—Aaron Clapp.
HOMER, N. Y.—J. L. Clapp.
LOCKPORT, N. Y.—R. W. Beck.
LOWELL, Mass.—J. C. Downing.
LOW HAMPTON, N. Y.—D. Bosworth.
MILWAUKEE, Wis.—Dr. Horatio G. Vunk.
NEWBURYPORT, Mass.—Dea. J. Pearson, sr., Water-street.
NEW YORK CITY—Wm. Tracy, 246 Broome-street.
PHILADELPHIA, Pa.—J. Litch, N. E. cor. of Cherry and 11th streets.
PORTLAND, Me.—Wm. Pettengill.
PROVIDENCE, R. I.—A. Pierce.
ROCHESTER, N. Y.—Wm. Busby, 215 Exchange-street.
ROUGH AND READY, Hancock county, Ill.—Larkin Scott.
SALEM, Mass.—Lemuel Osler.
SHARBONA GROVE, De Kalb county, Ill.—Elder N. W. Spencer.
SOMONAUK, De Kalb county, Ill.—Wells A. Fay.
SHEBOYGAN FALLS, Wis.—William Trobridge.
TAYLORSVILLE, Christian county, Ill.—Thomas P. Chapman.
TORONTO, C. W.—D. Campbell.
WATERLOO, Shedd, O. E.—R. Hutchinson, M. D.
WEST ALBANY, Vt.—Benjamin Webb.
WHITE ROCK, Ogle county, Ill.—Elder John Cummings, jr.
WORCESTER, Mass.—J. J. Bigelow.



AYER'S PILLS.

For all the Purposes of a Family Physic.

THERE has long existed a public demand for an effective purgative pill which could be relied on as sure and perfectly safe in its operation. This has been prepared to meet that demand, and an extensive trial of its virtues has conclusively shown with what success it accomplishes the purpose designed. It is easy to make a physical pill, but not easy to make the best of all pills—one which should have none of the objections, but all the advantages, of every other. This has been attempted here, and with what success we would respectfully submit to the public decision. It has been unfortunate for the patient hitherto, that almost every purgative medicine is acrimonious and irritating to the bowels. This is not. Many of them produce so much griping pain and revulsion in the system as to more than counterbalance the good to be derived from them. These pills produce no irritation or pain, unless it arise from a previously-existing obstruction or derangement in the bowels. Being purely vegetable, no harm can arise from their use in any quantity; but it is better that any medicine should be taken judiciously. Minute directions for their use in the several diseases to which they are applicable are given on the box. Among the complaints which have been speedily cured by them, we may mention Liver Complaint, in its various forms of Jaundice, Indigestion, Languor and Loss of Appetite, Listlessness, Irritability, Bilious Headache, Bilious Fever, Fever and Ague, Pain in the Side and Loins; for, in truth, all these are but the consequence of diseased action in the liver. As an aperient, they afford prompt and sure relief in Costiveness, Piles, Colic, Dysentery, Humors, Scrofula and Scoury, Colds with soreness of the body, Ulcers and impurity of the blood; in short, any and every case where a purgative is required.

They have also produced some singularly successful cures in Rheumatism, Gout, Dropsy, Gravel, Erysipelas, Puffiness of the Heart, Pains in the Back, Stomach, and Side. They should be freely taken in the spring of the year, to purify the blood and prepare the system for the change of seasons. An occasional dose stimulates the stomach and bowels into healthy action, and restores the appetite and vigor. They purify the blood, and, by their stimulant action on the circulatory system, renovate the strength of the body, and restore the wasted or diseased energies of the whole organism. Hence an occasional dose is advantageous, even though no serious derangement exists; but unnecessary dosing should never be carried too far, as every purgative medicine reduces the strength, when taken to excess. The thousand cases in which a physic is required cannot be enumerated here, but they suggest themselves to the reason of everybody; and it is confidently believed this pill will answer a better purpose than anything which has hitherto been available to mankind. When their virtues are once known, the public will no longer doubt what remedy to employ when in need of a cathartic medicine.

Prepared by JAMES C. AYER, Practical and Analytical Chemist, Lowell, Mass. Price, 25 cents per box; five boxes for \$1.

Ayer's Cherry Pectoral.

For the rapid cure of Coughs, Colds, Hoarseness, Bronchitis, Whooping-cough, Croup, Asthma, and Consumption.

This remedy has won for itself such notoriety from its cures of every variety of pulmonary disease, that it is entirely unnecessary to recount the evidences of its virtues in any community where it has been employed. So wide is the field of its usefulness, and so numerous the cases of its cures, that almost every section of the country abounds in persons publicly known, who have been restored from alarming and even desperate diseases of the lungs by its use. When once tried, its superiority over every other medicine of its kind is too apparent to escape observation, and where its virtues are known, the public no longer hesitate what antidote to employ for the distressing and dangerous affections of the pulmonary organs which are incident to our climate. And not only in formidable attacks upon the lungs, but for the milder varieties of Colds, Coughs, Hoarseness, &c.; and for Children it is the pleasantest and safest medicine that can be obtained.

As it has long been in constant use throughout this section, we need not do more than assure the people its quality is kept up to the best that it ever has been, and that the genuine article is sold by J. BARNET, Boston, and by all Druggists everywhere. [d. 10-6m.]

Valuable Religious Reading.

WE have completed our arrangements for republishing from the latest London editions, the very valuable writings of the learned and eloquent minister of the Scotch National Church, at Crown Court, London, Rev. JOHN CUMMING, D. D. The first volume is now ready, and is entitled,

"BENEDICTION, OR, THE BLESSED LIFE."

A truly excellent contribution to our Religious Literature, as are all the writings of this distinguished man. This volume will be followed by others at intervals of about four weeks. Each volume is complete in itself, and will be sold independently of others. The succeeding volumes will be published about as follows:

"Scripture Readings on Genesis." (March 1st.)
"Voices of the Night." (April 1st.)
"Scripture Readings on Exodus." (May 1st.)
"Voices of the Day." (May.)

"The Apocalyptic Sketches," and "Scripture Readings on the New Testament," with the continuation of the Old Testament Readings, will follow immediately, together with other valuable works by the same author.

Dr. J. Ross Dix, the highly popular author of "Pen and Ink Sketches," thus describes this celebrated preacher and writer: "At the present time Dr. Cumming is the great pulpit lion of London, as Edward Irving was some twenty years since. But very different is the doctor to that strange, wonderfully eloquent, but erratic man. There could not be possibly be a greater contrast. The one all fire, enthusiasm, and semi-madness; the other, a man of chastened energy and convincing calmness. The one, like a meteor flashing across a troubled sky, and then vanishing suddenly into the darkness; the other, like a silver star, shining serenely, and illuminating our pathway with its steady ray."

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Luke 9:28-30.

J. V. HIMES, Proprietor.

"WE HAVE NOT FOLLOWED CUNNINGLY DEvised FABLES."

OFFICE, No. 8 Chardon-street

WHOLE NO. 678.

BOSTON, SATURDAY MAY 13, 1854.

VOLUME XIII. NO. 9

RICH MAN AND THE BEGGAR.

A BEGGAR boy stood at a rich man's door—
"I am houseless and friendless, and faint and poor."
Said the beggar boy, as a tear drop rolled
Down his thin cheek, blanched with want and cold.
"Oh, give me a crust from your board to-day,
To help the beggar boy on his way."
"Not a crust, nor a crumb," the rich man said,
"Be off, and work for your daily bread!"

The rich man went to the parish church—
His face grew grave as he trod the porch—
And the thronging poor, the untaught mass,
Draw back to let the rich man pass.
The service began—the choral hymn
Arose and swelled through the long aisles dim;
Then the rich man knelt, and the words he said
Were, "Give us this day our daily bread!"

Babel and Babylon.

FROM THE LONDON "QUARTERLY JOURNAL OF PROPERTY."

From the age of Nimrod downwards to the very day of the Lord's appearing, there is mention made of Babel or Babylon. Both history and prophecy are full of references to it. Prophet after prophet speaks of it, describing its evil, and denouncing woe against it. It seems specially recognized as Satan's seat; the centre of all evil developments and malignant influences, and enmity to God and his people.

The interest that gathers round Babylon is the solemn and sad interest one has in witnessing the progress of sin, and the unfolding of man's nature as utterly set against God. Having heard from the beginning of the serpent's seed, and knowing how important a part it was to occupy in this world's history, we look on with awe and terror as we see Babylon rising before us, reaching such a lofty height of grandeur, maintaining its name and character for so many generations; and at last sinking into the mighty depths, under the weight of the angelic millstone.

Not that God gave up Babylon wholly to evil and idolatry, or left himself without a witness. In the first age there was in all likelihood Noah, or some of the godly of that age, who testified for God in the midst of gathering apostasy. In the succeeding age the calling out of Abraham was God's protest against Chaldean idolatry, and his voice of warning to Babylon. From the time of the captivity of Judah by Nebuchadnezzar, there was yet a more decided and prolonged work of God's Spirit in that land, of which Jeremiah, Ezekiel, Daniel, and the men of the captivity, were the instruments. And, no doubt, during that period many a soul was gathered in, and God glorified in Babylon in a way such as never before had been done in that idolatrous city. For God had a twofold object in the captivity of his people. He had a purpose of grace as well as of judgment—grace to Babylon, and judgment upon Israel. It seems to have been the day of God's visitation, when God took out of her a people to himself just before her ruin. (Isa. 47:7.)

But the main feature of Babylon and her history is *evil*, though God in his love did visit even her, and drew out of her a chosen people. In Babylon we have the maturing and unfolding of the *natural* man in all his genuine characteristics, of greater or lesser deformity. Let us make a survey of some of these, and learn from them God's judgment upon the natural man, even in its mightiest and most magnificent estate.

1. *Babylon is the city of man's ambition.*—In its first erection, and after-history, we see man listening to the tempter's old suggestion, "Ye shall be as gods." To occupy a lofty place on the earth—to achieve a mighty name—to rise to honor—to be known in all after generations, and to spread his fame abroad in all the earth—this is his desire. This city is the expression of his high thoughts and aspirations. He wants to be something. He is not satisfied with being nothing, or with being unknown. He will put forth every effort to prevent such a

dreaded calamity. Is not this, universally, one of the world's chief features? Ambition! Has not this been one of the hindrances that has stood between it and God? The desire of being something! How it unfits us for listening to the proposals of God's love, or taking salvation freely at his hands!

"Cromwell, I charge thee fling away ambition; By this sin fell the angels; how can man, The image of his Maker, hope to win by 't?"

2. *It is the city of man's pride.*—It is pride that is written on its walls and gates. It is more than ambition. Ambition is the *desire* to be something; pride is the feeling that we are something. Of this, Babylon is the expression and the symbol. In its first head, Nimrod, we see it, and in its later ones, such as Nebuchadnezzar, we see it still more. This pride we see in Moab,—"We have heard of the pride of Moab, even of his pride and of his haughtiness." (Isa. 16:6; Jer. 48:29.) We find it in Samaria—"Woe to the crown of pride, the drunkards of Ephraim!" (Isa. 28:1.) We find it in Edom—"The pride of thine heart hath deceived thee, thou that dwellest in the clefts of the rock, whose habitation is high; that saith in his heart, Who shall bring me down to the ground?" (Obad. 3d.) But it is specially in connection with Babylon that we find it so awfully displayed. It was this pride that brought Nebuchadnezzar from his throne, and drove him out seven years among the beasts; for scarce had he uttered the words of pride, "Is not this great Babylon that I have built for the house of the kingdom, by the might of my power for the honor of my majesty?" (Dan. 4:30.) than there fell a voice from heaven, "The kingdom is departed from thee." Not long before her downfall was she thus addressed by God, "Behold I am against thee, O thou most proud, saith the Lord of hosts; and the most proud shall stumble and fall, and none shall raise him up." (Jer. 1:31, 32.) And as pride was the characteristic of the ancient Babylon, so is it still more the characteristic of Babylon the great. As ancient Babylon in her pride had said, "I shall be a lady for ever" (Isa. 47:7), nay, called herself "the lady of kingdoms" (v. 5), so is the greater city of the last days represented as saying, "I sit as a queen, and am no widow, and shall see no sorrow." (Rev. 18:7.) *Pride*, from first to last, has been found in the city of confusion. Her foundations have been laid in pride; by pride have her walls and towers been builded; pride shall be her ruin in the last days, when, exalting herself to the very height of self-elevation, she shall find how truly a haughty spirit goeth before a fall; for in one hour shall her judgment come. As the embodiment of Anti-Christian principles, she is set forth as the contrast of Him who was "meek and lowly."

3. *It is the city of man's selfishness.*—It was built for man's own purposes and interests. Its intention was so set himself on high, to get a name to himself, and to prevent a breaking up and scattering, that would reduce him to so many units, instead of forming one vast imposing mass, fitted by its very solidity and compactness to carry out more successfully his own selfish ends. Self-seeking, self-pleasing, self-confidence, have been features of Babylon's character from the first. She cared for herself, she sought her own interests, she prosecuted her own ends, heedless of all others. And of Babylon the great we find it said, "She hath glorified herself and lived deliciously" (Rev. 18th), just as her predecessor had been called by God for this very reason "tender and delicate." (Isa. 47:18.) As in all ages, the true representative of Antichristian wickedness, she stands before us as the very opposite of Him who "pleased not himself," and the foe of that charity which "seeketh not her own."

4. *She is the city of man's rebelliousness.*—Her foundations were laid by Nimrod "the rebel," and his spirit has, by Satan, been transfused throughout all her history and actings. Her aims and schemes have been all rebellious. She was begun in order to frustrate God's purpose of dividing and peopling the earth in his

own way; and she has gone on upon the same rebellious principle, setting aside all plans, save her own, and acting without reference to God in anything. One of its names was "the land of Merathaim," which is, being interpreted, "the land of rebels," and as such it is that God addressed it." (Jer. 1:21.) Several times is rebellion, no doubt, charged against Jerusalem; but there were only occasional exhibitions in opposition to the principles which she professed; but in the case of Babylon, rebellion and disobedience were the great features that marked her whole history, and were embodied in her principles. "She hath been proud against the Lord, against the Holy One of Israel," (Jer. 1:29), is the charge which Jehovah brings against her; for in her rebellion she had said, "I will ascend into heaven, and set my throne above the stars of God." (Isa. 14th.) She refused to be a servant or vassal even to the King of kings. How unlike Him who came as the servant, the obedient one, the doer of the Father's will!

5. *She is the city of man's defiance of God.*—It is not mere rebellion that she exemplifies; but something more terrible and daring—the very excess and extremity of rebellion—open defiance of God. Nimrod, the mighty hunter before the Lord, was one of those bold defiers of God and of his purpose. Nebuchadnezzar, when he set up the great image, exemplified the same spirit. Belshazzar, when he called for the vessels of the house of God to drink his wine out of, indicated the same defiance. And the description which the prophets give of Babylon, generally is such as to imply the same. "Lucifer, son of the morning," is the name by which she is addressed; Lucifer fallen from heaven in his attempts to assail the throne of God. "I will ascend above the heights of the clouds; I will be like the Most High." (Isa. 14:14.) Nay more, using the very words which Jehovah himself employs in reference to himself, she says, "I am, and there is none else beside me," (Isa. 47:10.) Such is the position of defiance which Babylon has all along assumed, setting herself against God, defying his judgments, proclaiming her herself beyond the reach of "sorrow" (I shall see no sorrow), changing his laws, frustrating his designs, exalting herself above Jehovah and his throne. It is this seat of defiant eminence that she maintains for so many ages (both ancient Babylon and her successor, the mother of harlots), and it is from this that she is to be hurled down in the great day of the wrath of God. (Jer. 51:52, 53.) Thus, as all along, Antichrist's true representative and likeness, she seats herself in the temple of God, claiming divine worship and submission from earth and its nations; and thus, as such, she presents the most fearful contrast to Him whose will was the Father's will, who could say, "Not my will but thine be done; "Even so, Father, for so it seemed good in thy sight." "Who is the Almighty, that I should serve him?" is Babylon's motto; "Whom have I in heaven but thee?" is the motto of those who, having left Babylon, and are on their way to Jerusalem, from their love to Jerusalem's King.

6. *It is the city of man's enmity to the saints.*—We find in Babylon Israel's great enemy, besieging her cities, persecuting her people, carrying captive her nation. Jeremiah addresses it thus—"O ye destroyers of mine heritage" (50:11); and again—"Take vengeance on her; as she hath done, do unto her" (50:15). Again—"This Nebuchadnezzar, King of Babylon, hath broken his (Israel's) bones" (50:17. See also 50:33; 51:24, 25, 34, 49). This enmity to Israel we find, not in one age, but continuously. It was persevering enmity; it was fierce and bitter; it was enmity which sought Israel's destruction. It was enmity which spoiled her temple, destroyed her cities, enslaved her people. With what touching, yet terrible vividness, is this described in the 137th Psalm! And how joyful is the exultation of the prophet over the downfall of her that had so spoiled his nation! (See Isa. 19:3-6; 21:9, 10.) Still more fearfully does this enmity come forth in later days towards the saints of the Most High, under the

successor of the ancient city, Babylon the great. It is blood that is found in her skirts. In the case of Israel there had been little of this bloodshedding by Babylon. It had been imprisonment, captivity, degradation, but not much of bloodshedding. But it is *blood* that is found on the skirts of the later city. The blood of prophets and apostles, and of all that had been slain upon the earth. (Rev. 17:6; 18:24.) Such is one of the special characteristics of this mysterious city. The inscription on her forehead is, "Enemy of the Saints." She is the true representative of the serpent's seed, and in her, Satan has got awful vent to his enmity against the woman's seed. She stands before us like Cain, the hater and murderer of his brother; the image of Antichrist, who is the great hater of the saints of the Most High; and, in this respect, the contrast of that Jerusalem, which is the city of the saints, and the contrast of Him whose love to the saints led him to give his own life for theirs.

7. *It was the city of man's idolatry.* (Jer. 50:2.)—The idolatry of Chaldea began with the worship of the heavenly orbs, but it ended in the worship of graven images. That which has been deemed a more refined and elevated kind of superstition, in the process of ages sank down into the basest forms of ignorant idolatry. It is said that, when Babylon was taken, the idols amounted to several thousand; and it is remarkable that, in the recent excavations of that region, not only have the catalogues of the kings been found, but of their gods, and already have the names of five hundred idols been deciphered. Nothing can paint this more strikingly than the description of the prophet Isaiah (46:1, 2), in which he speaks of the carrying off the idols, and the beasts groaning under the burden. In the description of Herodotus we find the same features of idolatry, and very early in the history of the city, statues of heathen gods and goddesses were to be found placed upon the tower. Idolatry of every kind seems to have been carried to perfection in Babylon. In like manner we find Babylon the great charged with spiritual fornication, which, in the language of Scripture, means idolatry. Idolatry of the very worst kind is that which is found in her. She is the great seat and centre of the world's idolatry. (Rev. 18:3.) Thus has Babylon bowed down to Satan; for, as the apostle tells us, the Gentile worship was the worship of devils (1 Cor. 10:20); nay, we may say that the world, in the person of Babylon, has bowed down to him. He has offered Babylon the kingdoms of the world and their glory. She accepted the gift, and bowed down before the giver—showing thereby her unlikeness to Him who, when thus tempted, repelled the tempter, with "Get thee behind me, Satan, for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve."

8. *It is the city of man's wisdom.* (Isa. 47:10.)—"Thy wisdom and thy knowledge, it hath perverted thee." The varied sciences were studied by a separate ordered of men, and wonderful progress seems to have been made in all of them. Nowhere did man's intellect seem to flourish more, and to achieve wider and more signal conquests. Learning, art, science, all were exhibited in this marvellous city. It was intellect without God; nay, it was intellect devoted to the service of false gods; but still it was intellect cultivated to the highest pitch, and achieving amazing discoveries in the various fields of science. Nothing can give a better idea of this than the references in Daniel to the wise men of Babylon, and the care taken to rear up the talent of every nation, and to press it into the service of the Babylonish king. We find it so in the case of Daniel and his brethren, and it is in connection with them that we have statements which give us some glimpses into the wisdom of the great city. (See Dan. 1:4; 2:2-27; 4:7; 5:7.) In Babylon we find not only the lust of the flesh and the lust of the eye gratified to the full, but the lust of the mind. The intellectual greatness of the ancient world reached its very height in Babylon. Egypt did not reach

it, nor did Greece or Rome. They still fell behind that wondrous city of man's wisdom,—Satan's cunning imitation of God's Jerusalem, where, under Solomon, such wonders of sanctified intellect were attained to. Yet Babylon's wisdom was, after all, but *man's*. God was not in it. It was the wisdom of this world, not the wisdom of the world to come. It was the wisdom of the natural man—the production of the flesh. It did nothing for the soul of man. It did not sanctify or elevate; rather did it end in unholiness and degradation. It did not draw man to God; nay, it drew him away from God; it was the forerunner, the pioneer of the vilest superstition. Never has the wisdom of this world done aught for the soul of man, neither can it do aught. It puffs up; it realizes Satan's promise, "Ye shall be as gods!" It is one of Satan's special temptations in these last days, in which he is putting on the disguise of an angel of light. And as in Antichrist we find the wisdom of man embodied, so in Christ do we find the wisdom of God, for "in him are hid all the treasures of wisdom and knowledge."

9. *She is the city of man's riches.* (Jer. 51:13.) "Abundant in treasures" is God's description of her; and elsewhere, when speaking of her, he calls her treasures "a golden cup in the Lord's hand," (Jer. 51:7.) "treasures of darkness, and hidden riches of secret places," Isa. 45:3.) And all the accounts left us by heathen writers concur in representing the city as a treasure-house of unbounded wealth, as if she had been the great central repository for all the world's gold and silver. Hence Isaiah calls her the golden city, and she was the golden head of the image. As the consequence of this, covetousness was one of her great sins which God charges against her. Riches increased, and she had set her heart upon them. Thus abundant in treasures also is her successor represented to be, (Rev. 18:11-17,) as if into her were gathered even yet more plentifully and universally the riches of the whole earth; as if Satan, in her, were imitating God's city, rebuilt Jerusalem, of which it is said that the riches of the Gentiles shall be given to her, (Isa. 61:6.) All that the world's gold and silver could do for a city has been done for her; yet what avails it? Her riches take to themselves wings and flee away. In one hour they come to nought. They cannot consolidate her, nor postpone the day of her desolation. They cannot buy immortality for her, nor ward off the judgments of Jehovah. She only "heaps treasure together for the last days." The fire will consume it all.

10. *She is the city of man's greatness.*—Ancient Babylon was renowned over all the earth for her greatness. She is called by the prophet "the glory of kingdoms, the beauty of the Chaldees' excellency," (Isa. 13:19,) and she is thus addressed—"How art thou fallen from heaven, O Lucifer, son of the morning!" (Isa. 14:12.) The symbolic description given by Daniel is, "it was like a lion, and had eagle's wings." And when the prophet utters his astonishment over her fall he does it in such language as this—"How is the hammer of the whole earth cut assunder and broken!" (Jer. 50:23.) Again—"How is Sheshach taken, and how is the praise of the whole earth surprised!" (51:41.) Man's greatness, man's splendor, man's magnificence—these are the things which Babylon exhibits. She represents the flesh in its best and mightiest estate. She represents our fallen nature and sinful world in its most imposing aspects. And, as seen in her, how stately, how commanding does the world seem! What a symbol of human strength are her broad, massive walls! What an emblem of dignity is her tall cloud-cleaving tower! What a type of all the world's concentrated beauty and excellence, and lustre and luxury, and attractive grandeur, do we find in her! If there were no heaven, what empire should we choose to be inhabitants of, in preference to this? If there were no New Jerusalem, what city should we select as our abode for all the comforts and indulgences, and joys of the flesh, but Babylon, "the glory of kingdoms, the beauty of the Chaldees' excellency." Nor does Babylon the great fall behind her Chaldean ancestor. Nay, she outstrips her. The description given of the Babylon of the last days exhibits to us a city, which, for might, and splendor, and every attraction of the flesh, stands wholly unrivalled in the earth. She is pictured as a woman "arrayed in purple and scarlet color, and decked with gold and precious stones, and pearls." (Rev. 17:4.) Read the full length portrait drawn of this city, whose name is emphatically Babylon the Great, and say what city has been like her. (Rev. 18:9 to the end.) Did earth ever present a more attractive spectacle to the carnal eye than this? Was the flesh ever arrayed in such goodly and glorious apparel? Could earth furnish anything more excellent and alluring out of her varied stores? Is not this a specimen of man in his best estate—of the flesh in its most seductive form? And is it not this snare that every unrenewed man is falling into? Is not this the idol before whose shrine the carnal mind is at

this moment bowing?

We must belong either to this world or to the world to come—either to Babylon or to Jerusalem—either to Antichrist or to Christ—either to Satan or to God. Flee from the doomed city on which the millstone is preparing to descend. What will its greatness and glory do for you in the day of the Lord? It offers you a city, no doubt—a present city; but this is just one of its marks of belonging to the evil one, for we have no city just now, even as the Master had nowhere to lay his head. We are strangers here. When it offers a city, then say, "Get thee behind me, Satan," and hear God's true message—"Come out and be separate, and touch not the unclean thing;" "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues."

Judgment and Mercy.

BY CHARLES.—ABOUT A. D. 1634.

"Enter not into judgment with thy servant; for in thy sight shall no man living be justified." (Psa. 143:2.)

JESUS, JUSTICE, AND THE SINNER.

Jesus.—Bring forth the pris'ner, Justice.
Justice.—Thy commands
Are done, just Judge. See, here the pris'ner stands.
Jesus.—What has the pris'ner done? Say what's the cause
Of his commitment?

Justice.—He hath broke the laws
Of his too gracious God; conspired the death
Of that great Majesty that gave him breath,
And heaps transgression, Lord, upon transgression.

Jesus.—How know'st thou this?
Justice.—E'en by his own confession.
His sins are crying: and they cry aloud:
They cried to heav'n, they cried to heav'n for blood.

Jesus.—What say'st thou sinner? Hast thou
aught to plead,
That sentence should not pass? Hold up thy head,
And show thy brazen, thy rebellious face.

Sinner.—Ah me! I dare not: I'm too vile
and base,
To tread upon the earth, much more to lift
Mine eyes to heav'n. I need no other shrift
Than mine own conscience. Lord, I must confess,

I am no more than dust; and no whit less
Than my indictment styles me; ah! if thou
Search too severe, with too severe a brow,
What flesh can stand? I have transgressed thy laws;

My merits plead thy vengeance; not my cause.
Justice.—Lord, shall I strike the blow?

Jesus.—Hold Justice, stay,
Sinner, speak on; what hast thou more to say?

Sinner.—Vile as I am, and of myself abhor'd,
I am thy handiwork, thy creature, Lord;
Stamped with thy glorious image, and at first
Most like to thee, though now a poor accurst,
Convicted catiff, and degenerate creature,
Here trembling at thy bar.

Justice.—Thy fault's the greater.
Lord, shall I strike the blow?

Jesus.—Hold, Justice, stay,
Speak, sinner; hast thou nothing else to say?

Sinner.—Nothing but mercy, mercy, Lord;
my state

Is miserably poor and desperate;
I quite renounce myself, the world, and flee,
O Lord, to Jesus, from myself to thee.

Justice.—Cease thy vain hopes; my angry
God has vowed

Abused mercy must have blood for blood:
Shall I yet strike the blow?

Jesus.—Stay, Justice, hold;
My bowels yearn, my fainting blood grows cold,
To view the trembling wretch; methinks I spy
My Father's image in the pris'ner's eye.

Justice.—I cannot hold.
Jesus.—Then turn thy thirsty blade
Into my side, let there the wound be made;
Cheer up, dear soul; redeem thy life with mine;
My soul shall smart, my heart shall bleed for thine.

Sinner.—O groundless deep! O love beyond
degree!

The offended dies to set the offender free.

Spain.

THERE is something mournful about the decay of a once mighty nation. A fertile theme of meditation is afforded by the sight of a people whose very name was once emblematic of dignity and splendor, of power upon the land and on the sea, sinking sadly, though haughtily, into a mere melancholy memorial of departed greatness. Such is Spain at the present day; and unless some important changes for the better occur, it is evident that her "course of empire" will soon be fulfilled. Under the Moors

the population of Spain was thirty millions; it is now less than thirteen millions. The *Clamor Publico*, a Madrid newspaper, says:

"Granada, before its fall in 1487, contained 400,000 inhabitants, of whom 60,000 bore arms. It now contains but 60,000 souls, all counted. Malaga, in the seventeenth century, contained 80,000 inhabitants; it now possesses only 50,000. Medina del Campo, in the seventeenth century, contained 60,000 inhabitants; it now contains 6,000. Merida, at the same epoch, possessed 40,000 inhabitants; it now possesses only 5,000. In the sixteenth century the diocese of Salamanca had one hundred and twenty-seven cities and villages; it now has thirteen only. Segoria, in 1725, had 5,000 families; now 2,000. Seville, in the seventeenth century, had a population of 300,000, of which 130,000 were employed in manufactures; it now contains 96,000 souls, all told. Toledo, in the fifteenth century, had 200,000 inhabitants; it now has 15,000. Valence, which in the year 1600 counted a population of 600,000, now hardly numbers 60,000. In 1778 there we counted 1511 abandoned villages in Spain, and the number has been increasing from that time to this."

Present Condition of Palestine.

The following extract from a letter of a correspondent of the *Boston Traveller*, of April 29th, shows that travelling in Syria is attended with some inconvenience, owing to the distracted condition of the country, consequent on the present Turco-Russian war. The extract commenced with Jan. 15th at Nablus, a walled city of some 15,000 inhabitants, and proceeds in the form of a journal:

Sabbath evening.—A predicament! We have been holding a war council. It appears that a violent quarrel has just broken out between two rival families in this neighborhood, and each party having sent for the Bedouins from beyond the Jordan, to come to their assistance, the whole region is now overrun with these wild robbers. The road to Jerusalem is absolutely impassable. Moreover, the regular troops have all been withdrawn to Constantinople, so that there is no protection to be obtained from the government. Our three soldiers who had engaged to conduct us through, now refuse to accompany us farther, and our muleteers also say they will not leave the town unless we will give security for their mules. Rumor says that within a few days several villages have been plundered, and that in one case where resistance was made, the Bedouins cut the throats of forty men and two women. Matters begin to look serious. We have concluded to wait another day and make application to the Governor for an escort.

Monday.—About ten o'clock this morning, we took our horses, with Antonio as guide, for an excursion to Jacob's Well—about one mile from the city gate on the Jerusalem road. Met a native on foot who offered to show us the way and did so. He called himself Abdallah. Arriving at the well, we all dismounted, while P. and R. descended into the hole leading to the mouth of the well, for the purpose of measuring its depth. About this time I saw some distance off what looked like a company on horseback, and directed Antonio's attention to them. He said they were only peasants, but I thought at the time he said it his face wore a paler hue than usual. Five minutes or more elapsed, and now there was no more doubt—the Bedouins were coming towards us, one of them quite in advance of the rest, with his long spear raised in a hostile attitude. The alarm was given to those below, and the next minute we were mounted and flying towards the city, Antonio leading the way. (We had left our arms in our room!) Once when I turned to look back, I saw the man Abdallah talking with the foremost Bedouin, and holding on to his horse's bridle—from which I inferred that all danger of an attack was over. But a few moments after, P. and R., who had been the last to leave the well, came dashing up, greatly excited, saying that they had had an encounter. The Bedouin had pursued and overtaken them, and calling upon them to halt, thrust upon R. with his spear.

The point of the spear had pierced his side and left it still bleeding. We hastened to our lodgings and bathed the wound and applied a plaster. It continues to give him pain, but I think it will not prove to be a serious injury. The villain's object was doubtless to bring him off his horse: but for some reason he desisted from following up the attack and returned to his comrades. Perhaps because we were so near the city. It was a narrow escape. A few hours after our return, Abdallah made his appearance in a sad plight. The robbers having lost their game, fell upon the poor man, wounding him severely in the head, stripped him of all he had on and leaving him half dead.

This evening a young man was brought in to us, who said that he had just come from Jerusa-

lem by a private road, and that there were at least 500 Bedouins between that city and this, plundering every one they met and murdering men, women and children. An officer of the government, a Sheikh, has just called and proposes to conduct us to Jaffa with an escort of ten soldiers; for which service he will demand six hundred piastres, about \$30. After some deliberation as to the security of such a step, we concluded to accept his offer and trust ourselves in his hands. The contract was drawn up and signed, the Sheikh affixing the seal of his signet ring moistened with ink. We are to set out tomorrow morning.

Tuesday.—After breakfast while the mules were loading and while we were waiting for our escort, the Sheikh sent word that it would not be safe to venture out. Rumors of fresh disturbances on the Jaffa road. We must wait at least another day. And a long dreary day it has been, confined here in one room, for we cannot appear in the street, or even on the terrace outside the window, without being hooted at and stoned by every boy that sees us. We hear of many people from the neighboring villages, coming into Nablus, with their effects for safety. At present, the prospect is not very bright, for there is no telling when we shall be able to get away, and there is some fear of our being disturbed if we remain. The city has not sufficient force to protect itself in case of an attack upon it, the whole garrison consisting of 200 soldiers. Patience and hope!

Tuesday evening.—At Jaffa safe and sound. Late in the day, Tuesday, the Sheikh came again to tell us that he had sent out a reconnoitering party who had just returned. The road to Jaffa was open and we might go on the morrow. We woke at 3 A. M. and under cover of darkness stole out of the city by an unfrequented path over the mountains. A large number of people, who had been waiting many days for an opportunity, took advantage of our protection and joined us. Five hours we rode on in silence, keeping a sharp look out for the enemy. The country seemed for the most part deserted. The few peasants whom we met—even those at work in the fields had guns on their shoulders—and the children in the villages fled in terror when they saw us approaching. At length we emerged on the plain of Sharon and began to breathe more freely, and at 4 P. M. pitched our tent near to a small town, the soldiers keeping guard through the night. Early this morning we were on our way again, feeling now comparatively secure. We had been riding on thus quietly some hours, and were passing through a wooded glade between two hills, when suddenly there appeared directly before us a company of 20 horsemen with their long spears raised and their guns brought forward, and a look of defiance in their eyes. And here we were after all, face to face with the most desperate, blood-thirsty, ferocious creatures to be met with anywhere. As they came towards us their attention seemed directed to the Sheikh, who maintained an air of stern composure, and with his military staff drawn up around him presented a formidable aspect. Apparently in doubt as to the course to be pursued under these circumstances, they slowly passed on one side, as if for consultation. We kept steadily on, not daring to look around, but expecting every moment to hear them coming down upon us from the rear. And so we rode on four hours more until the towers of Jaffa came in sight, and we felt once more like ourselves. But it was not until we were fairly within the city gate that Antonio's countenance resumed its natural color.

Temptation.

THE hour of temptation is always a crisis of great danger to a moral agent. Among men there is no such completeness of moral character, no such fixedness of virtue, or strength of principle, as to form a perfect safeguard against the insidious assaults of temptation. It is a real danger to any man to be tempted, however holy he may be, or long established his habits of virtuous action. Holiness does not increase our liability to fall into sin; it is some ground for hoping that we will not; yet no earthly holiness is so immutable as to be in itself a perfect security. The sins of good men, abundantly show this. All have occasion to say, "And lead us not into temptation, but deliver us from evil." While God pleases, we must live in this world, such as we are; and who needs to be told that it contains a vast accumulation of evil influences, great in quantity, various in form, blended with and acting in every society of human beings, lying across every path, and passing into every station as well as relation of existence? Human life confessedly lies through such a scene; and through it every good man must pass in making his journey to the skies.

There is, moreover, an artful and insidious manner in the process of temptation, which greatly enhances the danger of this condition. Generally, temptations lie along the channel of some natural, and in itself innocent principle of

our nature, courting it to an excessive indulgence. The appeal is made to some propensity of the mind, which if restrained, is not sinful; but if unrestrained, will surely lead to sin. The love of society is a natural feeling; and yet it may lead one to such companionships as will greatly damage, if not ruin his character. So too, temptations often make their appearance in the bosom of our necessities. A poor man may be tempted to steal. One who is greatly embarrassed and perplexed in his business, may make it the occasion for the commission of fraud. The universal necessity of labor and toil may lead to the worldly and avaricious spirit, that so signally marks nearly all mankind. The thing to be done is, also, presented under the fascinating appearance of a good—not an evil, but something that is desirable. The conscience is bribed, and reason persuaded to turn its eye from a survey of remote consequences. No man of the slightest virtue would yield himself a victim to temptation if the whole power of reason and conscience were at that moment brought to bear against it; this would break the charm, and save him from the danger. This, unhappily, is too often not the case. Men, when they are about to do wrong, hold their thoughts to the fair side of the picture: they make a plausible case by pouring a flood of sophistry over it; and thus by decking the wrong in a false dress, they weaken its power of alarm. It is true also, that temptations lie in fearful, and until developed, unknown combinations. Suppose the problem be to convert a man then a murderer. Temptation will begin with some trivial deviation from correct conduct. Beyond this will lie a concealed series, all unknown to him except the one he now feels. Each in its season will take him up, and hand him over to the other; and thus he will be kept in motion, sinking as he moves, till he comes out at the fatal point. Such is the slow, stealthy, steady, and finally destructive march of sin in the soul, involving the gradual decay of conscience as well as the progressive power of moral evil.

Let no man then boast of his own strength, as if his virtue were in itself an impregnable fortress. No one stands so firmly upon his feet, as not to have constant occasion for being exceedingly careful and watchful of his ways, of the influences that are operating upon him, and also the effects which they are producing. The dangers arising from the world without him, the susceptibilities of the world within him, the artful and treacherous manner of temptation, enforce upon him the great duty of watchfulness. "Let him that thinketh he standeth, take heed lest he fall." He may fall under the seductive address of temptation: and if he is confident in himself and reckless of his exposure to evil influences, he is very likely to fall. He is safest, who most feels his own weakness, and is most jealous of his stability. Every man is so weak, is so liable to deviate from the straight line, may be led astray in so many ways, that he has unceasing occasion to watch and pray lest he enter into temptation. Indeed, but for the covenant of God to save his own people, to keep them by his own power, we see not how a Christian amid so many dangers could ever be sure of his own salvation. He builds his hope of final victory, not on the self-determining power of his own will, but on the revealed stipulations of divine grace. He wants aid in the perils of the mortal pilgrimage; and this aid is pledged to him, as a ground of encouragement and hope. Let him watch and pray, always leaning on the arm of his Maker; and God covenants to make him triumphant in the struggle, finally conducting him to that world where temptations never come.

(For the Herald.)

The Messenger Bird.

Oh! fly away to the better land,
Thou bird of the snowy wing;
Oh! fly away to the blood-washed band,
And hear the songs they sing.

But bear a message from us oh! dove,
To that bright and happy throng,
For we have friends whom we dearly love,
Who swell the Conqueror's song.

Oh! tell them our hearts are sad and lone;
Our homes not bright as of yore;
For we miss the soft and soothing tone,
Of the friends we loved before.

Oh! tell them we sigh for the better land;
For earth has grown sad and chill;
And we long rejoicing with them to stand,
On the heights of Zion's hill.

Oh! tell them we long to share their rest,
Afar from all earthly strife;
We long to lean on our Saviour's breast,
And roam by the tree of life.

Oh! tell them our fondest hopes are there,
For our earthly hopes are o'er;
And we sigh for the land all bright and fair,
We sigh for the deathless shore.

Then fly away to the better land,
Thou bird of the snowy wing,
Oh! fly away to the blood-washed band,
And hear the song they sing.

And then return with the speed of love,
When the night grows dark and chill;
And tell us, oh! tell us, thou white winged dove
Do they love, do they love us still?

We know there is One in that blissful home,
Who loves and remembers us yet;
Though weary and sorrowful now we roam,
We know that He will not forget.

We'll trust Him then, the great and the strong,
By his own almighty hand,
He'll bring us soon with the blood-washed throng,
To the bright the better land.

H. M. J.

TOUCHING INCIDENT.—A touching incident occurred recently at a steamboat sinking in the Missouri River. Among the persons swept overboard were a woman and a boy about twelve years of age. A man upon the steamboat, seeing the boy buffeting the waves just beyond the boat, threw him a rope, and called to him to take hold of it. The little fellow replied—"never mind me, I can swim—save mamma." The little fellow, with his dear mamma, was saved.

AN INSTANCE OF LONGEVITY.—There died recently at the residence of his son, in Miami county, Indiana, William Martingale, aged one hundred years, eleven months and sixteen days. The deceased had, at his death, living in Indiana, children, grand-children, great-grand-children, and great-great-grand-children, there being five generations of the family living at the same time. The offspring of the deceased, at the time of his death, counting the dead and living, amounted to over two thousand persons.

Foreign News.

The arrival of the steamship *Pacific* was just noticed in last week's *Herald*. The news from Europe by that arrival was quite interesting, though not of special importance.

The accounts from the Danube are still confused and unsatisfactory. The Russians continued in possession of the Dobrudzha but whether they intended to move forward upon this line of operations or whether the recent movements were only designed to divert attention from the real object of the campaign does not appear. It was reported that the Russians had entered Serbia, but this is hardly probable. A movement so bold, coupled with such extensive operations as have been going forward on the Lower Danube, would require a larger disposable force than we have any reason to suppose has been assembled in the principalities.

The British and French fleets, after a long period of inactivity, had entered the Black Sea, evidently for an offensive purpose. There was a report that they had blockaded and captured Odessa. That the port is blockaded is probable, but the importance of Odessa to the Russians precludes the belief that it could be taken without a long and severe struggle.

The inactivity of the British fleet in the Black Sea is severely commented upon by the English press, as is also the slow movements of the auxiliaries. The *London Times*, after referring to the vigor and decision of the Russian movements, pungently remarks:

"But these enemies so active and intrepid, we oppose with generals not yet emancipated from the silken dalliance of London drawing rooms and Parisian saloons; with infantry whom we have kept for a month eating oranges on the rock of Malta, while idle transports stood ready for their conveyance, and with cavalry, three troops only of whom are yet embarked."

The *Times* attributes these dilatory movements "to the evils of that system of divided authority—that multiplication of departments and frittering away of responsibility which attaches so conspicuously to the administration of war."

We think there is a deeper cause—that the evil is in the head, and not in the members. We can trace in the slow movement of the contingent forces—in the apparent remissness of the war department—the natural continuation of that timid, wavering and reluctant policy pursued from the outset by the British ministry. They have hoped against hope that the Czar would at last succumb to the menaces of the Western powers, and the actual declaration of war finds them, notwithstanding their previous demonstrations, unprepared to prosecute the war with vigor.

RUSSIAN MOVEMENTS.—Additional reserves are called out to the extent of 130,000 men.

A letter in the *Cologne Gazette* from Konigsberg, 9th, states that the Prussian authorities have received an official notice from Russia, that

a corps of Russian troops in two divisions, with 80 pieces of artillery will take up a position between Memel and Suwalki. The frontier of Russia is closed to all but Russians.

The Czar is to reside during the war alternately at Revel and St. Petersburg. The Grand Duke (eldest son) is to proceed to Helsingfors, and the Duke Constantine will assume the command of a division of the Russian fleet, which, protected by 800 pieces of cannon, will anchor between the fortified seven islands of Sweaborg. There are no Russian ships of war before Revel, because the fortifications of that city do not sufficiently protect a fleet.

Russia has offered to equip, to the value of 300 roubles, every Esthonian gentleman who will enter the army.

A report was current that the Grand Duke Alexander, heir-presumptive to the Russian crown, is about to visit Germany, and to make a long stay, in the first instance at Berlin, and afterwards at Darmstadt.

At Riga the failure of a commercial house in the oil and tallow trade, to the extent of \$400,000, was reported. Russian dealers alone suffer.

One mode of defending the entrance of Cronstadt is new and dangerous. Strong iron chests, charged with powder and other combustible materials, are sunk in the channel, and connected by wires to a galvanic battery. Above the chests is some machinery, which on being touched by the keel of a passing vessel, completes the galvanic circuit, and explodes the mine. A hundred of these dangerous inventions are sunk in the narrow entrance to Cronstadt.

Kalafat is again full of men, the present garrison numbering 40,000. A correspondent writing from within the walls, dated March 31st, says the Turks would advance from the shelter of the fortress, in about ten days, as they were only waiting for the grass to spring as forage for their horses. The Turkish camp was healthy; provisions were abundant. On 6th April, the Anglo-French declaration of war against Russia was read to the troops at Kalafat, and was saluted with a hundred salvos of artillery and three rounds of musketry. The news of the declaration of war created immense excitement at Bucharest, and in consequence Baron Budberg, the Russian Governor of the Danubian Provinces, had ordered all persons connected with the diplomatic agencies of the Western Powers to quit the Principalities within eight days.

Fifteen thousand troops were daily expected at Constantinople from Egypt, who will immediately on arrival be forwarded to Batoum under the escort of English and French steamers.

Some excitement was manifested at Constantinople, and the new Mufti was insulted, April 3d. The declaration of war by the allies reached Constantinople on the 6th, and the Porte was about to issue a manifesto in consequence.

Lord Stratford had addressed to the British Consuls a circular condemning the Greek insurrection. Accounts from Constantinople of the 5th mention that the city was illuminated in honor of the Turkish victories in the Dobrudzha. On the other hand Nicholas had sent an autograph letter accompanied by his portrait, set in diamonds, to Gortschakoff, in recognition of the feat of crossing the Danube.

VICTORY IN THE CAUCASES.—The English steamer *Sampson*, which had been surveying on the coast of Circassia, returning to Constantinople March 21st, bringing tidings of a complete victory gained by the Circassians over the Russians. Early in March the Circassians, provided with arms and ammunition, attacked the Russians, and, after a severely contested battle, drove them into the castles on the coast. The castles were surrounded and repeatedly attacked during four continuous days. Finally the Russians, fearing to be cut to pieces, blew up their magazines and sought shelter in their ships. The *Sampson* further reports, that the Circassians fell on the garrisons who were retreating from two hill forts, and put them to the sword. The Circassian coast is at present free from the enemy.

AUSTRIA.—Vienna, April 11.—In general, little confidence is to be placed in promises made here, but the long entertained suspicion that Austria would in the end grievously disappoint the Western Powers is at length removed.

Either on the 7th or 8th the treaty of alliance between Prussia and Austria was concluded at Berlin, but not until after a severe struggle between the National and Russian parties.

Various conjectures have been made respecting the conditions of this offensive and defensive alliance between the two great German Powers, but nothing positive is until now known on the subject. As soon as Austria had come to an understanding with Prussia, she lost no time in making public her intention to maintain the principles which she had professed previous to the declaration of war by France and England against Russia.

There is reason to believe that this government has not given a promise to the Western Powers to pursue a particular line of conduct under certain circumstances; and when it is recollected

that the forces of France and England have not yet taken the field, the present reserve of Austria will appear perfectly natural. Even now we have no official notice that the relations between Austria and Russia have undergone any material change, but such is the case. You must not be astonished should you shortly hear that two armies are to be placed in Galicia, and that Austria has 400,000 or 500,000 men under arms.

The negotiations relative to the conditional occupation of Serbia, Montenegro, and Bosnia, are still going on, but it would be well for all parties if the diplomatists would put on "a little more steam." It is believed that a small detachment of Russians has actually paid a flying visit to Serbia, in order to inspect the right bank of the river; and you will perhaps recollect that they acted in a similar way last year, just before they regularly commenced the passage of the Pruth.

The Austrian troops are as close to the Turkish frontier as is possible, but it is not clear how this government can safely venture to occupy any part of her neighbor's territory until it has received permission so to do. The public in general has no idea of the vast preparations for war which are being made here. The army on the south-eastern frontier is nearly 200,000 strong, but still reinforcements are sent off at the rate of from six to nine special trains full a day.

It is rumored that the point on which the Austrian and Prussian governments cannot agree, is the occupation of the frontiers touching on Russian Poland. The Court party, it seems, is disinclined to the idea, and Baron Budberg agitates against Baron Hess.

BERLIN, April 13.—Prussia has withdrawn from the treaty with Austria the provision which had delayed the signature of it. The convention will be concluded without the stipulation specifying in all cases in which the Prussian troops were to be called on to defend the Austrian States if actual hostilities take place.

VIENNA, April 14.—The Russians are entrenching themselves at Hirsova. The troops occupying the second or Balkan line of defence are to begin their march towards the Danube on the 10th; it is supposed that some positive assurance relative to the arrival of the allies must have reached him. Ten English merchant vessels, laden with provisions and ammunition, arrived at Varna on the first of this month. On the 6th, an "order of the day" was published at Widdin, that the same military honors were to be paid to English and French as to Turkish officers. Up to the 9th, nothing new had occurred on the Danube. The Turks maintained their various positions between Trajan's Wall and Silistria.

Two thousand four hundred of our countrymen were at Gallipoli at the beginning of this month, and with them the vanguard of the French troops under Captain Excelemans. According to the correspondent of the *Wanderer*, General Canrobert will remain for a time at Gallipoli, but General Bosquet, with his staff, will at once go to the Danube. The hotel of the Russian at Constantinople is under the protection of Austria, and consequently the reports of its having been seized by the Turkish government are incorrect.

The *Presse* of this evening contains a questionable account of a hostile collision between the allied and the Russian fleets not far from Sebastopol.

ORSOVA, April 9th.—Extreme activity prevails among the Turks, and it is believed that important events will occur about the 29th.

The *Oest Deutsche Post* of the 10th, learns from the seat of war that the tete-du-pont at Chernavoda has been taken by storm. Eight thousand Russians attempted to storm Rassova, but were repulsed. On April 2d the attack was renewed. Seven thousand five hundred men had been landed to reinforce Varna. The *Cronstadt Satellite* of the 4th, announces the passage of the Danube at Simniza by the Turks, —March 27th. It was further rumored that the Turks had taken Tarna, and were advancing in the rear of the Russians. No pitched battle had taken place up to April 9th, either at Rassova, or Silistria; but much cannonading had been going on from March 30th to April 7th, in which time the list of killed and wounded, especially of the Russians, was much augmented.

VIENNA, Monday evening.—According to Constantinople mercantile letters of the 6th of April, Baron Bruck has issued orders to all Austrian vessels to quit Constantinople.

Probably the order relates only to Austrian vessels of war, in order to avoid the importunities of the Turks that they should join the allied fleets in the Black Sea.

PARIS, Monday evening.—The treaty, offensive and defensive, entered into between Austria and Prussia, has been speedily followed by a similar treaty, though with a very different object, between France and England. Ever since a war with Russia has become inevitable, both governments have felt that, as a preliminary to hostilities, a solemn treaty, setting forth the

common objects in which they were engaged, was indispensable. This treaty required great consideration, and has been the subject of long negotiations, which have at length been brought to a termination.

On the 9th, the exchange of the ratifications took place in Paris. This treaty of alliance of offensive and defensive, consists of five articles. It has reference solely to the Turkish question, and makes no allusion to any further eventualities which may arise in consequence of the war which has now broken out. It was rumored that there were some secret articles, but this is now denied.



The Advent Herald.

BOSTON, MAY 13, 1854.

THE READERS OF THE HERALD ARE MOST EARNESTLY BESOUGHT TO GIVE IT ROOM IN THEIR PRAYERS; THAT BY MEANS OF IT GOD MAY BE HONORED AND HIS TRUTH ADVANCED; ALSO, THAT IT MAY BE CONDUCTED IN FAITH AND LOVE, WITH SOBRIETY OF JUDGMENT AND DISCERNMENT OF THE TRUTH, IN NOTHING CARRIED AWAY INTO ERROR, OR HASTY SPEECH, OR SHARP, UNBROTHERLY DISPUTATION.

THE PROPHECY OF ISAIAH. CHAPTER XL.

Yea, they shall not be planted; yea, they shall not be sown:
Yea, their stock shall not take root in the earth:
And he shall also blow upon them, and they shall wither,
And the whirlwind shall take them away as stubble.—v. 24.

"They," refer to the princes, judges and nations of the earth. By the use of metaphors, terms are applied to them which, literally, are applicable only to the propagation of plants,—the successive generations of which are perpetuated by planting, or sowing their seed, or by causing cuttings or slips from their stock to take root. God's declaration that he will not thus plant and sow the nations, is equivalent to saying that he will no longer continue them on the earth. Thus it was said to the king of Assyria, (Neh. 1:14,) "The Lord hath given commandment concerning thee, that no more of thy name be sown . . . I will make thy grave, for thou art vile."

The declaration that God will blow upon, and that the whirlwind will take them away, are substitutions for the acts of God's providence by which he would destroy them. And the expression that they shall "wither," is a metaphor, illustrating their destruction by the effect produced on vegetation by a violent or poisonous wind. The result of God's judgement on them, by a simile, is illustrated by the action of the whirlwind on stubble. The Psalmist said of the wicked, (83:13-15,) "O my God, make them like a wheel; as the stubble before the wind. As the fire burneth a wood, and as the flame setteth the mountains on fire; so persecute them with thy tempest, and make them afraid with thy storm." The whirlwind is sometimes awfully terrific in the east.

"Mr. Bruce, in his journey through the desert of Senaar had the singular felicity to contemplate this wonderful phenomenon in all its terrific majesty, without injury, although with considerable danger and alarm. In that vast expanse of desert from west and to north-west of him, he saw a number of prodigious pillars of sand at different distances moving, at times, with great celerity, at others, stalking on with majestic slowness; at intervals he thought they were coming, in a very few minutes, to overwhelm him and his companion. Again, they would retreat so as to be almost out of sight, their tops reaching to the very clouds. There the tops often separated from the bodies; and these, once disjoined, dispersed in the air, and appeared no more. Sometimes, they were broken near the middle, as if struck with a large cannon-shot. About noon, they began to advance with considerable swiftness upon them, the wind being very strong at north. Eleven of these awful visitors ranged along side of them, about the distance of three miles. The greatest diameter of the largest appeared to him, at that distance as if it would measure ten feet. They retired from them with a wind southeast, leaving an impression upon the mind of our intrepid traveller, to which he could give no name, though he candidly admits that one ingredient in it was fear, with a considerable deal of wonder and astonishment. He declares it was in vain to think of flying: the swiftest horse, or fastest sailing ship, could be of no use, to carry them out of this danger; and the full persuasion of this riveted him to the spot where he stood. Next day, they were gratified with a similar display of moving pillars, in form and disposition like those already described, only they seemed to be more in number and less in size. They came several times, in a direction close upon them; that is, according to Mr. Bruce's computation, within less than two miles. They became, immediately after sunrise, like a thick wood, and almost darkened the sun; his rays shining through them, for near an hour, gave them an appearance of pillars of fire. At another time, they were terrified

by an army (as it seemed) of these sand pillars, whose march was constantly south; a number of which seemed once to be coming directly upon them; and though they were little nearer than two miles, a considerable quantity of sand fell around them. On the twenty-first of November, about eight in the morning, he had a view of the desert to the westward, as before, and the sands had already begun to rise in immense twisted pillars, which darkened the heavens, and moved over the desert with more magnificence than ever. The sun, shining through the pillars, which were thicker, and contained more sand, apparently, than on any of the preceding days, seemed to give those nearest them an appearance as if spotted with stars of gold."—*Patton*.

CELESTIAL PHENOMENA.

"What shall be the sign of thy coming, and of the end of the world?"—The second question asked by the disciples. (Matt. 24:3.)

"I will show wonders in the heavens and in the earth, blood, and fire, and pillars of smoke. The sun shall be turned into darkness, and the moon into blood, before the great and terrible day of the Lord come." (Joel 2:29, 30.)

"Immediately after the tribulation of those days, shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven." (Matt. 24:29.)

"In those days after that tribulation, the sun shall be darkened, and the moon shall not give her light, and the stars of heaven shall fall. (Mark 13:24, 25.)

"And fearful sights and great signs shall there be from heaven. . . There shall be signs in the sun, and in the moon, and in the stars." (Luke 21:11, 25.)

Our opinion has been frequently solicited respecting the significance of the dark day of May 19th, 1780, as a fulfilment of the above predictions. As opinions are of little value independent of facts, we shall present an analysis of the historical references to that phenomenon, and of like occurrences before and since that event.

1. In his interpretation of these scriptures, it was the opinion of Mr. Miller, that "the tribulation of those days" was fulfilled in the pagan persecutions following the destruction of Jerusalem by the Romans, the darkening of the sun in the obscuration of the scriptures by the rise of the papacy, synchronizing with the two witnesses clothed in sackcloth; that of the moon, in the flight of the Church into the wilderness; and the fall of the stars, in the fall of ministers into the papal abominations—and thus continuing during the periods known in history as "the dark ages."

Mr. Litch dissented from this view; and in 1842, in his "Prophetic Expositions," expressed his opinion that the darkness predicted by Christ, was fulfilled by that of May 19th, 1780, of which he said:

"That was a day of supernatural darkness. It was not an eclipse of the sun, for the moon was nearly at the full. It was not owing to a thickness in the atmosphere, for the stars were seen. The darkness began about 9 o'clock, A. M., and continued through the day, and also into, if not through the night. Such was the darkness, that work was suspended in the field and shop, beasts and fowl retired to their rest, and houses were illuminated at dinner time. Such a day of darkness has never been known, so far as I can learn from history, (and I have searched for it most diligently,) since the crucifixion of our Saviour.

There have been several such events since in different countries. If any one can produce evidence of such an appearance before 1780, I will thank them most heartily for the information, and correct this statement."—*Pro. Ex. v. 1, p. 151*.

This view was very favorably received by many, but was not embraced by Mr. Miller. On the premises that the events were novel, supernatural, and universal, we saw no way to avoid Mr. Litch's conclusions; but never bestowed any attention on the historical accuracy of his statement till about 1844, when we fell in with a work on "Pestilence" by Noah Webster, the late celebrated American lexicographer, published 1799. A perusal of that, and subsequent researches, have put us in possession of historical facts that disprove these premises. Whether such phenomena may be a fulfilment of the prediction, in view of other considerations, is another question.

1. IT WAS NOT NOVEL.

In A. D. 187 "Sampridius mentions an unusual darkness."—*Webster on Pestilence, v. 1, p. 76*.

In A. D. 252, "for several days, some authors say three days, there was an unusual, or preternatural darkness, and a hollow rumbling noise in the earth."—*Id. v. 1, p. 78*.

GIBSON SAYS (v. 1, c. 10, p. 159,) of that period, i. e. from 250 to 265, "This gloomy period of history has been decorated with inundations, earthquakes, uncommon meteors, preternatural darkness, and a crowd of prodigies, fictitious or exaggerated."—*Id. v. 1, p. 82*.

In 358, on the 11th of September, the earthquake

As the vapor which we shall show existed in the atmosphere, rendered the appearance of stars impossible, and as no Writer of that time has noticed any such occurrence, it follows that if any have thought they recollected such a feature of it, they must have confounded in their minds that day with the eclipse of 1806 or some other occurrence. We have not learned the name of a single person who was of Bible age (20 years or upwards) to belong to the generation that witnessed it, or of any age, who has testified to the appearance of stars.

which destroyed Nicomedia "was preceded by a collection of vapor, or clouds, that covered the city with impenetrable darkness, so that the eye could not discern the nearest object. This was soon succeeded by flashes of lightning, and most violent tornadoes, which carried buildings to the adjacent hills."—*Id. v. 2, p. 84*.

"Just before the death of Theodosius, about the year 394 or 5," appeared "an unusual darkness."—*Id. v. 1, p. 86*.

In A. D. 531, "During the whole year, the sun gave a gloomy light like the moon, and appeared as if eclipsed."—*Id. v. 1, p. 92*.

In 560, there was a dark day."—*Id. v. 1, p. 95*.

In 742 CERNUS, in his account, limits the darkness to five days, from the 10th to the 15th of August."—*Id. v. 1, p. 107*.

"In 745 or 6, according to different authors, a remarkable thick darkness covered the earth from August to October."—*Id. v. 1, p. 107*.

In 775, "the darkness was of six days continuance."—*Id. vol. 2, p. 92*.

In 798 "an extraordinary darkness appeared in England, of seventeen days."—*Id. v. 1, p. 109*.

"A dark day is mentioned in 1099."—*Id. v. 1, p. 119*.

"KNIGHTON mentions the sun's changing its form in 1133, and adds that a darkness happened which rendered a candle necessary in the day time."—*Id. v. 1, p. 122*.

"Unusual darkness is mentioned in 1164."—*Id. v. 1, p. 123*.

In 1178, "on the 11th of September was a dark day, with a singular appearance of the sun and moon."—*Id. v. 1, p. 124*.

The year 1284 was "remarkable for great tempests, and unusual darkness, and an eruption of Etna."—*Id. v. 1, p. 130*.

"The year 1285 was noted for a similar darkness, and most parching drouth, at the beginning of a famine in England."—*Id. v. 1, p. 130*.

In 1678, "on the 12th of January occurred a most extraordinary darkness at noon."—*Id. v. 1, p. 203*.

In 1716, "In America, the 21st of October, O. S., was so dark, that people used lighted candles."—*Id. v. 1, p. 224*.

In 1732, "on the 9th of August, happened a remarkably dark day."—*Id. v. 1, p. 232*.

"On the 19th of October, 1762, happened a remarkably dark day at Detroit and the vicinity. While at dinner the inhabitants found it necessary to use candles. The darkness continued with little interruption, during the day."—*Id. v. 1, p. 252*.

2. IT WAS NOT UNIVERSAL.

We have been unable to find any reference to it, beyond the limits of New England, with the exception of the north of New Jersey, the east of New York state, and Canada.

Dr. Webster says of it: "On the 19th of May 1780, occurred a day of singular darkness, in New England, and it was perceived, in a similar degree, as far south as New Jersey." *Id. v. 1, p. 267*.—He also describes the phenomenon as seen in Hartford, Ct.

Wm. Gordon, D. D. in his *Hist. of Am. Rev.*, published in 1789, v. 3, p. 29, describes the darkness as seen at Boston, and at Roxbury, Mass.

A MS. sermon of Rev. Elam Potter of Enfield, Ct., preached on the 28th of May 1780, was in possession of W. Barber of Hadly Mass., in 1844, and describes the darkness in the vicinity of Enfield.

Rev. A. Farmer, in a sermon published in Danvers Mass., in that year, describes the darkness in his vicinity.

Hon. Martin Wheeler, in the Providence (R. I.) *Subaltern*, published in 1843, gives his recollections of that day, and also a statement of Dr. Blackington, of Rehoboth, Mass.

President Dwight, as recorded in the Ct. Hist. Col., describes the phenomenon as seen in New Haven, Ct.

In Gage's history of Rowley Mass., a description is given of its appearance in that vicinity.

Mr. Stone, in his history of Beverly, Mass., describes the phenomenon as seen there. He also quotes the Rev. Mr. Tenney, of Exeter, New Hampshire, respecting its appearance there.

An original letter, dated May 27th, 1780, from Dr. Caleb G. Adams, of Exeter N. H., to General Nathaniel Folsom of that town, and then a member of the Provincial Congress in Philadelphia, was published in the *Boston Journal* in 1853, and gives a very interesting description of that day as seen at Exeter.

Sear's Guide to Knowledge, published in N. Y., in 1844, states that, "On the 19th of May, 1780, an uncommon darkness took place all over New England, and extended to Canada."

The *Green Mountain Freeman*, of Montpelier, Vt., published Feb. 17th 1853, contains some "verses," written in reference to that day, that "were furnished by an old gentleman in a neighboring town."

The foregoing are all the references to that day that we have been able to find during a search of ten years; and not a reference to it, have we found that originated beyond the limits before mentioned. If it was seen in other parts of the country or of the world, it would have been recorded, as it has been in New England history.

3. IT WAS NOT SUPERNATURAL.

The statement often made, that stars were seen

in the day-time is entirely unsustained by any reference to that day. No spectator of the event has recorded such a feature of it; and had they appeared the occurrence would have been noticed as the most wonderful part of the phenomenon. Those who talk of stars in the day-time have probably mixed up their traditions of that day, with those respecting the total eclipse of the sun forty-eight years since. In a MS. diary written in that year by a friend, and now in our possession, we find, under date of "Monday June 16, 1806:"

"To-day there was a total eclipse of the sun. It began about ten o'clock, or some minutes after, and ended about half after twelve. It was totally obscured about two minutes and a half. There were a number of stars to be seen. During the most gloomy part, the weather seemed to be chilly, and everything around wore a melancholy aspect until the sun appeared again. Then thought I what a pleasant thing it is to behold the light of the sun."

The following testimony settles the question respecting the cause of the obscuration of May 19th, 1780,—viz., that it was the result of dense clouds, which would darken alike sun, moon and stars.

Says Noah Webster:

"The heavens were obscured with a vapor or cloud of a yellow color or faint red. The cloud which occasioned the principal darkness, passed over Connecticut about the hours of nine or ten, and continued till after twelve. In the greatest obscuration, a candle was necessary to enable persons to read. For some days before, the atmosphere was filled with vapor. On the same day that this lurid vapor overspread several hundred miles of country in America, Etna began to discharge its lava from a new mouth, between two and three miles from its crater."—*Pestilence, v. 1, p. 267*.

"Thunder was heard on the morning of the 19th of May, in most places."—*Id. v. 2, p. 92*.

Again he says: "In the dark day, May 19, 1780, the heavens were covered with a dense cloud for three or four hours. During this time, the clouds were tinged with a yellowish or faint red, for hours, for which no satisfactory cause has been assigned. I stood and viewed the phenomenon."—*New Haven Herald*.

Mr. Gage says:—"The sun rose clear, and shone for several hours; at length the sky became overcast with clouds, and by 10 o'clock A. M., the darkness was such as to occasion the farmers to leave their work in the field," &c.—*Hist. of Rowley*.

Said Mr. Stone:—"The sun rose clear, but soon assumed a brassy hue."—*Hist. of Beverly*.

Said Rev. A. Farmer in his Danvers sermon, preached a few days after the occurrence—

"Who of us expected such a day, when in the morning we went forth to labor in our fields! But soon the western clouds veiled the sun! Darkness overspread the earth, and while we were crying peace and safety to ourselves, sudden destruction seemed ready to burst upon us."

Rev. Elam Potter, in his sermon, speaks of "the thick vapor in the air."

Dr. Gordon, in his *History of the American Revolution* says:

"The shifting of the wind put an end to it, and at midnight it was succeeded by a bright moon and star-light."

And Dr. Adams, in his letter to Gen. Folsom, only eight days after the event, wrote:

"In the morning it was rainy [i. e., at Exeter, N. H.] till about 9 o'clock, when the clouds broke away, and the sun appeared very red. After nine the clouds grew very thick, with the wind from south-west in breezes: at half-past ten it was uncommonly dark, the clouds appearing of a yellow hue. . . . There was a strong smell of smoke. It had been very dry for a long time, the wind having been at the east for four or five days, which drove the smoke back to the westward, and when the wind shifted, it brought it all down in a body, which together with the dense clouds, caused the darkness, which lasted till three o'clock P. M., before it began to grow light. . . . At four the wind shifted to the north-east, which brought the clouds back, and at sunset it was again very dark."

This testimony respecting the cause of that darkness is full, explicit and uncontradictory; but the degrees of darkness differed in different places,—the sun being less obscured in Connecticut, and more in the neighborhood of Boston, Mass. Had the defect been in the sun and not in the atmosphere, it would have equally affected all places; and had the stars shone, the darkness of the day, nor of the night, would have been no greater than that of a common, moonless, star-light night. But Mr. Gage says of that night, attempting with several gentlemen, to go from Roxbury to Boston:

"He found himself in such profound darkness, as to be incapable of proceeding, and therefore returned to the house he had passed, and procured a lantern. Several of the company having farther to go, were on horseback. The horses could not see to direct themselves, and by the manner in which they took up and put down their feet on the plain ground, appeared to be involved in TOTAL DARKNESS, and to be afraid lest the next step should plunge them into an abyss. . . . They had recourse to candles to assist them in getting home. In some instances horses felt the forcible operation of the darkness so strongly, that they could not be compelled by their masters to quit the stable at night when wanted for particular service."

And the Rev. Mr. Tenney of Exeter, N. H., said:

"The darkness of the following evening was probably as gross as has ever been observed since the Almighty first gave birth to light. I could not help conceiving at the time, that if every luminous body in the universe had been shrouded in impenetrable darkness, or struck out of existence, the darkness could not have been more complete. A sheet of white paper held within a few inches of the eyes, was equally invisible with the blackest velvet."

So the stars did not shine.

The darkness of May 19, 1780, was the first occurrence of the kind ever recorded in New England; and therefore it attracted great notice there; but such events had been so common in England that Mr. Gage, who was an Englishman, but then residing in Boston, regarded this one with indifference, till he found that his neighbors, to whom the sight was novel, were all alarmed by it. He says:

"Your friend having been accustomed to dark days at London, and frequently observed from his study the bright shining sun gradually, and at length totally, eclipsed as it descended behind the thick vapor which hung over the city, regarded it with no special attention, till called to do it by his neighbors, who were much alarmed."—*Hist. Am. Rev.*, v. 3, p. 56.

Such a darkness is of almost annual occurrence in England. In Nov. 1853, it was so dark on one Tuesday night, that seven lives were lost at Star-bridge by drowning, and several people were run over and killed in the streets of London. "At day-break on Wednesday morning, the fog still continued to hang over the metropolis, and it became denser as the hours advanced, until by one o'clock the whole of London was enveloped in such a cloud of darkness, that traffic on the railways and the Thames was almost at a stand still, and the business in the different shops and elsewhere could only be carried on by gas-light."—(See *Ad. Her.* Dec. 17, 1853.)

In Dec., also, of 1853, the darkness was particularly dense. The *London Daily News*, after stating that two millions of persons were kept from their dinners, said:

"Children have been kept from school, or have gone and returned in no little peril. Heads of households have been puzzled, once out how to get home, and children and servants have suffered panic by the fog. Public meetings for important objects have failed. Traffic in the streets and on the river has been almost entirely suspended during a great part of three days. Worst of all, several lives have been lost in the streets, or on the water, few as were the people abroad."

Of other dark days noticed by Dr. Webster subsequent to 1780, and previous to the publication of his work on Pestilence, in 1799, we copy the following:

In 1782, in New Jersey, "the air was loaded with a thick vapor, for some days in Sept."—v. 1, p. 269.

In 1783, on the 5th of Feb., "a thick vapor or fog was observed over the island of Sicily." On the 10th of June, same year, "a dense fog spread over some parts of New England."—v. 1, p. 270.

In the "same year, also, during the immense discharges of fire from Hecla, all parts of Europe, Great Britain, Italy, Sicily, France, and even the Alps, were overspread with a haziness in the atmosphere. This caused universal consternation, as a similar appearance had preceded the earthquake in Sicily, on the 5th of February. The churches were crowded with supplicants."—v. 1, p. 271.

In 1783, "in December, happened a fog in Amsterdam of such density as to occasion complete obscurity for three hours in the middle of the day. It was not possible for persons to find their way in the streets, and many passengers and some carriages fell into the canals."—v. 1, p. 274.

In 1785, "on the 9th of October, there was an uncommon darkness in Canada, while the atmosphere was of a fiery luminous appearance. This was followed by squalls of wind and rain, with severe thunder. On the 15th occurred a still greater obscurity, succeeded also by lightning, thunder and rain. On the 16th the morning was calm and foggy. At ten o'clock arose a wind from the east, which partly expelled the fog; and soon after, commenced the darkness of midnight. The people dined by candle-light. Soon after the darkness fell a meteor or fire-ball. A slighter degree of obscurity on the 15th extended over New England; but the 16th was a fair day."—v. 1, p. 280.

In 1789, "on the 29th of October, from two o'clock to half after four, Kentucky was enveloped in thick darkness, so that people were obliged to use candles. There was an eruption of Mount Vesuvius at the same time."—v. 1, p. 288.

The foregoing is merely a statement of facts, showing that the darkness of May 19th, 1780, was neither novel, universal, nor supernatural, as some are so confidently affirming respecting it.

When this evidence was presented in the *Herald*, it convinced Mr. Litch that his premises respecting that darkness were disproved, and he receded from his position. Afterwards recalling his promise to thank the one who could disprove his position by historical evidence, he said:

"Such evidence was subsequently produced in the columns of the *Herald*, I think, in 1847, (for which the editor will please accept my hearty thanks) but at the time of its appearance the foregoing pledge had escaped my recollection. But when in 1850, it was re-called to my mind, I gave a course of lectures on the 24th of Matthew, and

made the correction, by giving the facts and my present views; and the substance of them was published in the *Herald*. It appears from the facts referred to, as given by Noah Webster, that there has, during the Christian dispensation, been a large number of darkenings of the sun. My premises have failed me, and I was compelled to give up my argument."—*Ad. Her.* of Nov. 12, 1853.

II. Thus far, in the statement of facts respecting May 19, 1780, we have expressed no opinion respecting the significance of that darkness, but only of its characteristics. We can not make nor unmake facts, and are dependent on them for the means of forming opinions, which we always mean to have in conformity with the facts, and not bend the facts to our opinions. We give the facts just as we find them recorded in history. Had the evidence demonstrated that the occurrence referred to was novel, supernatural, and universal, there could have been no question respecting its significance. As it is shown to have had none of those characteristics, the question arises whether any or all of those were necessary to make it an element in the fulfilment of the Savior's prediction. And,

1st. The discovery of natural causes is not of itself a sufficient reason for disregarding the occurrence. Rev. Elam Potter in his sermon preached in Enfield, Ct., nine days after the event, very properly said:

"Perhaps some, by assigning a natural cause of this, ascribing it to the thick vapor in the air, will endeavor to evade the force of its being a sign, but, the same objection will lie against earthquakes being signs, which our Lord expressly mentions as such."

Also, the Rev. A. Farmer, in his Danvers sermon, justly remarked:

"If it be granted, (as doubtless it may,) that the late darkness of the sun and moon was from the force of natural causes, moving and operating in an unusual manner, or could we investigate ever so many true causes for the solution of this strange phenomenon, yet it is the Lord's doings, and it is marvelous in our eyes."

While therefore, those who talk of the stars shining in the day-time, and attempt to account for the obscuration of the moon by supposing that the sun could not shine on it, show a want of acquaintance with, and falsify facts, yet a correction of those errors may leave the occurrence still as significant; for God can work as well by natural, as by supernatural causes. Thus that consideration is not of itself sufficient to set aside the application.

2d. Its not being novel, while it lessens, does not destroy its significance; for it is no where affirmed that the predicted darkness should be limited to a single occurrence of the phenomenon. It prevents our pointing to a single day, as we might otherwise do, regarding that as the fulfilment; but a series of such events may be more in accordance with the declaration, "There shall be signs in the sun."

Of similar events which occurred before the era of the Reformation, the scantiness of history makes it difficult to judge whether they are comparable with those which have since occurred; and this want of historical knowledge should induce modesty in the expression of opinion on the subject.

Judging from the light we have, these phenomena were less marked before, than since that era, and therefore it is not impossible that the series of darkenings which have since occurred, fulfill the prediction. This leads to another remark:

3d. That the event not being universal on any occasion, does not alone destroy its significance; for if the fulfilment consists in the series of these events, their occurrence in various places on different occasions, may be equivalent to a single universal darkness. A disproof of the above premises, shows the unwarrantable use which some make of a single occurrence of the phenomenon, and demonstrates that no one event of the kind can be pointed to as the end of a prophetic period; but it does not therefore follow but that the Savior's prediction has been fulfilled in their series. We confess to difficulties on the subject, but do not know that we should be warranted in discarding the idea of such a fulfilment. But whether thus fulfilled, or as Mr. Miller interpreted it, we believe it to be in the past.

III. The "signs in the stars," can no more be limited to a single occurrence than those in the sun; and they also as recorded in history are mostly subsequent to the era of the reformation. The following are all the historical references to such phenomena that we have yet discovered:

As early as A. D. 472, in the month of November, a phenomenon of this kind took place near Constantinople. Theophanes relates that, "The sky appeared to be on fire with the coruscations of the flying meteors."

In March A. D. 760, "falling stars or meteors were frequent."—*Dr. Webster, Pestilence*, v. 1, p. 108.

In 912, "meteors in the air were very frequent."—*ib. v. 1, p. 112.*

In 993, "meteors and flaming sky were observed."—*ib. v. 1, p. 113.*

1635.—"Diemerbreck remarks that during the summers of 1635-9, at the time of the severe plague in Holland, there was a vast number of ardent stars, gliding through the celestial regions, and falling to the earth."—*ib. v. 2, p. 89.*

In 1768, "about the 9th of August, the small meteors, or falling stars, were incredibly numerous for several nights. They almost all shot from the north-east to the south-west, and succeeded each other so rapidly as to keep the eye of a curious spectator almost constantly engaged."—*ib. v. 2, p. 87.*

In 1799, Mr. Andrew Ellicott was sent out by our government as a commissioner to fix the boundary between the Spanish possessions in North America and the United States. While there, it was his fortune to witness on the night of the 12th of November, a very extraordinary display of shooting stars which filled the whole atmosphere, from Cape Florida to the West India Islands. He says of it:

"I was called up about three o'clock in the morning, to see the shooting stars, as they are called. The whole heavens appeared as if illuminated with sky-rockets, which disappeared only by the light of the sun after day-break. The meteors, which at any one instant of time, appeared as numerous as stars, flew in all possible directions except from the earth. . . . The phenomenon was grand and awful."

The celebrated Humbolt, then in South America, in company with M. Bompland, thus speaks of the same phenomenon:

"Towards the morning of the 13th of November, 1799, we witnessed a most extraordinary scene of shooting meteors. Thousands of bolides, or falling stars, succeeded each other during four hours. Their direction was very regular from north to south. From the beginning of the phenomenon there was not a space in the firmament, equal in extent to three diameters of the moon, which was not filled every instant with bolides, or falling stars."

These same appearances "were observed the same night, at Santa Fe de Bogota, Cumana, Quito, and Peru, in South America; and as far north as Labrador and Greenland, extending to Wilenar in Germany,—being thus visible over an extent on the globe of 64 degrees of Latitude, and 94 degrees of Longitude."—*See Art. Ad. Her.*, Nov. 5, 1853.

In 1803, on the 20th of April, a similar phenomenon was observed "at Richmond in Virginia; Stockbridge, Massachusetts; and at Halifax, in British America."—*ib.*

In 1810, "Inflamed substances" it is said, fell into and around Lake Van, in Armenia."—*ib.*

In 1814, "A shower of stars took place in Canada, between the 3d and 4th of July."—*ib.*

In 1818, a like display was witnessed in the North Sea, when in the language of observers, "all the surrounding atmosphere was enveloped in one expansive sea of fire, exhibiting the appearance of another Moscow in flames."—*ib.*

In 1819, on the 5th of September, the phenomenon of shooting stars was seen in Moravia; and at Montreal, in November."—*ib.*

In 1832, November 12th, "a similar meteoric display was seen near Mocha, on the Red Sea, by Captain Hammond and crew of the ship *Restitution*."—*ib.*

In 1833, on the morning of the 13th of November, the sublimity of this phenomenon surpassed all previously recorded notices of it. It was seen in all parts of the United States, and has been traced from the lon. of 61 deg. in the Atlantic Ocean, and from the N. A. lakes to the West Indies. No notice has appeared of its being seen in Europe, in South America, or in any part of the Pacific Ocean; but over the space before indicated, the coruscations were bright, gleaming and incessant, covering the whole vault of heaven, and numerous as the snow flakes in the early snows of December. Professor Olmsted of Yale College, New Haven, has said of it:

"Those who were so fortunate as to witness the exhibition of shooting stars on the morning of November 13th, 1833, probably saw the greatest display of celestial fire works that has ever been seen since the creation of the world, or at least within the annals covered by the pages of history."

IV. "In the display of the Aurora Borealis, also," he says, "we have been similarly favored. Such visitations of this spectacle as we have enjoyed since August 1827, to the present time [1840] are by no means of constant occurrence."

In London, in 1839, there was so wonderful a display of this phenomenon that the whole fire department proceeded beyond the northern limits of the city, in the vain expectation of finding a large conflagration in those suburbs. Such occurrences so strikingly accord with our Lord's predictions, and those in Joel, that there is no necessity for looking to the future for their fulfilment. Nor would a recurrence of like phenomena disprove the past, but would rather add to its significance.

The following references to these displays in former times, we gather from Dr. Webster's work on "Pestilence":

In 358, "A singular light of great extent appeared in the heavens."—*ib. v. 1, p. 85.*

In 664, "in March, appeared a bow, iris, stretching across the heavens, and all flesh trembled, says the pious Diacon, expecting the last day."—*ib. v. 1, p. 104.*

742. "Cedrenus mentions an extraordinary light or flame in the sky in 742, and a similar flame in the north, the year following."—*ib. v. 1, p. 107.*

"This flame is not described, and whether it was a species of Aurora Borealis, which extended over the celestial region, or of that species of light, or yellowish red color, which distinguishes our modern dark days cannot perhaps be determined."—*ib. v. 2, p. 90.*

In 961, "a flame or fiery column appeared in the heavens."—*ib. v. 1, p. 113.*

In 1114, "In December the sky appeared to be in a flame."—*ib. v. 1, p. 121.*

In 1193, was "a singular fiery appearance in the sky."—*ib. v. 1, p. 125.*

In 1349, "Over Avignon was suspended a meteor or pillar of fire for an hour. The heavens were at times illuminated as with flame, and meteors were frequent."—*ib. v. 1, p. 135.*

In 1564 appeared "remarkable northern lights, or meteors."—*ib. v. 1, p. 157.*

In 1575, "the same lights were very splendid in November."—*ib. v. 2, p. 105.*

In 1610, "A remarkable fiery bow in the heavens was observed in Hungary."—*ib. v. 1, p. 174.*

In 1614, "the heavens appeared at one time in a flame, and afterwards very dark."—*ib. v. 1, p. 175.*

In 1621, "these lights were again visible."—*ib. v. 1, p. 105.*

In 1640, "September 11th, appeared in the evening a remarkable light in the heavens, about thirty or forty feet in length. It moved rapidly and was seen about a minute, in Boston, in Plymouth, and in New Haven."—*ib. v. 1, p. 185.*

These lights are not again noticed in history, till 1707 when "they appeared, but not of a remarkable brightness."—*ib. v. 2, p. 105.*

1716. "The great Halley never saw this phenomenon till 1716, when he was 60 years old, and he began to despair of ever beholding it." Till then "these lights were never seen in America; and our ancestors when they first beheld them . . . supposed them a new phenomenon in creation—the memory of them having been lost."—*ib. v. 2, p. 106.*

"In 1719, in November, appeared these lights."—*ib. v. 2, p. 106.*

Feb. 1720. "A splendid phenomenon of the same kind occurred."—*ib. v. 2, p. 106.*

In 1782, "in the evening of the 29th of March, the heavens were illuminated with a most splendid lumen boreale."—*ib. v. 1, p. 270.*

In 1741, late at night in January, "the heavens appeared all in a flame, so bright as to illuminate the earth and render objects every where distinctly visible. Many people saw it and were alarmed, supposing the great day was at hand."—*ib. v. 2, p. 90.*

Since this last date they have been of more common occurrence.

The declaration of the Savior as recorded in Luke, 21:28, that "when these things begin to come to pass, then look up and lift up your heads, for your redemption draweth nigh," is an indication that the various phenomena, were not not to be limited to single occurrences, but were designed to keep the church in remembrance of the approach of that day, during the whole period of their exhibition.

The only objection to the conclusion is in the supposition that they were all to be witnessed by a single generation—which is defined in the Bible to include only those who are "twenty years old and upward," (Num. 32:10-13). As all now living who were of Bible age in 1780, must have attained to the age of 94 years, it cannot be safely affirmed that the generation then living has not passed away. We however apprehend that "these things," (Matt. 24:34), which were to be fulfilled before "this generation" addressed should "pass," was in answer to the first question asked by the disciples, "When shall these things be?" (Matt. 24:2);—viz., the destruction of the temple, &c.; which was fulfilled by the Romans within forty years of the time of its utterance,—before that generation had passed away; and that the celestial phenomena predicted, was in answer to the other question asked, (same v.) "What shall be the sign of thy coming and of the end of the world?" having been given, as needed, to keep the church mindful of its approach and constantly watchful and rejoicing; but the day and hour of which knoweth no man, only that it is "at the door." We have seen that often, when various phenomena have been visible the observers have been forcibly reminded of the last day.

ELDER JOHN DANIELS, has resigned his pastoral charge of the Advent church in Morrisville, Pa. The church has been built up under his labors, and he leaves them in a prosperous state. They were happily united in him, and deeply regretted having to part with him. Elder M. L. Bentley has been invited to succeed him, whom we wish all success. Brother Daniels has been invited to the charge of the Advent church in Seventh Avenue, New York, of which Elder Porter, has had the care, but his health failing him, he unites with the church in securing the labors of brother Daniels. May the Lord give them success, and build them up.

CORRESPONDENCE.



CORRESPONDENTS are alone responsible for the correctness of the views they present. Therefore articles not dissented from, will not necessarily be understood as endorsed by the publisher. In this department, articles are solicited on the general subject of the Advent, without regard to the particular view we take of any scripture, from the friends of the Herald.

WHAT ARE THEY TO UNDERSTAND?

"But the wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand." (Dan. 12:10.)

In this text we have the position of two classes of men in the last days. Daniel had been God's instrument to teach the king of Babylon the thoughts of his heart while in a dream, and also to interpret the dream, and give its meaning. In doing this, he acknowledges the hand of God in it, and tells us that "God giveth wisdom to the wise." David likewise tells us, "the fear of the Lord is the beginning of wisdom," and that "the testimony of the Lord is sure, making wise the simple."

After Daniel becomes specially interested to know the will of God concerning his people, he is given to see a symbolic representation of the nations of earth, as they would exist, with their glory and end, by the introduction of the kingdom of God, after its subjects—the saints—had been sorely afflicted by "the wicked." But all these things are seen in vision, and Gabriel is now commissioned to explain to Daniel "the meaning of all this." He interprets the four beasts (Dan. 7) to mean four kingdoms, the ten horns of the fourth to be ten kingdoms, and the "other little horn with eyes and mouth, speaking great things" against God, and "wearing out his saints," to be "another kingdom," (not other kingdoms). But this kingdom's dominion is to be taken away after it has swayed its power 1260 years, that it may be "consumed unto the end," and the kingdom is to be given to God's saints. In Dan. 8th chap. another view is given, to give a more minute detail of events connected with the travail of God's people, and the first and second advents of Messiah, and in the interpretation Gabriel occupies a part of the 8th and 9th, and all the 10th, 11th and 12th, chapters, detailing the history of Persia, Grecia and Rome, with the distress of the saints by persecution, and the introduction of another power, (11:36,) who was to act a prominent part in the closing scenes of the drama of this world's history, whose end is to be synchronous with the second advent of Christ—the time of dreadful trouble to the wicked, and of the deliverance and resurrection of all the saints. "And they that be wise shall shine as the brightness of the firmament," says the angel. (12:3.) All this won the admiration and attention of Daniel, and of angels also. They saw these truths were big with meaning, and involved the final reward of men—the redemption of the saints. Daniel's interest grew stronger to know still more, but he is told to (12:4) "shut up the words, and seal the book even to the time of the end: many shall run to and fro, and knowledge shall be increased." But he still kept his ears open; every gleam of light only increased the thirst for more. Daniel "looks," and he sees the heavenly ministry of angels on either side, and on "the waters of the river" he hears one ask another "How long shall it be to the end of these wonders?" The answer is given in a form that is not fully understood, a part in time that could be measured, and the remainder specifying a work of indefinite length, "a time, times, and an half [part]; and when he shall have accomplished to scatter the power of the holy people, all these things shall be finished." Daniel had been told to "shut up the words, and seal the book, even to the time of the end," and as he now sees that he has not a full knowledge of all these things, he says, "O my Lord, what shall be the end of these things?" Mark the term *what*; it involves something beside *when*. It is said unto him, "Go thy way, Daniel: for the words are closed up and sealed till the time of the end. Many shall be purified, and made white, and tried; but the wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand." This language indicates that "at the time of the end," the things "closed up and sealed" would be understood by the wise. The question to be settled is, what the wise are to understand. It has often been vehemently argued for some years past that this text taught conclusively that the wise should understand the periods following the text, which extend to the resurrection of Daniel, that they should know where to start them, and therefore

where to end them, some confining their ideas to the use of the round numbers, and others making a more arbitrary use of the term "understand," have argued the certainty that the day would be understood by the wise before it came. Does the text involve or teach either of the above ideas? I think not. I do not object to any evidence that give assurance that we may understand the periods in round numbers, and their end, but the text is spoken before these numbers are given, and in reference to something else. It refers to something in "the words closed up, and sealed." The answer is in harmony with the question of Daniel, *What shall be the end of these things?* It is probable that time, with events, is alluded to in this subject, but not in an arbitrary sense. The great and all absorbing theme involving the destiny of all nations, and the closing scene of this world, to bring universal "trouble," while in the midst of all this God's people are all to be delivered, overwhelmed Daniel. The events were not sufficiently distinct and clear, he did not comprehend all he wished to, either of events or time. He asks, "what shall be the end of these things?" and he is promised that "the wise shall understand" what they shall be. He is afterwards told more about the time, and promised that he shall stand in his lot at the end of the 1335 days.

I shall now attempt to show that the instructions of Christ are in harmony with the text, and teach the same fact.—The wicked shall not understand, but the wise shall understand at the time of the end what is involved in this subject.

"The time of the end" is mentioned a number of times in Daniel, and from what appears in its connection, we naturally suppose it to specify a space of time between some marked event and the final end involved, thus while the dominion of the little horn was to be taken away to be consumed unto the end, we have a space allotted for that. Also in chapter 11:35, after giving an account of the "placing of the abomination that maketh desolate," and the distress and fall of the saints under that power, the angel remarks that it will continue "even to the time of the end." Here then is something that marks the commencement of "the time of the end," when, as our text and its context more than intimates, "the words closed up and sealed" are to be learned and understood by the wise. I will here introduce the remarks of Dr. Gill:

"Many shall run to and fro, and knowledge shall be increased." [Dan. 12:4:] that is, towards the end of the time appointed, many shall be stirred up to inquire into these things delivered in this book, and will spare no pains or cost to get a knowledge of them, will read and study the Scriptures and meditate on them, compare one passage with another, spiritual things with spiritual, in order to obtain the mind of Christ, will carefully peruse the writings of those who have gone before them, who have attempted anything of this kind, and will go far and near to converse with persons that have any understanding of such things, and by such means, with the blessing of God upon them, the knowledge of this book of prophecy will be increased, and things will appear plainer and clearer the nearer the accomplishment of them is, and especially when prophecy and facts can be compared."

These remarks seem to be very appropriate to the subject, and how accurately they have been fulfilled during the last half century; what clear light has shown upon this subject while facts have been compared with the Word.

Since the downfall of Papacy—the ending of the 1260 days (years)—the faithful student of prophecy has seen the key to unlock the treasure-house of this book, and by it he learns "these things," and "what shall be the end" of them. Thus Jesus remarked to his disciples while discoursing with them on this same subject, (Matt. 24,) after alluding to the "great tribulation" on the elect, and to its being "shortened" for their sake, he says, "Immediately after the tribulation of those days, the sun shall be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of heaven shall be shaken, &c. He then adds the "parable of the fig-tree" to illustrate. And "so likewise when ye see all these things come to pass, then know that it is nigh even at the door." To know is to understand. In Daniel it says, "the wise shall understand" "what shall be the end of these things." Jesus says they shall "know" by certain signs. Does Jesus say anything about the wicked not knowing? He does: "But as it was in the days of Noah and of Lot, so shall it be when the Son of man is revealed; they 'knew not,' but why? they did not believe the word. Was it the time altogether that they rejected in Noah and Lot's preaching, or was it unbelief in the event? We think it the latter; had they been really convinced of the event, they then would probably have been interested in its time. So it is now, and so it will be. But some will still think

that all these terms—"none of the wicked," "the wise," "shall understand"—should be taken in their most unlimited sense, and that all refers to time definite. I will now endeavor to show that if this is the case, then none of us "understand" yet, for each of our several calculations on definite time has been as clearly understood by some of the wicked as by any of the wise, and some wicked men have argued and preached them as clearly as others. So in relation to the nature of the events which are connected with the end, and the final result, (which I think is principally involved in the text,) some of the wicked understand these things, and wicked men teach them clearly. But these terms are not arbitrary; they are for general application to the masses of men. Those "false teachers," spoken of by Peter (1 epistle 2:1) "who privily shall bring in damnable heresies . . . by reason of whom the way of truth shall be evil spoken of," and also mentioned by the Saviour, (Matt. 24,) have led off the great mass from the truth, "to believe a lie," and therefore while the end is "at hand," and all signs show that a dreadful event is about to happen, the question goes the rounds, What is it? None of them know; "men's hearts fail them for fear, and for looking after those things that are coming on the earth." But they do, "not understand." Statesmen, politicians, warriors, soothsayers, prognosticators, and worldly heretical religious teachers are stirred, but they do not understand what is coming. Many of the learned will admit that the periods of Daniel run out just here, but they don't know what is coming—they "shall not understand." Did they "understand" "the end of these things," the nations of earth would forbear to fight. But it shall be as in the days of Noah and Lot; the wicked, the unbelievers in those things, "knew not until" the overwhelming deluge came, and they perished. So it will be when Christ comes; they will "not understand," will not "know," and will be lost. But ask the "little flock," or the "faithful and wise servant" what is coming, what mean these signs, what is taught in Daniel about these things and the end, what mean the present commotions in the earth, and what will result from all this? He can tell you the kingdom of God is soon to come, Jesus "is near even at the door," he "understands," he "knows" it. Lord help us to be ready for a part in it. I. C. WELLCOME.

Hallowell, April 20th, 1854.

EXTRACT FROM AN OLD BOOK.

BRO. HIMES:—I have in my possession two leaves of an old book, and on one of them I find the following article, which I think is too good to be lost. Its re-publication might be a benefit to the readers of the Herald.

J. M. ORROCK.

"TAKE NOTHING UPON TRUST, BUT ALL UPON TRYALL."

"Though all gold glisters, yet all that glisters is not gold: all is not truth, that goeth for truth." 1 John 4:1—"Try the spirits; believe not every spirit." Mark, Sirs, you must not believe every spirit; but try the spirits whether they be of God, or no. 1 Thess. 5:21—"Prove all things, hold fast that which is good." Prove all things; that is try all things by the Scriptures. Many hold fast before they try, but we must try before we hold fast. Alas, there are many men in the world that are like infants who swallow all down: all that the nurse puts into the poor babe's mouth, it swallows down. Truly it is so with many men and women, whatever men say, down it goes; they will not take so much pains as to try the sayings of men by the sayings of God. O, say they, the men we hear be honest men, able men, learned men. But would you not tell money after them? Would you not weigh gold after them? I suppose you would; and will you take doctrines upon trust without tryall? Who would buy a jewel in a case but a fool? Remember, Christians, that the whore's cup is gold without, but poison within. Rev. 17:4—"She had a golden cup in her hand, full of abomination and filthiness." The cup is of gold, but the poison is the rankest poison. And methinks, this cup is much cupped about. The learned men be grown so wise, that they have made almost all the world fools. 2 Pet. 2:1—"As there were false prophets among the people, so there must be false teachers also among you." And O! that there were not too many false teachers in those days. To counterfeit the coin of heaven, is treason against the King of heaven; and if this treason deserveth hanging, I know who would be hanged next. I have often thought upon Chrysostom's saying, preaching before a company of ministers, "I profess," said he, "I do not know whether any clergymen be saved or no." You will say, this was a strange saying of a minister to a company of ministers; their calling is so weighty, their temptations so many, and their lives so bad; they

speaking like angels of light, but they act like angel of darkness. O how desirous are men to draw the fairest gloves upon the foulest hands! Men are better known by what they do, than by what they say; for they say and do not. Therefore, beloved, believe not their flattering words, nor fair speeches, whereby they deceive the poor ignorant sort of people. (Rev. 17:8.) Mark the apostle, "By good words and fair speeches," saith he, "they deceive the hearts of the simple." God may reject those as silver, whom men do *adore as silver*; it is ill desisting ourselves for another world, by the looking glass of this world. The Scriptures do not onlie present us with what God will do for men, but also what men must do for God. What is the reason that there are so many scribbling professors in the world, but because they write after such imperfect copies! The generalitie of persons, will rather walk in the way the most go, than the way the best go. Great men's vices are more imitated than poor men's graces; but know, they who follow after others in sinning, are like to follow after others in suffering. We must not walk in the way that hath been gone, but the way that must be gone. "Be followers of me," said Paul, (1 Cor. 11:1,) "as I am of Christ." Where he follows Christ, we must follow him; but if Paul forsake Christ, we must forsake Paul. If we will not have the world to be our leaders, we shall be sure to have them to be our troublers. If they cannot seduce us into an evil way, they will oppose us in a good one. If they cannot scorch us with their fire, they will black us with their smoke; *speaking evil of you, because you run not to the same excess of riot*; because they will not do evil with them, therefore, they will say evil of them. But, Sirs, whatever you do, follow those who follow Christ. O that they should speak so much of God to others, and act so little for God themselves.

"Now, beloved, I beseech you that you would take nothing upon trust, but all upon tryall; try their ways, try their doctrines, try their sayings, try their worship by the word of truth; and if it be according to truth, and agreeable to truth, and bottomed on truth, then believe it, then receive it; if not, reject it, and tread it down as dirt under your feet, let it be who it will that brings it; nay, if 'an angel from heaven come and preach any other doctrine, than the written word declares, let him be accursed,' we ought not to receive."

THE CONVERSION OF CHILDREN.

"AND they brought young children to him, that he should touch them; and his disciples rebuked those that brought them. But when Jesus saw it, he was much displeased, and said unto them, Suffer the little children to come unto me, and forbid them not; for of such is the kingdom of God."—Mark 10:13, 14.

The disciples appear either to have thought it beneath the dignity of Christ and religion to attend to such small children, or that they were too young to receive benefit thereby. Not so however, thought those that brought them—moved by a God-given instinct and affection for their little ones. And who can tell how much good it did them in after years, as they remembered that the Son of God had "put his hands upon them and blessed them!"

Gough, the eloquent Temperance Lecturer, relates with interest, how he remembered for good that, when a child, the great and philanthropic Wilberforce, once put his hands encouragingly upon his head.

Tradition says, that one of the children mentioned in the text, afterwards became one of "the Fathers" of the Church. (Clement, I think.)

Christ was "much displeased" with his disciples for feeling as they did about it; and doubtless he is as much displeased now, when his present disciples think and feel as those did. He is as willing now to bless little children as then: for he has the same love and condescension, and he is as able; for though he is invisible to us, we and our children are not to him, but are in his presence; and one old enough to repent and believe may come to him and be blessed. Yea, and afterwards be baptized; for this kind of infant baptism we believe in.

Children are more easily brought to Christ than adults; their souls are as *valuable*; and Christ, in view of his coming kingdom, has doubtless as much desire that they should be converted and saved; and yet how little preaching, praying, and spiritual labor are bestowed upon them! "Thou shalt diligently teach [the words of the Lord] unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up." (Deut. 6:7.) And there are cases enough upon record to show us, that the conversion of children, even at four years of age, is not only theoretical, but entirely practicable.

The occasion of my making these few remarks, is an interesting record made by the great and good Jonathan Edwards, and herewith transmitted to the *Youth's Guide*, of the conversion of a child in his congregation, more than a hundred years ago, when the religious advantages of children were far less than they are now. The reading of this account cannot fail, I think, to interest the hearts and increase the hopes of Christian parents and disciples.

"Wheel in wheel, and world in world—come the band of children; a tender nest of soft young hearts, each to be separately studied; a curious eager flock of minds, to be severally tamed and tutored. And a man blest with these, hath made his own society, he is independent of the world, hanging on his friends more loosely; for the little faces around his hearth, are friends enough for him. What companionship so sweet, yea, what can teach so well as these pure budding intellects, and bright unsullied hearts! If ye count society for good,—how fair a field is here, to guide these souls to God, and multiply thyself for heaven!"

Yes, parent, thou art pastor of a little congregation,—be faithful to their souls!

Montgomery, Vt.

ADDISON MERRILL.

LETTER FROM J. CUMMINGS.

BRO. HIMES:—Again I wish to trouble you with my scribbling. First the cause. At Genesee Grove the interest is such that the people leave their own meetings and come a distance of seven miles to attend ours. Some of the most influential in the place have said to me that there is a large class that can be reached by no other than Advent preaching. The various anti-scriptural theories that are taught by many, possessed too much mysticism and confusion to be received or retained by the intelligent mind. There are many of this class, and those interested in their welfare are looking with much hope to the time when you, or some other able advocate may present the truth, that they by it may be made free. The old theories are fast losing their hold on the public mind. What they once had to recommend them is gone: I mean piety, life power; and as the mere carcass is no very desirable object, they are fast casting it away. The pearl once gone, there is no more need for the casket. But think not I beseech you, that the people are becoming better Christians; no, far from it; the Christian world is nearer open and avowed infidelity than the most timid can conjecture. We need not go abroad to look for it, we have it among us. We are on the eve of a crisis, the nature of which I fear we do not understand. While I write, I am a wonder to myself, I have been tempted far beyond human endurance; but by grace I am what I am, how long I shall continue so is only known to Him. Oh I do want to see you or brother Litch so much. It seems to me that the prosperity of the cause here depends somewhat on a visit from one or both of you. Please let me know soon about your visit that I may have time to make arrangements.

Brother Spencer has given up preaching; he is broken down. He and the brethren in De Calb, want me to preach to them part of the time. I am trying to speak five or six times a week, and then leave more than two thirds of the calls unattended to.

Believe me as ever, affectionately yours,

J. CUMMINGS.

White Rock, April 4th, 1854.

Letter from Daniel Campbell.

BRO. HIMES.—I write these few lines to inform you and the friends of the cause that I have lately been on a tour of 340 miles and preached in 28 different places. I have been too much confined to the old ground of labor, on account of so little help. God invariably blesses my labors in new places. Brother Pearce aids us in the blessed cause, also a number of other dear friends whom I should like to mention did my time permit. We have had a conference, according to appointment, in the Karnes neighborhood in the vicinity of Wellington Square. The Lord was present in spirit and in power, and we are hoping for a revival of the work of God.

I should like to go to the Eastern Conference if I had the means. The signs speak loud in the distress of nations may God grant that the household may be fed with meat in due season. I labor a great deal in travelling and preaching; the Lord blesses me in so doing. Canada is truly missionary ground. With regard to support, it is but poor I am. If you can do anything from your missionary fund, I need aid.

In removing to Tryconnel I thought to go to school half of the time but I have been constrained to travel. I have some of the advent writings on

hand; if you were to try you could aid either by the Eastern mission fund, or get the Buffalo brethren to aid. You should come on a tour through this Province it would be a blessing while time lasted. Our Conference went off very well. Come over and help us. Inform me by letter if you can come. Your brother in hope,

DANIEL CAMPBELL.

Flamboro' West, April 19th, 1854.

EXTRACT OF A LETTER FROM H. BARLOW.

You may think I will say a word in reference to the region which surrounds me, and the events which occur within its limits. Indeed, I have little to say, my knowledge of things, outside of the locality I occupy, is confused and indistinct. Other sources of information will supply you with what I will not venture to give; much that reaches you is doubtless incorrect. An air of truth is spread over many things, which a knowledge of facts will dispel.

The mass of society is like the troubled sea—restless and ever moving;—many portions of it a panorama of the elder Sodom, where God is forgotten, and his requirements neglected. A spirit of insubordination lingers among the people, although a favorable change is becoming more perceptible. The scramble for gold is less and less successful, and the aggregate returns for labor are diminishing with each returning year. Robberies are of frequent occurrence, and the perpetrators remain in concealment. The language of the poet may be applied to much that is seen of society here—

"I see the circling hunt of noisy men
Burst laws' enclosure—leap the mounds of right,
Pursuing, and pursued, each other's prey,
As wolves for rapine, or the fox for wiles,
Till Death, that mighty hunter earths them all."

From the distractions of the surrounding world, how sweet to turn to the bosom of "our Father in Heaven," and find a shelter from every gathering storm. It is true, that "in the world we shall have tribulation;"—but many are those who can rejoicingly say—"It is good for me to be afflicted." The chastening fires through which we pass, will consume away the perishable attractions which had thrown a mantle of obscurity over the regions of the blessed. Let us thank God for his chastenings; and gather new strength from the fires of every furnace, to prosecute the warfare in which we are engaged. To me the admonition has come—"Whatever thy hand findest to do, do it with thy might." The "broad way" is thronged with its myriads, who are hurrying onward to an undone eternity. I have felt that revivals or judgments, will be witnessed by these surrounding communities. There are individuals for whom I entertain an earnest hope; and during the long and wear months, I have pursued them with unceasing prayer. I strive to cling to the faithfulness of God with that trust which knows "no shadow of turning;" assured that in "due season," I shall reap if I faint not.

My feelings are interested with most that I read in the *Herald*. The question of *specific time*, in reference to the advent, lies outside of my investigations. It may have all the importance, and *all the certainty*, which its friends claim for it. To me, it has seemed more than possible, that its discussion may engender feelings adverse to true piety. When it becomes a "shibboleth," many will be thrown out of the pale of christian fellowship, who in all other respects give evidences of religion, at least equal to those who reject them. In my view, it is possible to have correct views of "time," and yet be deficient in conformity to the image of God. Speculative views alone, however correct, will never introduce us to the mansions of the celestial. And should any fix on a time which shall pass unfulfilled away, the result might be disastrous to their feelings and principles of piety. Their confidence in other portions of God's word might receive a shock, from which it would not readily recover.

"And we know that all things work together for good to them that love God." (Rom. 8:22.)

Those moments which finite powers outvie—
Sublimely spread their arms on high,
Condensing vapors as they fly,
And forming glaciers in the sky;
Disguised, enshrouded cap-a-pie,
The loftiest reach of man defy—
E'en challenging the potent eye:
Are fountains formed by gracious power
For time of drought, the needful hour.

Those rills that skirt themountains side,
And brooks where sparkling waters glide,
The rivers which the vales divide—
Spread life and beauty far and wide;
And rolling with majestic stride,
Unite to swell the ocean's tide,
Where fleets and navies proudly ride:
Are tear-drops from Jehovah's eye—
A pledge of goodness from on high.

The winds may howl, the clouds may soar,
The storms may rush, the tempests pour,

And lightnings flash from shore to shore,
Most awful thunders peal and roar;
While earthquakes shake creation o'er,
And furies bellow out their store,
And baffle canvass, wheel and oar;
The rage and rush, the roar and strife,
Foretold peace, and health, and life.

Disease and pain which oft menace,—
All blasted hopes of common-place.
To multifarious to trace;
And way-side lions which out-face:
Are constant ministers of grace,
Are pebbles cast to prove our pace
And diligence to "run the race;"
Are countless blessings in disguise:
All prompting us to win the prize.

Thus every pang and every woe,
The challenge of each angry foe,
And every trial here below,
Which serves to vex us as we go—
Which often brings our courage low;
And makes our progress seem so slow:
For which we so much grieve bestow;
They all shall work the Christian's good—
Fit for rest,—for rest with God!

And when the ills of life are o'er,
When we shall reach the blessed shore,
Where woes and fears are felt no more,
To taste those blessings long in store,
And feast our minds on heavenly lore;
And crowns of glory on us pour:
We'll swell his praises evermore;
And grateful thanks shall always rise,
For all our chastenings from the skies.

J. W. DANIELS.

Morrisville (Pa.), March 22d, 1854

Obituary.



"I am the resurrection and the life: he that believeth in me though he were dead, yet shall he live: and whosoever liveth, and believeth in me, shall never die."—JOHN 11: 25, 26.

DIED, very suddenly, in Enfield, Ct., April 22d, MARY LEE, wife of our beloved father in Israel, Thomas Lee, aged 70. Disease supposed to be heart affection. Sister Lee was born in Freetown, Mass. Embraced Christ as her only hope of future life, at the age of seventeen—was baptized and united with the Christian church the same year. She was very zealous for the cause of Christ, hence an active and faithful member in the church. United in holy wedlock with a full determination to walk in the ordinances of God, blameless, if possible, like Zechariah and Elizabeth, and maintained that resolution by setting the fear of the Lord before them continually. Sister Lee was a lover of the Bible—had made it her study from a child, and had become familiar with its teachings, and as the natural consequence, when she heard the lectures at the great tent meeting in Chicopee Falls, in 1842, she at once became satisfied the position taken was in harmony with the teachings of Scripture, and fully endorsed them with the exception of definite time which she could not understand fully. The time of trouble, great battle, and distress of nations, taught in the Scriptures, was the great obstacle that prevented her from embracing the time, in '44, being satisfied they would take place just before the advent of the Lord. Yet the brethren being so very happy and positive that the Lord would come that fall, she thought perhaps she might be mistaken, and really hoped the kingdom would come, for she loved the appearing of the Lord. There was one feature in her life that was peculiar and observed by all of her acquaintance, which I will mention. She could not look upon death with composure, nor endure the thought of dying, even in her happiest moments, and often expressed a strong desire that if she must fall asleep before the Lord came it would be sudden and unknown to her. This characteristic caused many to wonder, being satisfied she was a Christian. This was constitutional, no doubt. But the Lord granted her request. When at the table, eating, she died without a struggle, apparently. She has left a husband and three children and other friends to mourn her loss. The writer attended the funeral, and preached from Isa. 25:9, to a good collection of friends and neighbors. Endeavored to comfort the bleeding hearts. I. By showing the day spoken of would be introduced by the Lord's personal second advent. II. The characteristics of the class brought to view in the text: 1. They claim the Lord to be *their Lord*; 2. They have waited for him—the Lord. Defined waiting: 1. Being ready; 2. Expecting; 3. Their confidence when he comes—"He will save us;" 4. They will be glad and rejoice in his salvation. III. The relation the church sustains to the second advent at the present time. We may from the best of evidence expect the Lord soon. The afflictions that the writer had been called to pass through, prepared his heart to sympathize deeply with the only child present and our aged brother, whose locks long since have been silvered. He was in hopes his companion in life would have been spared for his comfort till Jesus comes, but in God's providence it is otherwise. He lives with the blessed hope to sustain him, and his kind children to comfort him, like good old Simeon, waiting for the Lord. May the Lord bless the morning friends, and especially brother Lee, who is satisfied his loss cannot be repaired until the deliverer comes.

W. P.

Note.—Father Lee, with whom we have had a happy acquaintance of over thirty years, has our prayers and sympathies in his affliction.

J. V. H.

Agents.

ALBANY, N. Y.—W. Nichols, 185 Lydian-street.
AUBURN, N. Y.—Wm. Ingmire.
BACON, Hancock county, Ill.—Wm. S. Moore.
BUFFALO, N. Y.—John Powell.
CABOT, (Lower Branch), Vt.—Dr. M. P. Wallace.
CINCINNATI, O.—Joseph Wilson.
DANVILLE, C. E.—G. Bangs.
DUNHAM, C. E.—D. W. Sornberger.
DURHAM, C. E.—J. M. Orrock.
DERBY LINE, Vt.—S. Foster.
DETROIT, Mich.—Luzerne Armstrong.
EDDINGTON, Me.—Thomas Smith.
HALLOWELL, Me.—I. C. Wellcome.
HARTFORD, Ct.—Aaron Clapp.
HOMER, N. Y.—J. L. Clapp.
LOCKPORT, N. Y.—R. W. Beck.
LOWELL, Mass.—J. C. Downing.
LOW HAMPTON, N. Y.—D. Bosworth.
MILWAUKEE, Wis.—Dr. Horatio G. Vunk.
NEWBURYPORT, Mass.—Dea. J. Pearson, sr., Water-street.
NEW YORK CITY—Wm. Tracy, 246 Broome-street.
PHILADELPHIA, Pa.—J. Litch, N. E. cor. of Cherry and 11th streets.
PORTLAND, Me.—Wm. Pettengill.
PROVIDENCE, R. I.—A. Pierce.
ROCHESTER, N. Y.—Wm. Busby, 215 Exchange-street.
ROUGH AND READY, Hancock county, Ill.—Larkin Scott.
SALEM, Mass.—Lemuel Osler.
SHARONA GROVE, De Kalb county, Ill.—Elder N. W. Spencer.
SOMONIAUX, De Kalb county, Ill.—Wells A. Fay.
SHEBOYGAN FALLS, Wis.—William Trobridge.
TAYLORSVILLE, Christian county, Ill.—Thomas P. Chapman.
TORONTO, C. W.—D. Campbell.
WATERLOO, Shetford, C. E.—R. Hutchinson, M. D.
WEST ALBANY, Vt.—Benjamin Webb.
WHITE ROCK, Ogle county, Ill.—Elder John Cummings, jr.
WORCESTER, Mass.—J. J. Bigelow.



AYER'S PILLS.

For all the Purposes of a Family Physic.

THERE has long existed a public demand for an effective purgative pill which could be relied on as sure and perfectly safe in its operation. This has been prepared to meet that demand, and an extensive trial of its virtues has conclusively shown with what success it accomplishes the purpose designed. It is easy to make a physical pill, but not easy to make the best of all pills—one which should have none of the objections, but all the advantages, of every other. This has been attempted here, and with what success we would respectfully submit to the public decision. It has been unfortunate for the patient hitherto, that almost every purgative medicine is acrimonious and irritating to the bowels. This is not. Many of them produce so much gripping pain and revulsion in the system as to more than counterbalance the good to be derived from them. These pills produce no irritation or pain, unless it arise from a previously-existing obstruction or derangement in the bowels. Being purely vegetable, no harm can arise from their use in any quantity; but it is better that any medicine should be taken judiciously. Minute directions for their use in the several diseases to which they are applicable are given on the box. Among the complaints which have been speedily cured by them, we mention Liver Complaint, in its various forms of Jaundice, Indigestion, Langor and Loss of Appetite, Listlessness, Irritability, Bilious Headache, Bilious Fever, Fever and Ague, Pain in the Side and Loins; for, in truth, all these are but the consequence of diseased action in the liver. As an aperient, they afford prompt and sure relief in Costiveness, Piles, Colic, Dysentery, Humors, Scrofula and Scurvy, Colds with soreness of the body, Ulcers and impurity of the blood; in short, any and every case where a purgative is required.

They have also produced some singularly successful cures in Rheumatism, Gout, Dropsy, Gravel, Erysipelas, Pulpitation of the Heart, Pains in the Back, Stomach, and Side. They should be freely taken in the spring of the year, to purify the blood and prepare the system for the change of seasons. An occasional dose stimulates the stomach and bowels into healthy action, and restores the appetite and vigor. They purify the blood, and, by their stimulant action on the circulatory system, renovate the strength of the body, and restore the wasted or diseased energies of the whole organism. Hence an occasional dose is advantageous, even though no serious derangement exists; but unnecessary dosing should never be carried too far, as every purgative medicine reduces the strength, when taken to excess. The thousand cases in which a physic is required cannot be enumerated here, but they suggest themselves to the reason of everybody; and it is confidently believed this pill will answer a better purpose than anything which has hitherto been available to mankind. When their virtues are once known, the public will no longer doubt what remedy to employ when in need of a cathartic medicine.

Prepared by JAMES C. AYER, Practical and Analytical Chemist, Lowell, Mass. Price, 25 cents per box; five boxes for \$1.

Ayer's Cherry Pectoral.

For the rapid cure of Coughs, Colds, Hoarseness, Bronchitis, Whooping-cough, Croup, Asthma, and Consumption.

This remedy has won for itself such notoriety from its cures of every variety of pulmonary disease, that it is entirely unnecessary to recite the evidences of its virtues in any community where it has been employed. So wide is the field of its usefulness, and so numerous the cases of its cures, that almost every section of the country abounds in persons publicly known, who have been restored from alarming and even desperate diseases of the lungs by its use. When once tried, its superiority over every other medicine of its kind is too apparent to escape observation, and where its virtues are known, the public no longer hesitate what antidote to employ for the distressing and dangerous affections of the pulmonary organs which are incident to our climate. And not only in formidable attacks upon the lungs, but for the milder varieties of Coughs, Croup, Hoarseness, &c.; and for Children it is the pleasantest and safest medicine that can be obtained.

As it has long been in constant use throughout this section, we need not do more than assure the people its quality is kept up to the best that it ever has been, and that the genuine article is sold by J. BARNET, Boston, and by all Druggists everywhere [d. 10-0m.

Valuable Religious Reading.

WE have completed our arrangements for republishing from the latest London editions, the very valuable writings of the learned and eloquent minister of the Scotch National Church, at Crown Court, London, Rev. JOHN CUMMING, D. D. The first volume is now ready, and is entitled,

"BENEDICTION, OR, THE BLESSED LIFE."

A truly excellent contribution to our Religious Literature, as are all the writings of this distinguished man. This volume will be followed by others at intervals of about four weeks. Each volume is complete in itself, and will be sold independently of others. The succeeding volumes will be published about as follows:

"Scripture Readings on Genesis." (March 1st.)

"Voices of the Night." (April 1st.)

"Scripture Readings on Exodus." (May 1st.)

"Voices of the Day." (May.)

"The Apocalyptic Sketches," and "Scripture Readings on the New Testament," with the continuation of the Old Testament Readings, will follow immediately, together with other valuable works by the same author.

Dr. J. Ross Dix, the highly popular author of "Pen and Ink Sketches," thus describes this celebrated preacher and writer:

"At the present time Dr. Cumming is the great pulpit lion of London, as Edward Irving was some twenty years since. But very different is the doctor to that strange, wonderfully eloquent, but erratic man. There could not by possibility be a greater contrast. The one all fire, enthusiasm, and semi-madness; the other, a man of chastened energy and convincing calmness. The one, like a meteor flashing across a troubled sky, and then vanishing suddenly into the darkness; the other, like a silver star, shining serenely, and illuminating our pathway with its steady ray."

Published by JOHN P. JEWETT & CO., Boston. JEWETT, PROCTOR & WORTHINGTON, Cleveland, Ohio. For sale by all booksellers. [4-4-4.]

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ADVENT HERALD.

BOSTON, MAY 13, 1854.

IMPORTANT PUBLICATIONS.

Memoir of William Miller—Containing many expositions of Scripture and illustrations of prophecy, relating to the personal coming of Christ and the millennium at hand. Price, in cloth, \$1; gilt, \$1.50. Postage, 19 cents.

Commentary on the Apocalypse. By Sylvester Bliss. This is a valuable work to all seeking a knowledge of the correct principles of interpretation, and calculated to expose many of the unsound views that are afloat at this time concerning the Apocalypse. Price, in cloth, 60 cents. Postage, 12 cents.

The Inheritance of the Saints, or, the World to Come. By H. F. Hill. This is a doctrinal and practical work, embracing twenty dissertations on the millennium, the true inheritance, the earth renewed, &c. The subjects are ably discussed, and the book has found its way pretty extensively among church members of all denominations, turning many to the true faith and hope of the Lord's kingdom. Price, in cloth, \$1; gilt, \$1.37. Postage, 16 cents.

Fassett's Discourses on the Jews and the Millennium. This work meets and refutes the Judaizing notions advanced against the doctrine of the Lord's near coming, and overthrows the theory of a mixed race of mortals and immortals during the millennium, with sickness, sorrow, and death still existing on earth. Price, 33 cents. Postage, 5 cents.

Benedictions, or the Blessed Life. By John Cumming, D. D., F. R. S. E., minister of the Scottish church, Crown Court, London. In this work are set forth the constituents of the blessed life, in harmony with the blessed hope. We are also shown, that the grace of God upon the heart will alone send forth a holy and happy influence, transforming and renewing, causing life's parched places to freshen, and its deserts to blossom like the rose. Every Adventist should procure this work. Price, 75 cts. Postage, 18 cts.

Also Dr. Cummings on the Apocalypse—(First Series.) Price, 75 cts. Postage, 21 cts.

Dr. Cummings on the Apocalypse—(Second Series.) Price, 75 cents.

The Church before the Flood. By the same. Price, 75 cents. Postage, 17 cts.

Voices of the Night, by the same. Price, 75 cts. Postage, 13 cts.

Voices of the Day, by the same. Price, 75 cts. Postage, 15 cts.

Voices of the Dead. By the same. Price, 74 cents. Postage, 15 cents.

Ad Tracts (in two vols.)—Containing twenty-one dissertations on nearly all the important subjects relating to the personal coming of Christ and the duties connected therewith. Price, 58 cents. Postage, 8 cts.

Morning of Joy. By H. Bonar. A work of practical and experimental teaching, in harmony with the Lord's speedy coming. It is a work of rare merit, and suited to the present time. Price, 40 cents. Postage, 8 cents.

Night of Weeping, and, Story of Grace—By H. Bonar—These two works are of the same character and worth as the above. Price of each, 30 cents. Postage, 7 cts.

Eternal Day. By H. Bonar. This is a work of the same general character as the other works by the same author. Price, 50 cents. Postage, 11 cents.

The Premium Essay on the Characteristics and Laws of Prophetic Symbols. By Rev. E. Winthrop, Rector of St. Paul's church, Norwalk, O. This is a very valuable aid for those who wish to acquire of the Divine principles of symbolic teachings. Price, 75 cents. Postage, 11 cents.

Gavazzi's Lectures, as delivered in New York city, reported by a Stenographer, and revised by himself, with a sketch of his life. Price, \$1.00. Postage, 17 cents.

Woman, in her various relations, containing Practical Rules for American females. Price, 63 cents. Postage, 12 cents.

The Mothers Book of Daily Duties, containing Hints and directions for the body, mind, and character. Price, 93 cents. Postage, 10 cents.

Life of Rev. George Whitefield, from the London Tract Society, with choice selections from other editions. Price, 50 cents. Postage, 10 cents.

Infidelity; its Aspects, Causes, and Agencies; being the Prize Essay of the British organization of the Evangelical Alliance. By the Rev. Thomas Pearson, Eyemouth, Scotland. Price, \$2.00.

The Advent Harp—Containing about five hundred hymns on the Advent of our Saviour and kindred subjects, together with over two hundred pieces of choice music. This work has been warmly commended wherever used, and is regarded as the only Advent hymn book published. Price, 60 cents. Postage, 9 cents.

Hymns of the Harp (without the music)—New editions of both just out. Price, 37 1-2 cts. Postage, 6 cents.

TRACTS.

The World to Come—the Present Earth to be Destroyed by Fire at the End of the Gospel Age. This tract contains a clear and strong argument. \$2 per hundred; 3 cents single.

Glorification. By Rev. Marrant Brock, M. A., of England. A sound and convincing illustration of the question. \$2.50 per hundred; 4 cts. single.

The Lord's Coming a Great Practical Doctrine. By the same author. This tract will commend the Advent doctrine to any candid reader. \$2.50 per hundred; 4 cents single.

The Second Advent Introductory to the World's Jubilee. A Letter to the Rev. Dr. Raffles, of England, containing a complete refutation of the popular notion concerning the millennium. \$2 per hundred; 4 cents single.

The Duty of Prayer and Watchfulness in prospect of the Lord's Coming. A very important work for Christians at this time. \$2.50 per hundred; 4 cents single.

First Principles of the Second Advent Faith. This tract is illustrated by copious scripture references. \$2.50 per hundred; 4 cents single.

The Bible a Sufficient Creed. By Rev. Chas. Beecher. This tract clearly exhibits the proper use of creeds. Price, \$2.50 per hundred; 4 cts. single.

Promises Concerning the Second Advent.—This little work contains daily food for the soul. Price, 50 cents per dozen; 6 cents single.

Phenomena of the Rapping Spirits.—This tract will be sent by mail, postage paid, at \$3 per hundred, 30 copies for \$1, or 4 cents single.

Eternal Home. By J. Litch. Price, \$3 per hundred; 5 cents single.

Tracts for the Times—Nos. 1, 2, 3—"Hope of the Church"—"Kingdom of God," and, "The Glory of God filling the Earth." Price, \$1.50 per hundred.

Tracts for the Times—No. 4—"The return of the Jews." Price, \$2 per hundred, 3 cts. single.

Dialogue on the Nature of Man, his state in Death, and final Doom of the Wicked. Price, \$3 per hundred, 5 cts. single.

The Pauline Chart.—By J. W. Bonham. This is a very useful aid to the study of the book of Acts—giving as it does a synopsis of Paul's travels, the places he visited, and the principal events that transpired in his journeys. Price \$1.

Time of the Advent, or, What do the Adventists Teach now on Time! \$1.50 per hundred.

The Saviour Nigh—\$1 per hundred.

That Blessed Hope—\$1 per hundred.

Motives to Christian Duties in view of the Lord's Coming. \$1 per hundred.

Declaration of Principles. 50 cents per hundred.

Kelso Tracts—Nos. 1, 2, 3, 4, 5, 6—"Do you go to the prayer-meeting?" "Grace and Glory," "Night, Day-break, and Clear-day," "The City of Refuge," "Sin our Worst Enemy, and God our Friend," "The Last Time." \$1 per hundred—comprising an equal number of each.

BOOK NOTICES.

"WOMAN IN HER VARIOUS RELATIONS: containing Practical Rules for American Females, the best methods for dinners and social parties—a chapter for young ladies, mothers, invalids—hints on the body, mind, and character—with a glance at woman's rights and wrongs, professions, costume, etc., etc. By Mrs. L. G. Abell, author of 'Gems by the Way-side,' 'Skillful Housewife,' and 'Ladies' Domestic Guide,' etc., etc. New York: R. T. Young, Publisher, 140 Fulton-street. 1853."

"THE MOTHER'S BOOK OF DAILY DUTIES: containing hints and directions for the body, mind, and character. Also a brief and comprehensive guide for the training of infants, management of children, nursing the sick, curing diseases and injuries; with safe and simple remedies, and a full list of miscellaneous receipts for family use. By Mrs. L. G. Abell, author of 'Woman in her Various Relations,' 'Gems by the Way-Side,' 'Skillful Housewife,' etc., etc. New York: R. T. Young, Publisher, 140 Fulton-street. 1853."

"THE LIFE OF REV. GEORGE WHITEFIELD, from the London Tract Society; with choice selections from the editions by Drs. Gillie & Phillips. By Rev. D. Newell. Illustrated. New York: R. T. Young, No. 140 Fulton-street. 1853."

These are a series of works from the press of R. T. Young, 140 Fulton-street, New York, the contents of which are so well indicated by their titles, that a farther description would seem almost a work of supererogation. The reader will find their price in another column, and the books for sale at this office.

"THE LECTURES COMPLETE OF FATHER GAVAZZI, as delivered in New York. Reported by an eminent Stenographer, and revised and corrected by Gavazzi himself. Including translations of his Italian addresses with which the greater part of the lectures were prefaced. To which is prefixed, under his authority and revision, *The Life of Gavazzi*, continued to the time of his visit to America. By G. B. Nicolini, his friend and fellow exile, author of *A History of the Late Roman Republic*. New York: Published by M. W. Dodd, corner of Spruce-street and City Hall Square. 1854."

These lectures, of which copious extracts have been given in the *Herald* and in other various pub-

lications of the day, are now embodied in a neat volume. Many portions of them are spicements of unsurpassed eloquence. For sale at this office. Price \$1.00.

"SYMBOLIC PROPHECY, Remarks on 'An Exposition of the Apocalypse by David N. Lord.' By an Inquirer. Boston: Gould & Lincoln, 59 Washington-street, 1854."

This is a pamphlet of 42 pages, and is a clear and satisfactory examination of the principles of symbolization unfolded by Mr. Lord. The question is discussed very impartially, and the conclusion is arrived at that the laws of symbolization developed by Mr. Lord are incontrovertible.

A Review of the Definite Time Arguments respecting 519—showing their misquotations of history, their garbling and mixing up disconnected passages, and their misapplication of historical facts. By T. M. Preble, will be published in a few days, and can be had at this office. Price, \$2.50 per hundred. Single, 4 cents.

GENERAL CONFERENCE OF ADVENTISTS.

THE 15th General Conference of Adventists will be held in Providence, R. I., commencing Tuesday evening, May 16th, and continue over the 19th. This will no doubt be one of the largest meetings the Adventists have held for many years. Let prayer go up to the great Head of the church that it may also be the best. An address on the subject from the committee may be expected soon.

H. PLUMMER.

J. PEARSON, JR.

A. SHERWIN.

L. OSLER.

J. V. HIMES.

NOTICE TO BRETHREN CHAPMAN AND CUMMINGS.—Dear Brethren:—You may depend upon my labors from the first of June to the last of July. I must return so as to be in Philadelphia the first Sabbath in August.

I shall depend on you to arrange the appointments, so that I can give myself wholly to the work. I wish in things to co-operate with you, as brother Himes did in his late visit, and to aid you in your work and labor of love for the churches of your care. J. LITCH.

CONFERENCE AT HATLEY, C. E.—When invited to attend this meeting I had another engagement in Pennsylvania, but being released from that I can now be with the brethren in Hatley. I shall spend a little time with different flocks in the vicinity, as my time will allow.

FOREIGN NEWS.

THE Africa, which left Liverpool on the 22d of April, arrived at New York on the 6th inst. bringing advices three days later than those announced in another column.

No important battle, either naval or land, had been fought by the contending powers, but affairs were evidently approaching a climax. In the Baltic the fleet of Sir Charles Napier had passed the island of Gothland, and a glance at the map will show that it is rapidly nearing the Gulf of Finland. The British commander has doubtless fully matured his plan of attack, and will undoubtedly do all that so powerful an armament can reasonably be expected to accomplish to batter down the wooden walls and stone fortresses of the Russians. But it is known that formidable preparations have been made to give the fleet a warm reception, and news from the Baltic will be looked for with much solicitude. A portion of the Russian fleet was at Helsingfors, an important naval station not far from the mouth of the Gulf of Finland, and here it was expected the first attack would be made.

There are reasons to apprehend a serious disaster to the Turkish arms on the Danube. The Russians have concentrated a large force in the Dobrudscha, and there can hardly be a doubt that they intend to make this a base for an immediate aggressive movement. It has been stated that the Turks intended to make a stand at Trajan's wall, but according to the latest advices the Russians have taken Kustendje, the possession of which place turns the right flank of the Turks. Omar Pasha was at Shumla concentrating a force to oppose the enemy, but his troops are reported as far from being in that state of efficiency which would hold out a reasonable prospect of success in a pitched battle.

There are no authentic particulars concerning the treaty of alliance, offensive and defensive, which has been concluded between Austria and Prussia.

The position of these powers in the war is still involved in doubt. The opinion was beginning to prevail very generally that they would watch the course of events, and side with the strongest party.

NOTICE.—Friends ordering tracts by mail, will remember that under the present law each tract, however small, has to pay a postage of one cent.

HERALD TO THE POOR.

SISTER RUFF \$1.00
D. WHITNEY \$1.00

POST OFFICE ADDRESSES.

ELD. I. ADRIAN, Pleasant Valley, Conn.
D. W. SORNBARGER, Fitch Bay, Stanstead, C. E.

GENERAL CONFERENCE AT PROVIDENCE.

Brethren going to the Conference will please call at Charles Sisson's, No. 96 Westminster-street, to be directed to places provided for them.

The annual Conference of the Advent Tract and Mission Society for Addison and Rutland Counties, Vt., and Washington Co., N. Y., will be held at Bristol, Vt., commencing Friday, June 24, 1854, at 7 o'clock P. M. and continue over the Sabbath.
H. BUCKLEY, Secretary.

Appointments, &c.

J. M. ORLOCK will preach in Melbourne, C. E., Sunday, May 14th.

D. W. Sornberger will preach in Eaton, C. E., on Sunday, May 21st.

S. D. THOMPSON will preach at Auburn, N. H., Sabbath, May 14th; at Lawrence, Mass., Tuesday 16th; at So. Reading, Sabbath, 21st.

M. L. BENTLEY will preach in the Chardon-street chapel, Sunday, April 30th; at Lawrence, Mass., the first and second Sabbaths in May.

THE ANNUAL SECOND ADVENT CONFERENCE FOR CANADA EAST AND NORTHERN VERMONT, will be held this year, in the "Old Meeting House," in Hatley, C. E., to commence on Thursday, June 8th, at half past 10 A. M. Meetings will continue over the Sabbath. We hope as many ministering brethren as can, will attend. Let there be a general gathering of all who are "looking for that blessed hope." Endeavor to be present when the Conference commences. The brethren will do what they can to accommodate those who come from a distance, with board and lodging. Make this meeting a subject of prayer, and we hope it will be one of great interest and profit.
J. M. ORLOCK, Sec'y of C. E. Conf.

N. Billings will preach at Mt. Holly, Vt., April 27th and 28th—will come by rail for me at Kimball's Crossings, on the arrival of the first train from Middlebury, Thursday the 27th; at Low Hampton, N. Y., Sabbath the 30th; at Greenfield, May 2nd—will be friends be present from Middle Grove and elsewhere; at Waterford, the 3d; at West Troy, the 5th; at Albany, Sabbath, the 7th; at Worcester, Mass., the 8th; at Westboro', the 9th. Week-day meetings at 7 o'clock, P. M., or as may be thought best.

Bro. HIMES:—I see by the *Herald* of the 22d, that there is an appointment for me to be at Derby Line, Vt., the 23d. I should have been there, but sickness in my family prevented. I now purpose to preach at Lyndon Centre, Saturday evening, April 29th, and Sabbath the 30th; Wheelock Hollow, Tuesday evening, May 24; Sheffield, Wednesday evening, 3d, where bro. E. Davis may appear; at Derby, in the Neighborhood of Moses Blake, Esq., Saturday evening 6th; at Derby Line, Sabbath, 7th.—I. HARVEY.

BUSINESS DEPARTMENT.

BUSINESS NOTES.

C. L. Salisbury—We put it to your own credit.

D. W. Sornberger—K. Rowell was credited twenty-six numbers, which with postage amounts to \$1.13.

J. P. Cowles—Sent you books by Thompson & Co., to Roxbury, N. Y., the 5th.

J. B. Knight—Sent you Second Series of Apocalyptic Sketches, and Voices of the Dead, by Dr. Cumming, by mail the 5th.

M. Winslow—Sent you books by Thompson's Express, to Perry, the 5th.

W. S. Moore—Sent you books by Thompson's Express, to Carthage, the 5th.

S. B. Reynolds—\$7. Credited \$1 for 4 G's; \$1.25 to F. Kenney, on H., to 602; \$2.00 to you on H. to 711 and 2.75 on acc't.

E. Baldwin—They have been mailed regularly; have now sent you the missing numbers.

THE ADVENT HERALD

IS PUBLISHED EVERY SATURDAY

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(Nearly opposite the Keene House.)

BY JOSHUA V. HIMES.

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POSTAGE.—The postage on the *Herald*, if pre-paid quarterly or yearly, at the office where it is received, will be 15 cents a year to any part of Massachusetts, and 26 cents to any other part of the United States. If not pre-paid, it will be half a cent a number in the State, and one cent out of it.

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RECEIPTS.

The No. appended to each name is that of the *HERALD* to which the money credited pays. No. 655 was the closing number of 1853; No. 656 is to the end of the volume in June, 1854; and No. 711 is to the close of 1854.

A. Mace, 701; J. Keene, 702; J. Burnham, 711; E. W. Turner, 606; J. Shaw, 711; S. L. Pinner, 676; Wm. Taylor, 685; H. Devo, 700; H. Borlen, 701; I. Smith, 701; J. Lant was Ord'd 1st to 699; I. Young, 711; A. Hoxie, 604; J. Lull, 721; W. P. Woodworth, 678, and 38 cts for books sent some months since, 729; E. Ash, 704; S. Nevers, 703; D. Prescott, 600; L. A. Fellows, 690; E. S. Ellis, 703; Mrs. A. Beeny, 659; E. Sprague, 711; Mrs. F. G. Sprague, 711—each \$1.

F. W. Lane, 728; A. Rickard, 721; D. White, 711; Jon'n Smith, of B. Me., 711; L. Rader, 708; N. Clark, 725, and Y. G.; S. F. Woodworth, 729; R. G. Hill, 711; N. French, 711; I. Calkins, 705, and G.; S. Blanchard, 716—each \$2.

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D. Robinson, 678—\$2.60. H. Noyes, 737 and G.—\$2.25. R. Whipple, 685 and G.—\$1.25. S. Bowles, 711 and G.—\$2.25. U. Perkins, 680—1.13. S. Foster on acc't—\$25. L. Lyman, sent books—\$1.12. R. Groom, 704—\$1.13. A. Wadleigh, 680—\$7 cts, paid on G. to 96. J. Chadsey, 657, \$1.13. D. W. Sornberger, 26's, and postage, and 25 cts on acc't.



J. V. HIMES, Proprietor.

"WE HAVE NOT FOLLOWED CUNNINGLY DEVISED FABLES."

OFFICE, No. 8 Chardon-street

WHOLE NO. 679

BOSTON, SATURDAY MAY 20, 1854.

VOLUME XIII. NO. 20

Shiloh and Bethshemesh:

FROM THE LONDON "QUARTERLY JOURNAL OF PROPHECY."

So rich in all that honors God, and gladdens man, is the gospel, that there can be no reason why the publishing of it should cease, or why any other instead of it should be proclaimed to man; and hence it is "the everlasting gospel." But not so with the types and rites, the ceremonies and shadows, that preceded its full development; these may all be abrogated and disappear. And even so with the places at which shadows of that gospel were exhibited, and glimpses given of the glorious truths which Bethlehem, and Calvary, and Olivet, were to reveal in noonday brightness. The places where these shadows were shown for a time may be altered or even obliterated, without prejudice to the truth. The scaffolding by which yonder tower was raised stone by stone, to its commanding height, not only may be, but must be, removed, if the tower is to stand forth in proper majesty and graceful strength.

One of these spots that had much typical significance, and where for several centuries the symbolical tabernacle stood, with its altar and ark, was *Shiloh*. Aben, Ezra, and others have absurdly enough supposed Jacob in his prophecy to refer to this spot, not to a person. At the same time, whatever be the true meaning of *Shiloh* in Gen. 48:10, whether "the peaceful one," or, which is much the same thing, "tranquillity"—the abstract for the concrete—we have grounds for believing, that one special reason why the tabernacle was fixed at *Shiloh*, in the district of Ephraim (whence, perhaps, the "Ephratah," or "district of Ephraim," in Psalm 132:6), was the significance of the name, and its fitness to remind Israel of Jacob's prophetic words. *Shiloh* stood on a gentle height, and there might be seen far off the smoke of the altar, and the white fine linen curtains of the courts, attracting notice and exciting inquiry. Was not this the unfurling of the banner of Him who was to come from Judah? was it not as if here he displayed his ensign to Israel, to gather them and the nations? was it not as if here, at *Shiloh*, he whose name is *Shiloh* beckoned on men to come and see the grounds of rest, and tranquillity, and peace, in that altar and that mercy-seat?

Joshua fixed the Ark there (Josh. 18:1), as soon as the land was subdued. Let us suppose two worshippers going up to this spot. They talk of the Lord's design in leading Joshua to pitch the tabernacle there. "It is a retired spot, is it not?" says the man of Judah. "Yes," replies his companion of the tribe of Ephraim; "but that is surely well for us who go to worship. We retreat from the highway of the bustling world, and find ourselves calmed into refreshing quiet as we approach the spot." The man of Ephraim expatiates on the pleasantness of the locality, and expresses, somewhat boastfully, his sense of the honor conferred on his tribe by the fixing of the tabernacle there.

"But," says the man of Judah, "you and I may boast together. If you have the place *Shiloh*, to our tribe belongs the person whose name is *Shiloh*. It seems to me as if by this double *Shiloh*, the Lord meant us, who are alike tribes of Israel, to dwell together in unity. The Lord distributes his favors, giving one of us the place that proclaims in type rest and peace; and to another of us the prophecy of the person who shall bring in all we look for, while every one of us may freely gather together in these courts, and enjoy their rich provision." At this moment a godly Levite appears. He calls their attention to Jacob's prophecy of *Shiloh*, and then pointing to the tabernacle at *Shiloh* now in sight, reminds his fellow-worshippers that it is in a true believing apprehension of what yonder altar signifies, and yonder laver, and yonder mercy-seat sprinkled every year on the atonement day with blood, that their present and future peace and rest depend. "*Shiloh*," says he, "will be *Shiloh* to us according as we believe in Him who is to come, of whom Jacob prophesied, and who

alone it is that can really be the sacrifice that atones for sin, and magnifies the law."

Many a year—from the days of Joshua onward till the times of Eli—*Shiloh* was the centre point of Israel's thoughts; for there was the ark of the covenant. At this day the spot is well known, and called "*Seiloun*." It is rather lonely, "and yet" (says Mr. Anderson, a recent traveller) "it is one of the sweetest and most sequestered spots in Palestine." You turn off the highway "that goeth up from Bethel to Shechem" (Judges 21:19), and find yourself on a side-road that seems to be the bed of some former brook. Up this ravine you go for more than a mile, at the end of which the eminences on either side open into a wider space, and you see before you a hill or rising ground, in the midst of higher ones, the spot where stood *Shiloh*, when it was Jehovah's residence—"his bright sanctuary." There are many springs and a fountain of water near. The eminence or tell, whereon it stood, has a wady running down towards the north on its east and west sides, so that its position was a remarkable one; and inasmuch as it is commanded by surrounding hills, we can, without any great stretch of fancy, suppose that often on these eminences pious worshippers sat, as afterwards they would do on the Mount of Olives and look down on these happy courts of their God and King. Once that blessed spot was like the valley of Megiddo, at the mourning of Hadad-rimmon; for somewhere there the assembled people gathered at the voice of the true *Shiloh* wept over sin till the region was called "*Bochim*." Often there did Hannah worship, and then Samuel; till the dismal hour when the ark moved down that ravine on its way to the battle-field, never to return to *Shiloh*! Up that ravine-like road that turns off from the highway, the messenger came in breathless haste, to tell old Eli that "the glory was departed."

And here it is that we stay to call attention to prophecy. Not that there was any prophecy about this place itself, but it became the sign of a prophecy to be fulfilled regarding another spot. As soon as Israel, in the days of Eli, led on by Hophni and Phinehas, had become superstitiously attached to the ark, resting on its supposed virtue, although they had revolted from the Lord himself, then did the glory of *Shiloh* disappear. On her death-bed (1 Sam. 4:21), Phinehas' godly wife, in a prophetic strain, proclaimed "*Ichabod*!" in regard to Israel at large. That "*Ichabod*" might have been specially written on the walls of *Shiloh*. The ark never returned thither—carried captive by the Philistines, it remained with them a season, to re-appear (as we shall see) at *Bethshemesh*. Meanwhile let us go to *Shiloh*. Its old priest *Eli* is dead! Its courts are silent and sad, for it is known now that yonder holy of holies has no ark! No more will God dwell there, between the cherubims! The glory is departed! The daughters of *Shiloh* shall no more dance before the Lord there (Judges 21:19) at the yearly feast; for the Lord has left the place.

"He was wroth and greatly abhorred Israel! So that he forsook the tabernacle of *Shiloh*. The tent which he placed among men."—Ps. 78:59, 60.

Before and from that date—

"He refused the tabernacle of Joseph; And chose not the tribe of Ephraim; But chose the tribe of Judah."—Ps. 78:67.

Now, this event in Israel's history was a far more marked one than we generally notice. It was quite a crisis in her history. It was the first occasion on which the Lord had ever forsaken a spot which he had chosen. But now he had really forsaken his long-favored place, and would not return. The place remained forsaken-like, probably onward from that date. It is only once noticed in the history of the kings, and then it is on a melancholy occasion, when the wife of Jeroboam visits the prophet Ahijah (1 Kings 14:2), who dwelt in the forsaken town, and who announced from it a doom on Jeroboam and his house as stern and severe as had befallen *Shiloh*

itself. It occurs once again in Jeremiah 41:5; but though inhabited, perhaps as a village, it still bore every mark of desolation, as we shall see when we quote other words of that prophet. In short, *Shiloh* had been a scene of formality, profanity, superstition, and by forsaking it the Lord taught Israel what judgment he would bring on such sins.

The forsaken *Shiloh* was the *Judea Capta* of those days. To its ruined aspect, Israel was pointed by Jehovah when he wished to warn them of the consequence of will-worship, and of making his house a den of thieves. As we now point to Jerusalem and its temple, so they did in other days point to *Shiloh*. It would seem that in the days of David, Solomon, Asa, Hezekiah, Josiah, down to the era of the king of Babylon's invasion, *Shiloh* was the standing warning of judgment to which prophets referred. That well-known hill was pointed to, as "*Ichabod*." The words of Psalm 132:6, may have this meaning; "We have heard of it in the region of Ephraim"—its past history there is well known to us.

We may not be far wrong in describing its desolate aspect by what appears at this day. "The main site" (says Robinson) "consists of the ruins of a comparatively modern village, covering a smaller tell. Among the ruins, on the larger eminence, are many large stones, and some fragments of columns, shewing the place to have been an ancient site. At the southern foot of the tell is a small ruined mosque, standing partly beneath a noble oak-tree." Substitute for the modern village, some few houses of ancient date, and take these large stones as indicating where the tabernacle once stood, and that old oak as waving its boughs over some ancient dwelling of Levites or priests, and you have the scene of desolation that was witnessed by those who turned aside to gaze on the past judgments of the Lord. Many excavated tombs, too, are close by—where, it may be, the bones of Eli rest, and the bones of her who prophetically uttered that remarkable "*Ichabod*." All these were to be seen in the days of Israel. Wilson tells us of another building whose walls, nearly four feet thick, enclose an area of twenty by fourteen yards; on the lintel, above the door, is the figure of a jar, in the shape of "the pot of manna," as seen in Jewish coins of Simeon the Just. There are circular wreaths of flowers, too, as on the tombs of the kings at Jerusalem; and a friend of ours tells us he has copied from another a very distinct figure of such a trumpet as the Levites are represented as blowing. With a few more such reminiscences of ancient days, let us suppose *Shiloh* visited by godly ones of Israel, in the days when, in awful threatening, Jeremiah thus spoke:

"But go now to my place which was in *Shiloh*, Where I caused my name to dwell at the first, And see what I did unto it. On account of the wickedness of my people Israel! And now because ye have done all these works, saith the Lord,

Therefore I will do to the house which is called by my name, In which ye put your trust, And to the place which I gave to you and to your fathers, As I have done to *Shiloh*."—(Jer. 7:12-14.)

Or when again, as if standing on Ebal, or on Sinai, he thundered in their ears, that heavy curse—

"And thou shalt say to them, saith the Lord, If ye will not harken unto me, . . . Then I will make this house like *Shiloh*. And this city I will make a curse to all the nations of the earth."—(Jer. 26:4-6.)

The threatening was well understood. The prophetic woe was uttered in terms that no Israelite could misapprehend. Who did not know desolate *Shiloh*? The priests, the prophets, and the people were enraged. What! *Solomon's Temple* become like *Shiloh*! This house of favor and glory in all lands, so exceedingly magnificent, shall the "*Ichabod*" of Phinehas' wife ever be written thereon? They ask him—

"Why hast thou prophesied in the name of the Lord, saying,

This house shall be like *Shiloh*? And this city be laid waste, without inhabitant."—(28:29.)

Alas! it was with them as with Israel in Samuel's time. When Samuel (2 Sam. 2:32) foretold the ruin of Eli's house, it had no effect on the people at large; but it came to pass. And so with the prophetic warnings of Jeremiah. *Jerusalem* did become, and at this day remains, like *Shiloh*. *Shiloh* once "pointed the prophetic moral," and "adorned" (so to speak) "the tale" of threatened woe; but now, *Jerusalem* has superseded it by the greatness of her desolation. *Jerusalem* is ruined—her glory departed; she is what *Shiloh* had long been; and "*The place of Weeping*," wet with the tears of her sons, is one of the few ruins that remain to testify her former greatness.

Instead, however, of forgetting *Shiloh's* desolation in *Jerusalem's*, let us call up both. See! two witnesses remain in Israel's land, to proclaim God's judgments on will-worship, profanity, formality, superstitions. One witness is the first and most famous site of the *Tabernacle*; the other is the renowned site of the *Temple*, which was once "the Almighty's See." The desolate site of the tabernacle once furnished an emphatic illustration of a prophecy that hung over *Jerusalem*; and that prophecy, though often forgotten in connexion with its example and sign, came to pass. And now, what have we? *Jerusalem* is to us Gentiles as truly a sign and a prophetic warning as *Shiloh* was to *Jerusalem*. Read Romans 11:18-22,—"Boast not against the branches; but if thou boast, thou bearest not the root, but the root thee. Thou wilt say then, The branches were broken off, that I might be grafted in. Well; because of unbelief they were broken off, and thou standest by faith. Be not high-minded, but fear: for if God spared not the natural branches, take heed lest he also spare not thee. Behold, therefore, the goodness and severity of God: on them which fell, severity; but towards thee goodness, if thou continue in his goodness; otherwise thou also shalt be cut off."

This much for the neglected prophecy, of which desolate *Shiloh* was the sign and seal.

Religious Aspect of the Turco-Russian Struggle.

Blackwood's Magazine has an able article on the comparative merits of the Greek Church as it appears in St. Petersburg and in Constantinople, with strictures on the Czar's pretensions to a protectorship of that church in Turkey. Such protection, it appears, is not very much coveted by the Greek Christians of the Turkish Empire. We give some extracts—and first of the Greek Church in Russia, of which Nicholas claims to be the temporal Head:

"Though the war between Russia and Turkey has not yet a remote date, we still fear that the public is beginning to lose sight of the primary grounds of quarrel between the Czar and the Sultan, which has led to the present state of things. The pretext put forward by Russia for intervention in the Ottoman Empire is her desire to 'protect' the ten millions of Christians of the Greek Church who are subjects of the Porte; these ten millions professing the same faith as the subjects of the Emperor of Russia, and living under the tyrannous rule of an infidel government. We admit the plausibility of that claim, and we are aware how easily the generous sympathies of a Christian people can be roused in favor of such a cause. We can appreciate the feelings of those who are persuaded that the moment has at length arrived when the cross shall be planted on the mosques of Stambul, and the orthodox believer take the place of the Mussulman. The claim to a protectorate over ten millions of suffering Greeks in the European territory of the Sultan has been described as a cover under which Russia at the possession of Constantinople, and, in fact, at the extension of her dominions from the Carpathian to the

Danube, and from the Danube to the Sea of Marmora; but the Czar has solemnly and repeatedly declared that he had no such ambition, and that the sole motive which actuated him was to protect a population who professed the self-same religion as himself, he being the visible head of the Eastern Church, and recognized as such by the Eastern or Greek Christians; and the refusal of the Porte to grant that protectorate is the primary cause of the war. Without examining whether any or what conditions would justify a foreign government in imposing its protection on the subjects of an independent state, we may be permitted to say something of the nature of the religion whose champion the Czar professes to be—of the alleged homogeneity of the Eastern and Russian Churches, for on this the whole question turns—and of the advantages likely to accrue to the Greeks from Russian protection.

"Among the many errors likely to be dissipated by the minute discussion which the Eastern question has undergone in the public press of this and other countries, not the least is that which has reference to the Emperor of Russia as the natural protector of the Christian communities of the East. The hardihood with which this claim has been constantly put forward, and the silent acquiescence with which it seems to have been admitted by those who should know better, have imposed upon the world. Even now, they who resist the formal establishment of the influence of Russia over the internal affairs of Turkey, do so more by reason of the political consequences of that usurpation to the rest of Europe, than with the thought of disputing the abstract right of the head of the orthodox faith to the protectorate he lays claim to. These pretensions, like many others we could mention, will not stand the test of examination. We do not learn, on any satisfactory evidence, that the Christian populations of the Ottoman Empire have, during the last ten months, received with sympathy or encouragement the prospect of Russian protection; nor have they, so far as we know, exhibited any very earnest longing for the production of the knot as an element of government. The population of independent Greece may, and we have no doubt do, indulge in the harmless dream of a new Byzantine Empire, to be raised on the ruins of that which Mohammed II. won from their fathers; and they would doubtless rejoice that the domination of the Osmanlis were put an end to by Russia, or any other power, on condition of being their successors, as they were their predecessors. We believe that to this sort of revolution the aspirations of the Greeks are limited. But that people dispute the claim of the Czar to the pontificate of the orthodox faith, and reject the idea of a temporal submission to him. The Greek Church, however, does not constitute the only Christian community of the Ottoman Empire. Other congregations are to be found there, subject also of the Porte, and who have not less claim to the protection of the various states of Europe, when protection is needed, but who still less desire that Russia should be their sole protector.

"The points of difference between the Greek and Latin Churches are familiar to the world—but it may not be so generally known that while the Russian branch of the former professes to preserve the Byzantine dogmas as its basis, the condition of its hierarchy, and the mechanism of its discipline have become so altered with the lapse of years, that at the present day there exists no identity in this respect that would justify the head of the Russian Church in his pretensions to a temporal or spiritual protectorate over that Church whose administrator and head is the Patriarch of Constantinople. Besides the difference of language, is not without importance—the one speaking Greek, the other Slavonic—the Church of Constantinople boasts that she has still preserved her patriarch, who is independent of secular interference in spirituals, while no such privilege belongs to Russia. A serious difference too, exists between the Russian and Greek Churches (and one which would create new schisms and new convulsions) on the important subject of baptism: Converts are admitted into the pale of the former from other communities when they have been already baptized, without the obligation of again receiving the sacrament, while the Church of Constantinople makes the repetition of the sacrament indispensable in similar cases. The difference of Church government is of the greatest importance: the Greeks have never admitted that the Holy Synod of St. Petersburg, established by Peter the Great, represents in any sense the spiritual authority which he forcibly overthrew. The substitution of the chief of the state for it was never pretended to be otherwise than for political purposes, and as a means of realizing the ambitious and aggressive designs of the Czar; and while we do not deny the success it has met with, we believe that, since that event, the Russian clergy as a body, has become the most ignorant and the most servile of any ecclesiastical corporation that now exists. The edict of Peter

the Great admits the merely temporal object he had in view. 'A spiritual authority,' it states, 'which is represented by a corporation or college, will never excite in the nation so much agitation and effervescence as a single chief of the ecclesiastical order. The lower classes of the people are incapable of comprehending the difference between the spiritual and secular authority. When they witness the extraordinary respect and honor which encompass a supreme pontiff, their admiration and wonder are so excited, that they look upon the chief of the Church as a second sovereign whose dignity is equal, or even superior to that of the monarch himself; and they are disposed to attach to the ecclesiastical rank a character of power superior to the other. Now, as it is incontestible that the common people indulge in such reflections, what, we ask, would be the case if the unjust disputes of an arbitrary clergy were added to light up a conflagration?' At the time this edict was issued, the Russian Church had already lost its patriarch. Full twenty years had elapsed since that event; and if ever the mitre of a prelate rivalled the diadem of an emperor, it was not in the reign of Peter that such an instance was to be found. No serious antagonism of the kind did or could exist in Russia; and the real object of the abolition of the patriarchs was, to combine with the absolutism of the sovereign the prestige of spiritual supremacy—that the Czar might not only say, with Louis XIV., 'The state!—I am the state; but also, 'The Church!—I am the Church.'"

(To be continued.)

Shipwrecks on the British Coast.

THE following extract from the official report of a Committee, gives a fearful picture of the loss of life and property in the British waters during the last two years:

"The committee lament to state that the destruction of human life from shipwreck has been very large on the coasts of the United Kingdom during the past year. It is, however, a source of satisfaction to the committee to find that public attention, as also that of Her Majesty's Government, has been directed to this important subject, and to the consideration of means for preventing shipwrecks, and for saving life on occasions of disasters at sea. They believe that, by the introduction of improved descriptions of life-boats, and their general adoption on the coasts, an increased number of life-boat, rocket, and mortar stations on the land, and more especially by the adoption of measures on board merchant-vessels themselves, to diminish the danger on those occasions, that this frightful loss of life may be materially lessened in future years.

"The committee had occasion to observe in their last report, that the year 1852 had been the most disastrous, as respected shipwrecks, on record; the large number of 1100 wrecks, with the loss of upward of 900 lives, having taken place during that period on the coasts of the British isles. And they regret to have to state that, as far as could be ascertained from *Lloyd's List* and other authentic sources, nearly 800 wrecks, with the loss of about 870 lives, occurred on the coasts and within the seas of the United Kingdom in the year 1852. In the awful gale of last January, 257 wrecks occurred on our coasts, accompanied by the fearful sacrifice of 486 lives. Who can contemplate the vast amount of misery which such a loss of life must necessarily entail, without asking himself the question—Can I not, directly or indirectly, assist in lessening or mitigating such calamities, by contributing towards providing means for saving life from wrecks? The aid solicited is comparatively small, and the recompense, if but one life be saved, is incalculably great."

The Kentucky Murder.

THE sequel is thus told in the *New York Times*:

"On the 2d of November, at about 9 o'clock in the morning, Matthew F. Ward went to a gun-shop in Louisville, bought a self-cocking pistol which would send a bullet through a two-inch board any how, as the maker of it testified, and ordered it loaded. He afterward bought another of the same kind, which he also ordered loaded. Percussion caps were put upon both, and they were thrust into the breast-pocket of his coat. He then went home and told his mother that he was going to the school-room of Mr. Butler, to demand an apology of him for having, on the day previous, punished his brother, Willie Ward, and for having charged him with lying. His mother advised him to be calm, and to take his brother Robert with him, as Butler was a larger man than he was. Matthew told his brother Robert to get his hat and come along, which he did, taking with him also a large bowie-knife which he was in the habit of carrying. The two brothers proceeded to the school-room, and asked for Mr. Butler, who was

engaged in his duties, in the midst of his pupils, and who came forward on being called. Matthew Ward told Butler he had come for an explanation as to his having whipped his brother. Butler asked him to step into his private room, where he would explain it to him. Ward refused, saying that was the place to settle it.

"Mr. Butler nodded. Matthew said, 'What are your ideas of justice? Which is the worst, the boy who begs chestnuts and throws the shells on the floor, and then lies about it, or my brother who gave them to him?' Mr. Butler said he would not be interrogated, putting his pencil in his pocket, and buttoning up his coat. Matt. repeated the question. Butler said, there is no such a boy here. Matt. said, that settles the matter; but you called my brother a liar, and for that I must have an apology. Butler said he had no apology to make. Is your mind made up? said Matt. Butler said it was. Then, said Matt., you must hear my opinion of you: you are a d—d scoundrel and coward."

"This statement of what took place thus far is from the evidence of Ward's brother Robert, who stood by, and who is also under indictment as an accessory to the murder. It agrees substantially with that of other witnesses. Robert Ward proceeds to state that, on being thus called a d—d scoundrel and coward, Butler 'struck Matt. twice, and pushed him back against the door.' He is the only one of all the witnesses who swears to any such thing. One or two of the boys state that Butler put his hands out toward Ward; and one says that he pushed him. All agree that Matt. drew his pistol, placed it against Butler's breast, and fired. Butler exclaimed, 'My poor wife and child!' and fell. There was, of course, a rush of the terrified boys, and Robert Ward drew his bowie-knife, which he brandished, ordering them all to stand off. The Wards left the room. Butler was carried home, and died that night. A Kentucky jury has decided under oath that he was not murdered."

The Dauphin Question.

THE *Philadelphia Courier* contains a statement signed by several distinguished medical gentlemen, giving the results of a personal examination of the body of Rev. Eleazer Williams, the alleged Dauphin. They state that they found near the joints of his legs and arms, numerous cicatrices or scars of ulcers, the results, probably, of a disease brought on by confinement, foul air, filth and poor diet. His skin where not exposed, is that of a pure white man; his hair of a silken fineness; and his hands, feet, wrists and ankles, of a very small size—indicating an ancestry unaccustomed to the laborious use of these organs. He has several scars upon his head and face, which might be the result of such blows as Simon, the jailor, is related to have inflicted upon the Dauphin. He has two scars, somewhat crescentic in shape, upon his left arm, produced by inoculation. Madame de Ramband, the Dauphin's nurse, wrote of the Dauphin more than twenty years ago, "the Dauphin has marks of inoculation which are in the form of a crescent." And the distinguished physicians further say, as affording important evidence of the truth of Mr. Williams' claim, that "his countenance and reception are peculiarly benign and gracious." This testimony is a fair offset to that of the individual who examined microscopically, a lock of the hair of Mr. Williams, and affirmed that it proved him to be of mixed Indian and white blood. The question, "Have we a Dauphin among us?" is far from being settled.

SCHAMYL'S BELIEF IN HIS INVINCIBILITY.—His appearance and his habits confirm the mountaineers in their confidence in their leader. He speaks with the dignity and the elevation of one filled with divine inspiration. "He has lightning in his eyes, and flower on his lips," says a poet of Daghestan. He has a perfect scorn of all obstacles. Numbers are nothing to him. "Do not believe," he says in one of his addresses, "that God favors the greater number. God is on the side of the good, and these are always less numerous than the godless. Look around, and you will see everywhere the proof of what I tell you. Are not the roses less in number than the tares? Is not mud more plentiful than pearls? Are there not more insects than useful animals? Is not gold scarcer than base metals? And are we not far more noble than gold and roses, than pearls and horses, and all useful animals taken together? For all the treasures of the earth are transitory, but we have the promise of eternal life."

THE FIRE IN NEW YORK.—By the recent destructive fire in New York, there were thirteen lives lost and twenty-one persons injured; most of them seriously. A fireman by the name of John O'Donnell, son of Coroner O'Donnell, was buried beneath the ruins eight hours before he

could be rescued. He was got out alive, but his flesh was so burned and his limbs so badly crushed that he died the next day. A subscription was started by some gentlemen in New York for the benefit of the sufferers, and a handsome sum was realized. Paul Julien, the violinist, generously gave the proceeds of a concert.

This disaster is attributed, in part, to the fall of a heavy safe from the upper story, crushing through the floors, and burying the firemen in the ruins. The funeral of the killed was attended by the city government and all the fire companies.

Things Hoped for.

THESE are the crowns that we shall wear,
When all thy saints are crown'd;
These are the palms that we shall bear
On yonder holy ground.

Far off as yet, reserved in heaven,
Above that veiling sky,
They sparkle like the star of even
To hope's far-piercing eye.

These are the robes, unsoil'd and white,
Which then we shall put on,
When, foremost 'mong the sons of light,
We sit on yonder throne.
That City with the jewell'd crest,
Like some new-lighted sun;
A blaze of burning amethyst—
Ten thousand orbs in one:—

That is the city of the saints,
Where we so soon shall stand,
When we shall strike these desert-tents,
And quit this desert-sand.

These are the everlasting hills,
With summits bathed in day;
The slopes down which the living rills,
Soft-lapsing, take their way.

Fair vision! how thy distant gleam
Brightens time's saddest hue;
Far fairer than the fairest dream,
And yet so strangely true!

Fair vision! how thou liftest up
The drooping brow and eye;
With the calm joy of thy sure hope
Fixing our souls on high.

Thy light makes even the darkest page
In memory's scroll grow fair;
Blanching the lines which tears and age
Had only deepen'd there.

With thee in view, the rugged slope
Becomes a level way,
Smoothed by the magic of thy hope
And gladden'd by thy ray.

With thee in view, how poor appear
The world's most winning smiles!
Vain is the tempter's subtlest snare,
And vain hell's varied wiles.

Time's glory fades; its beauty now
Has ceased to lure or blind;
Each gay enchantment here below
Has lost its power to bind.

Then welcome toil, and care, and pain!
And welcome sorrow too!
All toil is rest, all grief is gain,
With such a prize in view.

Come crown, and throne, come robe and palm!
Burst forth glad stream of peace!
Come, holy City of the Lamb!
Rise, Sun of Righteousness!

When shall the clouds that veil thy ray
For ever be withdrawn?
Why dost thou tarry, day of days?
When shall thy gladness dawn?

Foreign News.

THE steamship *Canada*, from Liverpool, April 29th, arrived at Boston on the 12th inst.

The news by this arrival is not very important. No great battles by land or sea have yet taken place, and the English press begin to find fault that they do not hear of more active movements on the Danube.

A report on apparently good authority, that the same care and interest had not been evinced for the health and comfort of the British troops at Gallipoli by their own Government as had been shown by the French Government for their soldiers, created an intense excitement in England. In answer to inquiries in Parliament, the Government Ministers denied the statement. The state of affairs is summed up by the *European Times* as follows:

"We are happy to state that a convention has been signed between France and England to regulate their proceedings in support of the Sultan; and a treaty has been executed between

Austria and Prussia for an offensive and defensive alliance in the interests of Germany. Whatever wrong-headed public journalists may write about the treachery of Austria, and the duplicity of Prussia, we have now ample proof that these Powers, however reluctantly, side with the Western Powers. To suppose they have any secret collusion with Russia, hostile to our united interests, is simply an absurdity, and, therefore, however slowly they may proceed, the Czar must view them in the light of enemies, and be prepared to encounter their armies in the field, which must be a very serious undertaking.

"What little we know of the Greek insurrection assures us of the utter hopelessness of that movement. It is said that the town of Arta is destroyed, but the citadel and that of Suli hold out. We, however, have little confidence in the reports that reach us.

"The *Moniteur* has announced that the Turks defeated the Russians before Kalafat on the 16th of April. The Russians were driven back as far as Moglavitz with the loss of 500 men, whilst the Turks only had fourteen men killed and thirty-three wounded. This establishes the fact that Omar Pasha holds his ground at Kalafat, and, whilst this is the case, it removes all sense of danger, by reason of the Russians pushing forward south in the Dobrukscha on the coast. We have had reports of the Russian fleet at Sebastopol having put to sea; that Odessa had been bombarded by the Anglo-French vessels off that port, and that the entire city was in flames; and, further, that the Russians have set fire to the town of Silistria, but that the forts which encircle the town were uninjured. All these reports not only require confirmation, but there is every reason to believe that they have no foundation in fact. We, however, do believe that the Russian forces are retiring from before Kalafat to Krajova. The telegraph despatch announcing this, states that the reasons for this movement are unknown, but a glance at the map indicates at once that if the Russians remain in Lesser Wallachia they may be cut off to a man, if an Austrian army is set in motion. We think it very likely that the evacuation of Lesser Wallachia by the Russians has been resolved upon.

"We have no further accounts from Kustendje, and we really do not know whether the Russians have got possession of this place or not; but we have a proclamation from Omar Pasha, ordering his right wing to fall back towards Shumla, the wisdom of which step cannot be doubted.

"We learn from Gallipoli that 20,000 French and 8000 English troops had been landed at that place. It had, however, been determined not to disembark any more soldiers there, and the transports had been ordered on to Constantinople, where one detachment of the British troops had arrived. The English soldiers were heartily welcomed by the Turkish population. It is stated that at a Council of Ministers held in the Palace of the Tuilleries last week, it was resolved that a very large addition should be made to the French contingent of the expeditionary army in Turkey. It is expected that before the end of the present year the French army in Turkey under Marshal de St. Armand will number at least 150,000 men. The people in France hope that England will follow the example of her ally, and that the English contingent will be increased to 50,000."

SPAIN.—The substance of the correspondence between Mr. Soule and the Spanish Government, in regard to the *Black Warrior* affair, was given by the telegraph. We subjoin an extract from the Madrid correspondence of the *London Times*:

"The general feeling here with respect to the conduct of the United States Government and its envoy in this business is, that an attempt is being made to fix a wolf and lamb quarrel on Spain, and that designs on Cuba are at the bottom of these very abrupt measures and exorbitant demands. Without endorsing such an opinion, one can hardly feel surprised at its being entertained by a feeble and jealous nation which has already seen its richest colony invaded by an expedition from the American shores, and which cannot entertain a doubt of the strong desire of America to appropriate Cuba. It is impossible to deny that it shows little generosity in a powerful nation thus peremptorily to demand terms which cannot be granted without the deepest humiliation to the much weaker one with which it finds itself at variance. As for the demand of an indemnity of \$300,000—why not ask \$300,000, or \$30,000,000? There would be just as much appearance of reason and right in exacting the one sum as in insisting on the other.

"It is not an indemnity that is claimed from, but a fine that is imposed upon Spain, because her colonial officers are alleged (but not yet proved) to have mistaken or exceeded their duty. The dismissal of so high a functionary as the Captain-General of Cuba is another exorbitant and unreasonable pretension. As regards the third demand, that the colonial authorities should

in future be authorised to settle such disputes without reference to Europe, the Spaniards will reply that that is contrary to their system of colonial government, and is, moreover, less than ever necessary now that steam has so greatly accelerated the communications between the two hemispheres. Without, however, entering further into the discussion of demands which it is to be hoped the American Government will feel the propriety of abandoning, or at least of greatly modifying, persons disinterested in the matter, and desiring only to see fair play and harmony between nations, may be permitted to regret there should not be invariably chosen as the medium of such communications diplomatists whose good temper, urbanity, and courtesy would somewhat diminish their unpalatable nature instead of men who, by a display of the contrary qualities, make the bitter draught doubly difficult to swallow."

The *European Times* has a severe article on the course of Mr. Soule at the Spanish court, which concludes as follows:

"Affairs in Spain are evidently hastening to a crisis, but this can be no justification for the conduct of the American Minister. The unpopularity of the Queen increases daily, and she owes her retention of the throne to the difficulty which is felt in finding a successor who would be at all presentable to the nation. In all probability some serious convulsion in Spain is not distant, and, in the present state of feeling in England, no great regret would be felt if the Americans were to get possession of Cuba in the scramble."

"In its present hands, that beautiful island is a source to us of more annoyance and anxiety than any other place on the globe—Russia only excepted. We have shown too often the working of the system to go over the same ground again; but, if ever a mother country deserved to lose a colony, the policy of Spain in Havana might naturally be supposed to justify such a result. In the meantime we cannot help repeating our conviction that the offensive bearing of M. Soule towards the constituted authorities of Spain is not one that is calculated to do credit to himself or to his country. On the contrary, it is likely to awaken a sympathy for that power which would not otherwise exist; for there is a natural tendency in the human heart to refuse to a menacing demand, offensively urged, what might readily be exacted by courtesy and justice."

The Greek Revolution.

We copy the following interesting particulars of the Greek Revolution from the correspondence of the *Boston Traveller*. It dates up to the 28th of March:

"In Epirus and Thessaly the insurrection is extending rapidly. The army of the insurgents is daily receiving fresh accessions from different parts of Greece. The most intense enthusiasm prevailed throughout all parts of Greece and the Ionian Islands, and fears were entertained that on the anniversary of the Greek revolution of 1821, the more rash members of their community might, by their enthusiasm, be drawn into acts of hostility against their British protectors.

"The insurgents, though exposed to every privation and hardship, cheerfully make every sacrifice, and were in high spirits, owing to the success that had attended their arms in every rencontre with their long-hated oppressors. The garrison of Jannina, amounting to several thousands of redifs, and reinforced by one thousand Albanians, was repulsed with a heavy loss from the Five-wells, a stronghold in the hands of the insurgents, and were pursued as far as Peristira, an hour and a half distant from Jannina.

"Another sortie from the city of Arta against another portion of the insurgents army, proved equally disastrous to the Turks. In this instance, one column of Albanians succeeded in surrounding young Karaiskakis and his few men on all sides. The Greeks were so few and so ill-provided with ammunition that their fate seemed inevitable. Part of the Albanians, however, discovering at some distance below on the territory of the Greek kingdom, a small village, left their prey and hastened to plunder the Greek village. Karaiskakis having discovered this, fled soon after towards the same direction, closely pursued by the remainder of his enemies. Meanwhile the troops of King Otho, which were stationed at the boundary line, seeing their territory invaded and pillaged by the Albanians, hastened to the rescue of the attacked village, pursued its spoilers, and in so doing met the body of insurgents hardly pressed by the Turks. A general melee took place, of pursuers and pursued, in which the Greeks came out victorious, and a large number of Turks lost their lives.

"This unfortunate circumstance adds to the complication of the Greco-Turkish question, and the two countries having commenced hostilities, will not probably stop here. The Greek govern-

ment pretends to have acted on the defensive, its territory having been violated by the Albanians. The Turks say that they have been attacked by Otho's troops, an hour and a half beyond the confines, and on Turkish ground. The probability is, however, that the Turks were pursued by the Greek troops beyond the boundary line, though the first assault was evidently on the side of the Albanians.

"Abbas Pasha, who marched with reinforcements to relieve Arta, found all the passages occupied by the insurgents, and could not proceed to his destination. During his absence, Thessaly, his own province, took up arms, and it was expected he would abandon his expedition to Arta and return home.

"According to the latest accounts, the province of Zamuria (Albania) is in arms. Chimara (Albania) also opposite Corfu has taken up arms and driven away the Turkish authorities. The Albanians who garrisoned Prenea have compelled the city to give them a sum of money for their services, and then disbanded and left for their homes.

"Jannina, the rich capital of Epirus, is surrounded by insurgents, and General Grivas sent an order to the Pasha and the Beys of Jannina, to evacuate the city if they did not wish to see it reduced to ashes.

"In Thessaly, also, the revolution is extending. The Turks being inferior in number, have withdrawn and fortified themselves in villages and towns—such as Farsala, Volo, Larissa, Zardiki, Armiro, and Turnavo. A large number of villages are already in the hands of the insurgents. At Zamia, great preparations were made to supply the insurgents of Macedonia and Thessaly with men and ammunition.

"Zeimel Pasha reached Volo with 1500 men from Constantinople, and Fad Effendi reached the same harbor with 2000 men for the repression of the insurrection.

"General Church, an English philhellene, who occupied a high rank in the Greek army during the revolution of 1821, has been appointed Generalissimo by the insurgents.

"King Otho's territory, it is reported, is threatened with an immediate occupation by the allied armies of the West if he does not restrain his subjects from taking an active part in these movements. But this is asking more than King Otho or any other king, even if supported by a powerful army, can do under existing circumstances. The torrent of enthusiasm is such that no barrier can stop it. Were restraint possible, Mr. Ward, the Lord High Commissioner of the Ionian Islands, would certainly have restrained those islanders from rushing to the field of action if he could. And judging from the cruelties perpetrated by him in a less urgent case in Cephalonia, in 1849, if martial law, and the whip, and the rope, could do anything in preventing the Greeks from feeling for Greeks, they would not have been spared. As it is, however, hundreds are daily leaving their quiet homes, regardless of all governmental restrictions, and hastening to fight the battle of 'faith and country.' For it must not be forgotten that the Greeks and the other Christians have been long looking for a chance to redress wrongs of the blackest character, which have weighed upon them for hundreds of years. Wrongs such as no other nation in the world has ever suffered by its oppressor. Their passion for liberty and independence, condensed by the high pressure of the Mohammedan rule, has caused a rupture which nothing but an iron hand and the most inhuman sacrifice of life can quiet. It is only the sword of extermination that can bring these races again under the yoke of their hated despots. It may do for politicians to dream of the golden age that awaits the Christian subjects of Turkey, owing to the immunities that have been obtained for them. Long and bitter experience tells the rayah what he is to expect from the Ottoman rule.

"The European powers themselves might by this time have known what is to be the result of their endeavors to harmonize the Turkish Empire, and how much is to be expected from the promised reforms, when Turkey, depending for every breath it draws to the allied powers, under the very teeth of their fleets, banishes 25,000 of the richest, most intelligent, and useful citizens of Constantinople, and mostly subjects of the Porte, for no other crime than that of originating from the same stock from which some of the insurgents descend. This is the promised quality of rights.

"In the Ionian Islands, also, the excitement is intense. The Ionians, disaffected as they are with their British protectors, would as eagerly seize a chance for throwing off their rule, and throw in their fate with their free neighbors. Though a handful of men, and entirely at the mercy of their protectors, they manifested their alienation from their protectors in every possible way.

"Owing to the failure of the current crops, two of the principal islands, Zante and Cephalonia, are in great misery. Several mobs have already taken place, and wheat stores and ba-

keries have been sacked. Provisions are very scarce, and particularly breadstuffs, and their supplies from the Black Sea being cut off, they have a fair prospect for starvation. The failure of their crops this year also is considered certain. On the 28th of March, Cephalonia had breadstuffs for the consumption of two months, and Zante for one only. Speculators and philanthropists would do well to turn their attention to those quarters. A PHILHELLENIST."

Relations of Greece and Turkey.

It causes us no surprise to learn that the diplomatic relations between the Ottoman Empire and the Kingdom of Greece have been broken off, and the Ministers respectively accredited by these States to Athens and to Constantinople have received their passports and taken their departure. We had indeed, foreseen from an early period in this crisis, that the effect it must produce on the Christian and Mussulman races and Governments of the East is a most serious part of the question, and that such a contest would infallibly rekindle the animosities and revive the spirit which fought and won the battle of Greek independence thirty years ago, with the applause and encouragement of all the civilized nations of Europe. But the present state of war between Turkey and Russia, and also between the three protecting Powers of Greece, renders this whole question more than ever complicated and embarrassing. If war should come between the Ottoman Empire and the Kingdom of Greece, it will be assumed that Greece is acting on the side of Russia in the greater contest, although Russia can afford to the Court of Athens no material support or protection. On the contrary, the two other protecting Powers, which are within reach of the shores of Greece, and can occupy any part of the Greek territory, are in positive alliance with Turkey, and at war with Russia. The Greek people, caring little for either their Northern or their Western Protectors, have taken counsel of nothing but their own love of independence and their hatred of the Turk; but such is the excitement prevailing throughout the little kingdom on this question, that we believe a much more powerful and honest Government than that of King Otho, would have found it impossible to prevent its subjects from making common cause with the insurrection on the Turkish frontier. Yet politically speaking, and in the present state of the relations of the Western Powers with the East, that insurrection is likely to prove mischievous to all parties.

Meanwhile, we learn from Constantinople that the concessions to the Christian populations which have been made by the Porte, and which might, if made at an earlier period, have prevented much of this mischief, are ill-received by the Mussulman party, and have given rise to important changes in the Divan, even to the deposition of the Sheikh-ul-Islam himself, who is the head of Turkish law and religion. Entirely approving as we do, the spirit of these changes, and believing that it is essential for the existence of the Ottoman empire, and for the honor of its allies that they should be carried into effect, we are nevertheless sensible that they are calculated to lessen the mutual fear and hatred which unhappily exist between the several races and religious subjects of the Porte, that they amount to a revolution in the institutions and social condition of the empire. That is the inevitable effect of the extraordinary state of things which the aggressions of Russia have produced, for even the Powers engaged in the protection and preservation of the Ottoman empire, are aware that their objects can only be effected by a considerable change in its government and its laws. In the task they have undertaken, the most arduous part is to provide not only for the defence, but for the maintenance of authority and administration, in such a State, and the internal difficulties with which this business is surrounded are at least equal to the external dangers which have summoned our fleets and armies to the rescue of the Sultan's dominions.

From The London Times, April 6th.

War is Declared.

To all human reason this is a dreadful calamity. An unbroken peace existing since 1815 has at length been disturbed, and, "*To Arms, to Arms*," has become the watch-word of the most powerful nations of Europe. The "battle of the warrior with confused noise, and garments rolled in blood," must now succeed the long period of peace and prosperity with which the nations have been blest. The results of the fearful contest that has just commenced may be speculated upon, but cannot be distinctly seen—they are in the future. But while the horrors of national conflict chills the blood, and the calamitous consequences of a European war must render paleness on all faces; we have one consolation,—"*The Lord liveth*."—"*The Lord God Omnipotent reigneth*." And the result

will terminate for his glory as surely as the conflict has commenced. He "will make the wrath of man to praise him, and the remainder of wrath he will restrain." We do sincerely believe that God will make all things *terminate* to his glory—even the destruction of the wicked; and a part of his government is to permit the "wickedness of the wicked to overthrow them, while righteousness keepeth him that is upright in the way." (Prov. 13:6.) While the grasping and wicked policy of Nicholas must incite the indignation of every lover of justice; the dignity and the forbearance of England must call forth and command the admiration of the world. She has not engaged in war without an effort for peace; and we rejoice too, that her ally (the French nation) has also pursued a course in this affair deserving the highest meed of praise. We believe they enter the battle-field with clean hands—the war has been forced upon them, and that an aggressive policy is no part of their motives. We look for coming events with deep interest—we believe the world is rapidly hastening to the period when "all the earth shall be filled with the glory of the Lord;" and an indifference to present transactions, manifests ignorance of God's government. Never was there a time when "supplications, prayers, intercession, and giving of thanks," were more necessary than the present; and we would urge upon the Christian Church the importance of that joint admonition and benediction—"Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame."

(St. John N. B.), Religious Intelligencer.



The Advent Herald.

BOSTON, MAY 20, 1854.

THE READERS OF THE HERALD ARE MOST EARNESTLY BESOUGHT TO GIVE IT ROOM IN THEIR PRAYERS; THAT BY MEANS OF IT GOD MAY BE HONORED AND HIS TRUTH ADVANCED; ALSO, THAT IT MAY BE CONDUCTED IN FAITH AND LOVE, WITH SOBRIETY OF JUDGMENT AND DISCERNMENT OF THE TRUTH, IN NOTHING CARRIED AWAY INTO ERROR, OR HASTY SPEECH, OR SHARP, UNBROTHERLY DISPUTATION.

THE PROPHECY OF ISAIAH.

CHAPTER XL.

To whom then will ye liken me, Or shall I be equal? saith the Holy One. Lift up your eyes on high, and behold who hath created these things. That bringeth out their host by number: he calleth them all by names.

By the greatness of his might, for that he is strong in power; not one faileth.—vs. 25, 26.

Having shown the impotence of heathen-worship, and the omnipotence of God, the absurdity of any such attempted likeness is apparent. It would seem as if men should need no demonstration of such folly; and yet Israel had been guilty of it, notwithstanding Moses had said, (Deut. 4:15-19,) "Take ye therefore good heed unto yourselves; (for ye saw no manner of similitude on the day that the Lord spake unto you in Horeb out of the midst of the fire;) lest ye corrupt yourselves, and make you a graven image, the similitude of any figure, the likeness of male or female, the likeness of any beast that is on the earth, the likeness of any winged fowl that flieth in the air, the likeness of any thing that creepeth on the ground, the likeness of any fish that is in the waters beneath the earth: and lest thou lift up thine eyes unto heaven, and when thou seest the sun, and the moon, and the stars, even all the host of heaven, shouldest be driven to worship them, and serve them, which the Lord thy God hath divided unto all nations under the whole heaven."

The greatness of God is manifested by the works of his creation; and hence the mind is directed to these in this connection. Even to tell the number of the stars is beyond the ability of man; and thus God said to Abraham, (Gen. 15:5,) "Look now toward heaven, and tell the stars, if thou be able to number them;" but of God the Psalmist said, (147:4,) "He telleth the number of the stars; he calleth them all by their names."

"Lift" up your eyes, is a metaphor, expressive of their being directed towards heaven; and there is the same figure in denominating the stars of the firmament the "host," or army, of heaven. God has placed them all in their proper order, and they each and all keep the station which he has appointed to them. And thus,

"When marshalled on the nightly plain,"

they are *apparently* led on from east to west as an army is marched under its leader. And this being by the power of God, he is said to lead them forth. God said to Job, (38:31-33,) "Canst thou bind the sweet influences of Pleiades, or loose the bands of Orion? Canst thou bring forth Mazzaroth in

his season? or canst thou guide Arcturus with his sons? Knowest thou the ordinances of heaven? canst thou set the dominion thereof in the earth?" But he (Job 9:7-10) "commandeth the sun, and it riseth not; and sealeth up the stars; which alone spreadeth out the heavens, and treadeth upon the waves of the sea; which maketh Arcturus, Orion, and Pleiades, and the chambers of the south; which doeth great things past finding out; yea, and wonders without number."

These are the desponding words of the people, for which God, by this apostrophe, reproves them. By a substitution, the hiding of their way is put for a disregard of their condition. Their "judgment," is their cause, which they desire to have vindicated; and to "pass over," it is a metaphor expressive of its neglect. To rebuke the charge of indifference, God says:

Hast thou not known? hast thou not heard, That the everlasting God, the Lord, The Creator of the ends of the earth, fainteth not, neither is he weary?

There is no searching of his understanding.—vs. 23, 24.

By a metaphor, the remote parts of the earth are denominated its "ends"—the ancients supposing that the earth was a vast plain.

The abundant declarations and testimony of the Scriptures leave all without excuse for not being aware of God's greatness and wisdom. Ps. 147:5—"Great is our Lord, and of great power: his understanding is infinite." Job 11:7-9—"Canst thou by searching find out God? canst thou find out the Almighty unto perfection? It is as high as heaven; what canst thou do? deeper than hell; what canst thou know? The measure thereof is longer than the earth, and broader than the sea."

He giveth power to the faint; And to them that hath no might, he increaseth strength. Even the youths shall faint and be weary, And the young men shall utterly fall: But they that wait upon the Lord shall renew their strength; They shall mount up with wings as eagles; They shall run, and not be weary; And they shall walk and not faint.—vs. 20-31.

God is able to, and will, strengthen the weak, who are conscious of their disability and look to him who said to the apostle, (2 Cor. 12:9,) "My grace is sufficient for thee;" and which enabled the apostle to say, "My strength is made perfect in weakness."

The young are the most vigorous of our race; but unremitting exercise soon exhausts even them. In contrast with the weakness to which even such are liable, the most feeble of God's children will be restored to Adamic vigor—so that no faintness or weariness will be incident to the most violent exertion.

"Shall utterly fall," in connection with "young men," is a substitution for their exhaustion.

"The word rendered 'wait upon,'" says Mr. Barnes, "denotes properly to wait in the sense of expecting. The phrase 'to wait on Jehovah,' means to wait for his help; that is to trust in him, to put our hope or confidence in him." Taken in connection with the revelation of the glory of the Lord, recorded in v. 5 of this chapter, and the preparation of the way for his coming, it is evident that those who "wait," are those who look for that appearing. The Saviour commanded his disciples, (Luke 12:36,) that they be "like unto men that wait for their lord." The apostle said, (Rom. 8:25,) "If we hope for that we see not, then do we with patience wait for it." Gal. 5:5—

"We through the Spirit wait for the hope of the righteousness by faith." 1 Thess. 1:9, 10—"Ye turned from idols to serve the living and true God, and to wait for his Son from heaven; whom he raised from the dead, even Jesus which delivered us from the wrath to come." And (Heb. 9:28) "unto them that look for him shall he appear the second time without sin unto salvation."

"Renew" their strength, is, in the margin, "change their strength," i. e., from weakness to vigor.

"They shall mount up with wings," &c., is rendered by Lowth, "They shall put forth fresh feathers like the moulting eagle," which would be a metaphor illustrative of their renewal of strength. This rendering, however, is more based on the text of the Septuagint than of the Hebrew—the simple meaning of which is, says Mr. Barnes, "they shall ascend on wings as eagles"—and is derived from the popular opinion prevalent at the time of the Septuagint translation, that the eagle in old age renewed its youth. According to Bochart, (Heiroz II. ii. 1,) "Rabbi Saadias says, Every tenth year the eagle dies near the sun; and when not able any longer to bear the burning heat, she falls down into the sea, and soon loses her feathers, and thus renews her vigor. This she does every tenth year till the hundredth, when, after she has ascended near the sun, and fallen into the sea, she rises no more." St. Ambrose

says: "The eagle lives to a very advanced age; and in moulting, his youth is renewed with his feathers." Philo, De Animalibus, said to the Emperor Michael Palæologus, jr., "Long mayst thou live, O king; still like the eagle renew thy youth, and still retain thy vigor." And the Psalmist said, (103:5,) "Thou shalt renew thy youth like the eagle." The comparison to an eagle, is a simile, and illustrates the freedom from exhaustion and decay, to which the saints at Christ's coming will be restored,—when there shall be no more sickness, sorrow, pain nor death.

CHAPTER XL.

Keep silence before me, O islands; And let the people renew their strength; let them come near; Then let them speak: let us come near together to judgment.

This chapter is a continuation of the preceding; and Jehovah is the speaker throughout the chapter. In the apostrophe to the "islands," they are used, by metonymy, for their inhabitants—the word islands being applied in Scripture to all maritime countries, or even to lands beyond the sea. In this connection it appears to be equivalent to all lands.

Their being commanded to be silent *before the Lord*, implies his presence at the epoch brought to view, in a manner not ordinarily manifested. When a monarch of earth arises to speak, or to perform any act, it is proper that all spectators should be silent in his presence. And so when Jehovah manifests Himself, a due silence should be observed. Thus Habakkuk said, (2:20,) "The Lord is in his holy temple: let all the earth keep silence before him." Zephaniah said (1:7), "Hold thy peace at the presence of the Lord God: for the day of the Lord is at hand: for the Lord hath prepared a sacrifice, he hath bid his guests." And Zechariah said, (2:13,) "Be silent, O all flesh, before the Lord: for he is raised up out of his holy habitation," or (margin) "habitation of his holiness." And so at the epoch here described,—it being that brought to view in the previous chapter (40:5), when "the glory of the Lord shall be revealed, and all flesh shall see it together,"—they are commanded to be silent before him.

The time of this silence is when the people are to "renew their strength." Those who are to renew it according to v. 31 of the preceding chapter, are "they that wait upon the Lord," or expect his appearing; and when renewed, "they shall run and not to weary, they shall walk and not faint."

In v. 27, of chap. 40, desponding Israel had lamented that their judgment was passed over by God; but now, after assuring them that he will renew the strength of those that wait on him, he commands the nations to keep silence while the people come near to him, to judgment, to debate the matter with him. This is at the great assize; and it is proper that the silence observable in courts of justice, should be then observed.

"Come near," is a substitution for the taking of the matter into consideration. Lowth renders the last clause, "Let us enter into solemn debate together."

THE ADVENT TO BE VISIBLE.

A CONGREGATIONAL clergyman, sustained by the Home Missionary Society, in discontinuing the *Herald* writes as follows: [Not knowing that it was designed for publication we withhold the name and address—our object in giving it being to meet the point noticed in it.]

DEAR SIR:—It is now some time since I have received your paper gratuitously, and I begin to feel as if this gratuity ought to be bestowed on some other more worthy. I have been very much edified with your richly laden pages, and I hope materially profited. I have been and am still deeply interested in the second coming of Christ, and in the latter-day glory of the Church. I have for some time past, believed that the second advent would be visible to all the world, and the millennial administration be introduced suddenly. But I have recently met with a difficulty that seems insurmountable. It has been suggested to me that Christ's appearance to his disciples after his resurrection, was only to their spiritual eyes, as was the appearance of angels to the patriarchs, of Moses and Elias on the Mount, and of the heavenly hosts to the Revelator. Hence we have no account of Christ's being seen by any of the unconverted Jews after his crucifixion. I infer of course, that Christ will never more be seen on earth by the natural eyes of mortal men. O that we had an interpreter that would let us know the true import of the Bible, and harmonize all its seeming variances.

I am about ready to believe that the Christian world will find themselves about as much mistaken in regard to the second coming of Christ as the Jews were in respect to his first coming.

The *New York Observer* is sent to me gratuitously as one of the Home Missionaries. Hence I doubly feel that your paper ought to be sent to some more needy brother. I feel very grateful for your paper that has come to me so long time. Yours very truly,

REMARKS.—We hardly know just what is to be understood by "spiritual eyes," but conclude that

they have reference to an ability of the spirit to discern spiritual intelligences which are invisible to our natural vision. Should it be admitted that the second advent was only to be thus visible, we do not see that it would be any the less a *real* manifestation. An appearance to the mind when nothing exists, is a mere *phantom*; it is imaginary. But *however seen*, Christ's advent is to be *real*; hence it is to be an actual coming of himself, and therefore it will be a personal advent. The Scriptures however give no intimation that he will then be seen by any other than our natural vision; but it does expressly affirm that he will be seen with our "eyes," and by "every eye"—by the wicked as well as by the righteous. The following passages are to this point:

Job 19:25-27—"For I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth: and though after my skin worms destroy this body, yet in my flesh shall I see God: whom I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me."

Acts 1:9-11—"And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight. And while they looked steadfastly toward heaven as he went up, behold, two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven."

Matt. 24:27, 30—"For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be. And then shall appear the sign of the Son of man in heaven; and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory."

—26:64—"Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven."

Mark 14:62—"Ye shall see the Son of man sitting on the right hand of power, and coming in the clouds of heaven."

Luke 21:27—"And then shall ye see the Son of man coming in a cloud, with power and great glory."

Rev. 1:7—"Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him."

These scriptures positively affirm that the advent will be visible to every eye in the assembled universe.

It is a mere assumption that angelic visitors to the patriarchs, the scene of the transfiguration and Christ after his resurrection, were merely spiritually discernable. When the two angels visited Lot, the wicked inhabitants of Sodom mistook them for men, tarrying with Lot for the night.—Gen. 19:15. Even Balaam's ass (Num. 22:23-27), "saw the angel of the Lord standing in the way . . . and when the ass saw the angel of the Lord, she thrust herself unto the wall, and crushed Balaam's foot against the wall . . . and when the ass saw the angel of the Lord, she fell down under Balaam." Surely the ass could be possessed of no "spiritual eyes!" The Lord also "opened the eyes" of Balaam, a wicked man, (v. 31,) "and he saw the angel of the Lord standing in the way." The opening of his eyes to enable Balaam to see, need not necessarily be understood as more than enabling him with his natural powers of vision to see what, without being thus aided, would be invisible—though none the less really present. But it is more likely that his eyes were first holden, to prevent his recognition of the angel—as those of the disciples were subsequently, when on their way to Emmaus. By the aid of the telescope and microscope, our eyes are opened to see real things, which otherwise, because of distance, obscurity, or minuteness, would be beyond the range of our vision. There is a great difference in the ability of different persons to discern visible objects; where some can see nothing, others can see objects distinctly; and we all now, as it were, see through a glass darkly.

It is not said of the transfiguration that the disciples *spiritually* discerned; but we read, (Matt. 17:3,) "there appeared unto them Moses and Elias talking with him." And it was not till Peter and them that were with him "were awake," (Luke 9:32,) that "they saw his [Christ's] glory and the two men that stood with him." Peter, subsequently referring to this affirmed, (2 Pet. 1:16,) that they "were eye-witnesses of his majesty."

There is nothing to warrant the conclusion that Christ after his resurrection was invisible to mortal vision. When he drew near to the two disciples who were on their way to Emmaus, (Luke

24:16,) "their eyes were holden that they should not know him." When, (v. 31,) "their eyes were opened," they knew him. When Jesus afterwards came into the midst of his disciples (v. 37-40,) "they were affrighted, and supposed they had seen a spirit. And he said unto them, Why are ye troubled? and why do thoughts arise in your hearts? Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have. And when he had thus spoken, he showed them his hands and his feet." It would not require spiritual eyes to see real flesh and bones, any more than it would spiritual hands to handle them. It is on the evidence that Christ was seen after his resurrection by numerous witnesses, that the reality of that event is based. Thus Paul argues (1 Cor. 15:5-8,) "that he was seen of Cephas, then of the twelve: after that, he was seen of above five hundred brethren at once; of whom the greater part remain unto this present, but some are fallen asleep. After that, he was seen of James; then of all the apostles. And last of all he was seen of me also, as of one born out of due time."

To set aside the visibility of these manifestations, past and future, is to do violence to all recognized laws of language.

BOOKS FOR SUNDAY SCHOOLS; OR, READING FOR THE YOUNG.

For many years it has been a subject of anxious solicitude with us, to provide for the religious instruction of the children of Adventists. Books and papers devoted to the instruction of our children in the doctrines of the Bible, as held by Adventists, are not to be found in the libraries of other denominations; hence we have had to prepare and publish, at a heavy expense, works to meet this specific object. In endeavoring to carry forward this design, we are sensible that all has not been done that the case required; but our limited means would not allow us to do more.

For several years, the receipts for the children's paper, as well as for the question books, did not cover the expense of their publication—the deficiency being made up from the income of the office. And such has been the want of interest in the subject, that nothing has been given by others to aid in this department of our work. But we are happy to say, a different state of feeling exists at the present time. There now seems to be a disposition on the part of Adventists to sustain and extend the Sabbath School interest, and aid in the publication of works devoted to it. This is encouraging. And we feel confident, that the more our friends think on the subject, the more important will it seem to them, and the more disposed they will feel in furthering it.

There are two ways in which substantial aid can be rendered in carrying out the object named above. One is, by pecuniary donations; the other, by the employment of the pen. We respectfully solicit aid in both these ways. Those who can use the pen, are invited to furnish articles for the *Guide*, which shall advance the Sabbath School interest. We also desire to form a Sabbath School Library, and should be glad to be favored with manuscripts for examination, suitable for books of from 24 to 100 pages, and if used, we will make remuneration for them, if their authors require it.

Our present published works consist of the following:

1. *Youth's Guide*, a monthly paper, at 25 cts. a year.
2. *Questions on the Book of Daniel*. (1 vol.)
3. A work on Bible subjects, giving the principal doctrines of Adventists.
4. A work concerning the Saviour and his teachings, adapted for small children. A new edition, just out.
5. *The Bible Class*—a work in the form of conversations on the Bible, suitable for young persons, and containing much valuable information on the nature of the Kingdom of God, and the near coming of the Saviour.

Other works are in preparation, and will be published as soon as we shall have the means to do so. A Sabbath School Hymn Book is now ready for the press, and may be got out this season.

With the above works, we can set our children right upon every important view we hold of Christian doctrine. With these, teachers, and others, can pre-occupy the minds of their children with correct views, and shut out wrong ones, or render them innocuous. Thus we may use all that is good in the libraries of other denominations, without exposing our children to danger.

WORKS OF OTHER DENOMINATIONS.

We have examined with much care the works of different Sabbath School Depositories, and give our preference to the "American Sunday School Union." While the works of this institution contain less

that is objectionable, there is found in them much that is valuable. Besides, from the large sales of the Union, and the liberal donations made to advance its object, it furnishes works at a very cheap rate, which is of some consideration. We have made arrangements with the Agent, by which we can furnish all works needed at the same prices at which they can be procured at the Depository.

In addition to our works, named above, we would commend the following:

The Mine Explored; or, Help to the Reading of the Bible. 282 pp. With Maps. Price, 75 cts. This is an invaluable work for teachers.

SACRED GEOGRAPHY.

1. Biblical Geography; or, Illustrated Sketches of the Countries and Places mentioned in Bible History. With a map. By J. F. Kennedy. 382 pp. 18 mo. 50 cts.
2. Map of Palestine. A new and elegantly engraved map of Palestine, three feet by two, lined with fine muslin, mounted on rollers, and colored and varnished. \$1.
3. Map of Palestine. This is drawn upon muslin or cotton cloth, five feet in length. The lines are bold and strong, to be seen distinctly by a whole school, or large Bible-class, at one view. By the Rev. J. P. Durbin, D.D. \$1.25
4. New and beautiful Map of Palestine, fourteen by twenty-two inches, on sheets. 10 cts.
5. Map of Jerusalem. This is a beautiful map of ancient Jerusalem and its environs, drawn on stone, from the best and latest authorities. It is designed to accompany and illustrate Samuel, or A Visit to Jerusalem. \$1.

DICTIONARIES.

1. Union Bible Dictionary. 648 pp. 18 mo. 45 cts.
2. Same, fine paper, bound in sheep. 55 cts.
3. Same, bound in muslin. 50 cts.
4. Same, bound in morocco, gilt, gilt edges. \$1.50
5. Same, in octavo size, and large type. \$1.80.
6. Same, with maps. \$2.
7. Dictionary of Scripture Natural History. 400 pp. 18 mo. 50 cts.

SUNDAY SCHOOL LIBRARIES.

The Sunday School and Family Library, No. 1, consists of 100 select volumes, from 22 to 252 pages 18 mo., substantially bound, with muslin backs and marbled paper sides; each volume regularly numbered and ready for use, with twenty-four catalogues of the same. This Library will be found useful not only for Sunday Schools, but for families and public schools. The 100 volumes contain 11,628 pages, and are illustrated by more than 400 wood engravings. Only \$10 for the Library, at the rate of 10 cts. per volume.

The Sunday School and Family Library, No. 2, which contains 100 select volumes, from 72 to 270 pages 18 mo., substantially bound, with muslin backs; each volume regularly numbered and ready for use; with twenty-four catalogues of the same. Only \$10.

The Sunday School and Family Library, No. 3, contains 100 select volumes, from 72 to 238 pages 18 mo., substantially bound, with muslin backs; each volume regularly numbered and ready for use, with twenty-four catalogues of the same. Only \$10.

The Juvenile Library, containing 100 books, bound in 75 volumes, from 52 to 162 pages 18 mo., with muslin backs and marbled paper sides; each volume regularly numbered; with twelve catalogues of the same. Only \$5.

QUESTION BOOKS.

- Vol. 1. Containing the life and miracles of Jesus Christ; 144 pages 18 mo.
2. Containing the parables and other instructions of Jesus Christ; 128 pages 18 mo.
3. Embracing the creation of the world to the deliverance of the children of Israel from Egypt; 136 pages 18 mo.
4. Embracing the release of the Israelites to the death of Joshua; 124 pages 18 mo.
5. Containing questions on the Acts of the Apostles; 144 pages 18 mo.
6. Embracing the death of Joshua to the death of Samuel; 125 pages 18 mo.
7. From the death of Samuel to the Babylonian captivity; 171 pages 18 mo.
8. Containing questions on the Epistle to the Galatians; 80 pages 18 mo.
9. Comprising the history of the Israelites, from the Babylonian captivity to the end of the Old Testament, including the book of Daniel, Ezra, Esther, and Nehemiah.
10. Containing questions on the Epistle to the Romans; 153 pages 18 mo.
11. Containing questions on the Epistle to the Hebrews; 128 pages 18 mo.
12. Containing lessons designed to give a general view of the whole Bible; 160 pages 18 mo.
13. The Consecutive Union Question Book—Matthew.
14. " " " " " " Mark, with the text printed in the book.
15. " " " " " " Luke, " " "
16. " " " " " " John, " " "

The Child's Scripture Question Book, designed for the younger classes of Sabbath Schools. The answers to the questions are short, simple, and, as far as practicable, in Bible language; 197 pages 18 mo., embellished with sixty-three engravings.

Questions on Biblical Antiquities. Part 1. By Rev. Dr. Neville.

The above are 64 cents each.

Tracts for Little Folks—twelve in number, suitable for distribution among Sabbath School scholars. 10 cents a package.

BOOK NOTICES.

"VOICES OF THE DEAD." By the Rev. John Cumming, D.D. Boston: John P. Jewett & Co. Cleveland, O.: Jewett, Proctor & Worthington. 1854.

This work is an accompaniment to the "Voices of the Day," "Voices of the Night" &c by the same author. The subjects treated of in this volume, are,

- The Speaking Dead,
- Voices From Glory,
- The Translated One,
- The Illustrious Elders,
- Believing Parents,
- The Choice of Moses,
- Rejected Greatness,
- The Reproach of Christ,
- The Recompense of Reward,
- The Heroic Christian,
- The Great Deliverance,
- A Trampled Flower,
- Blessings,
- The Dying Patriarch,
- A Pilgrim's Footprints,
- The Cloud of Witnesses,
- Looking to Jesus.

The following is the preface to the work, and unfolds the purpose of the author in its production:

This volume consists mainly of Voices from ancient days, and from the lives of faithful and sainted men—especially those recorded in the eleventh chapter of the Epistle to the Hebrews. They overcame through faith, and entered into their rest. The records of their biographies remain for our study and profit. Their acts, and sufferings, and words of consolation, are still re-

verberating in the church of Christ.

It is written of a celebrated French regiment, that they so loved their commanding officer while at their head, and so venerated his memory after he had fallen in battle, that they required his name to be retained on the regimental roll, and called with the names of the living every day;—on the name of the dead warrior being called, a living soldier answered for him, "Dead upon the field." The eleventh chapter of the Epistle to the Hebrews is the roll-call of the illustrious and the sainted dead, and each of their names, as it is enunciated, should stir our hearts as a trumpet sound.

I wish I could have dwelt on every heroic martyr and patient saint whose name is inscribed in this holy calendar. But, perhaps, by the blessing of God, the few I have considered may

"remind us, As we can make our lives sublime, And, departing, leave behind us Footprints on the sands of time."

The study of such records is the real communion of saints. The sacred page is the only pure picture gallery—apostolic portraits are alone admissible into our churches.

The *Youth's Guide* for May has been issued. The following are its contents:

- An Oath Reflected on.
- An Elephant Hunt in Sumatra.
- A Walk in the Arctic Regions.
- A Duel.
- Anecdote of Dr. Hopkins.
- Bible Anecdote.
- Dilatory Folks.
- How Canada Obtained its Name.
- Juvenile Reading.
- Jeffreys, the Bloody Judge.
- Lying in Bed with the Head High.
- Russian Wild Horses.
- Spring Time.
- The Glorious Revenge.
- The Law of Love.
- The Philosopher and the Child.
- The First English Bible.
- Will is Power.
- Wolves in Russia.

FOREIGN NEWS.



FOUR DAYS LATER FROM EUROPE.—*New York, May 15th*—The Collins steamship *Atlantic*, Capt. West, from Liverpool May 3d, arrived about half past one this afternoon.

Odessa was bombarded on the 24th, and part of the city laid in ruins.

Sir Charles Napier's fleet remains quiet.

The Bremen barque *Favorite*, with 180 passengers, sunk in the Channel, all of whom but five were lost.

Russia has imposed a heavy tax on all classes.

The Russians were making tremendous preparations for an attack on Silistra about the 1st of May.

The Russian fleet came out of Sebastopol during the fight, and threatened the allied fleet, but retired without a battle.

Details of the bombardment of Odessa are not received.

The Russians have completely evacuated Little Wallachia. The Russian right wing now rests on the Aluta river, with the head-quarters at Bucharest. Therefore the interest of the campaign is again concentrated on operations below Nicopolis.

The Turks have come out of Kalafat, and are occupying all the towns in the track of the Russians. The Russians are besieging Silistria, and would make an attack on it about the 1st of May.

The allied troops were idle.

No news of any importance from Asia.

On the 19th, Sir Charles Napier, with nineteen vessels, was at Stockholm.

Ports in the Gulfs of Finland and Bothnia are in a state of blockade.

France has ordered Russian Consuls to leave.

The Preston strike is over.

BERLIN, *Tuesday 23d*.—The ratification of the Austrian and Prussian treaty was exchanged today.

PARIS.—Bourse very firm, closing at 64.40 and 91.10.

BOMBARDMENT OF ODESSA.—A despatch in the *Vienna Oester* states that the Woronzoff Palace was entirely destroyed during the bombardment, and that four frigates were severely damaged.

Another despatch says that twenty-six sail of the combined fleet arrived before Odessa on the 10th. On the 18th the fleet bombarded the city for an hour, and during the whole day of the 22d. The magazines of the outer towns were in flames.

This is official.

The *London Times* says: "We received intelligence of the bombardment of Odessa with feelings which are not unminged with regret."

"It was expected that the first operation of war, which the combined fleets now in the Black Sea would inflict, would be a severe blow on the enemy, and would prove with what overwhelming force the naval armaments of England and France are provided; but we must be allowed, without the slightest disparagement to the gallantry of the officers of the magnificent fleets under their orders, to feel some regret that the first blow in the war should have fallen upon a commercial city, rather than a military or naval port."

One statement says that the bombardment was over two hours. Another, that it continued incessantly for ten hours, and only closed with the night.

The Russian account is in these terms. "The English and French Admirals demanded the surrender of the Russian ships in the port of Odessa. This being refused, bombardment began from eighteen ships. A small part of the city was destroyed. An attempt to land 18,000 men failed; the bombardment produced no effect."

THE SIEGE OF SILISTRIA.—The important position of Silistria is closely invested, but a telegraphic despatch of the 26th says that up to that date the fortress had suffered no damage.

Accounts from Bucharest April 19th mention that Silistria had been hard pressed since the 14th, and would ere then have fallen, but for the determined valor of its defenders, who express themselves able to hold out until aid shall arrive. The Russians, on the contrary, expect to reduce the place in a few days.

The Turks have a strong garrison, but said not to be well victualled, or properly supplied with ammunition. The fort is in possession of the Russians, as are also the entrenchments at the junction of the Driehsda. The Russians were intending to make an assault on the 1st of May, with 30,000 men. They have erected seventeen heavy batteries, under cover of which they will cross the river. The passage to Oltenitza is expected at the same time. Notwithstanding all these formidable statements, Silistria is too strong a position to be carried without a severe and perhaps prolonged struggle.

THE BALTIC FLEET.—The Baltic fleet had been further re-inforced, and was awaiting the arrival of a French squadron. Until the latter arrives a British force will cruise off the Gulfs of Finland and Bothnia.

On the 21st nineteen ships anchored before Stockholm.

Sir Charles Napier arrived on the 25th and had an audience with King Oscar.

LATEST NEWS.—*London, Wednesday Morning*.

Nothing later from Odessa or the Baltic.

PRUSSIA.—*Berlin*.—The ratifications of the Austria-Prussian treaty were exchanged here to-day.

GREECE.—The insurgents have been defeated with a loss of 100 killed, 120 prisoners, 4 guns, and 60 barrels of powder.

Grivas had suffered defeat near Metsobo, and fled to Thessaly with 16 men.

Disunion prevails among the commanders, and despondency in the revolutionary committees.

DALMATIA, April 26.—The Pasha of Mostar has raised the "laudsturm" against the Montenegrins.

VARNA, April 14.—The Frigates Magellen and Sedon, cruising before "Kostenje," fired on the Russian Cavalry, and thus secured the retreat of two officers who had been reconnoitering the position.

CORRECTION.—In the article on "Celestial Phenomena," in last week's *Herald*, on p. 148, 4th col. 18th line from the bottom, for Mr. Gage, read "Dr. Gordon," and make the same change in the next column, in the 16th line from the top. Mr. Gage was the author of a *History of Rowley Mass.*, but Wm. Gordon, D.D., an Englishman was the author of the *History of the Am. Revolution* which is there copied.

SUMMER WORK.—We shall hold a number of Conferences this season in New England. Perhaps one or more in Maine, New Hampshire, Vermont, Massachusetts, Rhode Island, and Connecticut.

I shall be glad to hear from the friends of the cause on the subject. We want the meetings in central places, and general interest among all to attend. Let there be glorious gatherings of all the tried, true, and faithful Adventists. Let us shake ourselves from the dust, and gird on anew the "armor of God." Let us seek to strengthen one another, and seek the salvation of souls, while it is called to-day. Soon the Master will come. The day of the Lord is at hand.

I expect Elder L. Osler, of Salem, Mass., will be able to accompany me, and render efficient aid in these meetings.

CORRESPONDENCE.



CORRESPONDENTS are alone responsible for the correctness of the views they present. Therefore articles not dissented from, will not necessarily be understood as endorsed by the publisher. In this department, articles are solicited on the general subject of the Advent, without regard to the particular view we take of any scripture, from the friends of the Herald.

THE INVISIBLE ARMY.

In times of war it is natural for men to speculate upon the prospective results. Much is said of the relative strength of forces, of different kinds of weapons, and of skill in using them. When a majority of numbers, superior weapons and skill are all combined, a general conviction is produced of triumphant success. But to the man of God who takes the holy Scriptures for his guide, all is doubt and uncertainty till he receives divine authority relative to the position of the invisible army.

He is taught to believe that "promotion cometh neither from the east, nor from the west, nor from the south; but God is the judge, he putteth down one and setteth up another." (Psa. 75:6, 7.) He has also learned "by the decree of the watchers, and by the word of the holy ones, that the Most High ruleth in the kingdom of men, and giveth it to whomsoever he will, and setteth up over it the basest of men." (Dan. 4:17.) "That the Lord hath prepared his throne in the heavens; and his kingdom ruleth over all." (Psa. 103:19.) He has learned also that there is no power but of God: "The powers that be are ordained of God." (Rom. 13:1.)

He has also learned that the Most High has an "army of heaven," composed at least of "more than twelve legions of angels." (See Matt. 26:53.) They "excel in strength," and "do his commandments, harkening unto the voice of his word." They are "ministers of his that do his pleasure." (Psa. 103:20, 21.)

He has learned to his great consolation that the angels "are all ministering spirits, sent forth to minister for them who shall be heirs of salvation." (Heb. 1:14.)

If the blessed Saviour in his temptations and trials, stood in need of the comfort and strength of angels, his weak, tried, and tempted followers, certainly need their aid.

The man of God has also learned that angels are employed as God's ministers at the courts of the kings of the earth. Gabriel informs Daniel, that in the first year of Darius the Mede, he stood to "confirm and to strengthen him." (Dan. 11:1.) When Daniel had fasted and prayed three full weeks, Gabriel appeared to him and offered as an apology for the delay of the answer to Daniel's prayer, "that the prince of the kingdom of Persia withstood him one and twenty days." He further states that Michael came to bless him, which implies that the case demanded great skill and a strong effort on the part of "God's ministers" at the Persian Court. (See Dan. 10:12, 13.)

After having strengthened Daniel, and revealed the object of his mission, he says, "And now will I return to fight with the Prince of Persia; and when I am gone forth, lo, the Prince of Grecia shall come."

He has learned that the angels are sent to protect God's saints, and to contend with men and armies.

When Balaam was called by Balak to curse Israel, "the angel of the Lord stood in the way as an adversary against him." (Num. 22:22.)

When Herod "made an oration," and "the people gave a shout, saying, It is the voice of a God, and not of a man," immediately the angel of the Lord smote him, because he gave not God the glory: and he was "eaten of worms and gave up the ghost." (Acts 12:21-23.)

In the reign of Hezekiah, when the Assyrians came against Jerusalem, and blasphemed the God of heaven, Isaiah and Hezekiah lifted up their hands to heaven and prayed. "And the Lord sent an angel which cut off all the mighty men of valor, and the leaders and captains in the camp of the king of Assyria: so he returned with shame of face to his own land." (2 Chron. 32:21.)

The protection of the three worthies in the fiery furnace, of Daniel in the lion's den, and Peter's deliverance from prison, are sufficient illustrations of God's protecting saints by angels.

But let me refer to one more example of the existence and agency of the invisible army.

In the days of Elisha, the Assyrians were at war with Israel. And because Elisha, as God's proph-

et, informed the king of Israel of all the plans of the king of Assyria, a plot was laid to take him captive. Elisha was at Dothan. The king therefore sent thither horses and chariots, and a great host: and they came by night and compassed the city about. And when the servant of the man of God was risen early, and gone forth, behold, an host compassed the city both with horses and chariots. And his servant said unto him, "Alas, my master! how shall we do?" And he answered and said, "Fear not, for they that be with us are more than they that be with them." And Elisha prayed, and said, "Lord, I pray thee, open his eyes that he may see. And the Lord opened the eyes of the young man: and he saw, and behold the mountains were full of horses and chariots of fire, round about Elisha." The Syrians were struck with blindness, led to Samaria, fed by the king, and returned to their master. "So the bands of Syria came no more into the land of Israel." A bloodless victory!

Many more instances might be given to show that God dealt with kings and their armies by the agency of angels; but these are sufficient to illustrate the principle.

Prophetic declarations may be relied on; for if God has spoken he will fulfill. But further, that the Scriptures teach it is not safe for man to predict, with reference to present, or future wars.

The battle is not always to the strong. It is not by might, or power of man, but by God's Spirit, through the agency of the invisible army.

If we had any warrant to fight, from Christ, or the apostles, it would be difficult to know when, and where to engage in the conflict, as we could only know, by express revelation, on which side to find the Lord and the "army of heaven." But as our Captain told one Christian soldier to put up the sword, and assigned as a reason, that "all they that take the sword shall perish with the sword," the man of God is not at a loss to find his true position. "The weapons of his warfare are not carnal, but mighty through God to the pulling down of strongholds."

We need not fear while the Captain of our salvation has all power in heaven and earth, with more than twelve legions of angels who go at his bidding.

He will soon come upon the white war-horse, followed by all the armies of heaven, to fight the final battle. Amen. H. BUCKLEY.

JERUSALEM.

[The following fragment was commenced by our late brother C. B. Turner, but never finished. In its present incomplete state it will be read with interest by his surviving friends.]

The origin of this city is lost in the distance, and buried in obscurity by the mists of antiquity. Josephus, I think, supposes it referred to in connection with the history of Abraham, when met by Melchizedek, king of Salem, which, however, Paul interprets to mean king of peace, rather than of any particular location. Many in modern times, adopting the opinion of Josephus, embrace the same sentiment, and especially because David, (Psa. 76:2,) near a thousand years later, calls it Salem. But because David calls the fort Zion, Jerusalem, it does not prove that all Jerusalem was called Salem ten centuries previous.

The stronghold of Zion had resisted the siege of Israel, and defied her powers, for five hundred years, until David came to the throne. And, even then, he seems to have been unwilling, or at least neglected, to attempt its conquest while he reigned over Judah and Benjamin only, but when the whole nation recognized his sovereignty, he at once marshalled the hosts of Israel against the fort, and carried it by storm. Jerusalem was then constituted the capital of the empire. Its beauty is most pathetically described in the 48th of David's Psalms.

When Israel entered Canaan, under Joshua, the city was called Jebusi, explained by the writer to be Jerusalem; (Josh. 18:16, 28;) and at the time of Benjamin's defection and slaughter, it was called Jebus. (Judges 19:10.) But the Israelites called it JERUSALEM, or *Thou shalt see peace*!

If the city was named *Thou shalt see peace*, prophetic of the exalted position it was afterward to occupy, it was not wholly inappropriate. And when the enemies of Israel had occupied this stronghold, in their midst, for near five centuries, and it was taken by David and consecrated to God, and made the capital and stronghold of Israel, is it strange that David, looking at the prophetic name and its past history, should now call it *Peace*, or Salem, or imagine that it had attained the peace promised to it in its prophetic name?

No spot of earth has been so favored of the Most High. The bare mention of her name fills with joy and thrills with emotion every devout son of

Adam, who trembles and fears before him who created the universe! Yet, from David to her long-promised Messiah, she had little more reason to be called *Peace* than she had during her previous history, and she was yet called *Thou shalt see peace*!

Jerusalem has not received the honors of this world only, but heaven itself has paid her reverence: the capital of the restored earth, and abode of the redeemed, is named after her. (Gal. 4; Rev. 21.) And what is more, the capital of heaven, the city of the living God, bears her name! (Heb. 12.)

Jeremiah, who wept over Jerusalem as its walls crumbled and its temple was demolished by Nebuchadnezzar, looking forward to David's promised heir and Israel's future King, declares that at his coming the city shall be called *Jehovah-tsidkenu*, or *The Lord our Righteousness*. (Jer. 33:16.)

If these names were prophetic of what the city might have been, how fearful was her doom pronounced by her long-promised, but rejected Messiah, when he approached the city and gazed with yearning heart upon her beauty, and with emotion, even to tears, beheld her devoted to destruction, and with throbbing heart and weeping eyes pronounced her doom! (Luke 19:42,) "Saying, If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes."

OUR HOPE.

Our hope is not the darksome tomb;
We look not forward to the gloom
Which hangs above the dead.
Within those confines chill and gray
Our joyous footsteps shall not stray;
Not there we'll rest the head.

The worldling, when his joys have flown
And left him cheerless and alone,
May hope for death's dark shade;
May dare to wish the hour to come,
When shrouded, in that narrow home
He slumbering may be laid.

But we, the holy, Christian band,
Must seek the bright, the deathless land,
Not slumber or repose.
No more for us the dying strife,
For we have passed from death to life—
A life that may not close.

We look to see the glory bright
Burst through the deepest, darkest night
Upon our gladdened eyes;
We hope to see our Lord descend,
While joyous shouts the heavens rend,
And echo through the skies.

We wait to hear the trumpet's swell
The resurrection morning tell
When we who still remain,
Swiftly upborne on seraph's wing,
Shall rise to meet our coming King,
Coming on earth to reign.

And should He call our souls away
Before that long-expected day,
It is not senseless rest,
Nor death, nor sleep: the spirit freed,
Quits for a while its earthly weed,
In Jesus' presence blest;
Until that hour, when brighter far
Than sun, or moon, or glittering star,
That tenement shall rise;
And saints shall sing in rapturous strain
The praise of Him who comes to reign,
Sovereign of earth and skies.

ELLEN.

LETTER FROM THOMAS SMITH.

BRO. HINES:—Having recently made a tour in the county of Piscataquis, in the towns of Milo, Atkinson and Orneville, to preach the acceptable year of the Lord, together with the day of vengeance of our God, I thought it best to report myself as to the probable success that might follow judicious labors in those regions. I found but very little of the proscriptive spirit among that people, which has been characteristic of the most of places which I have visited. The first Sabbath which I spent in Milo, I preached the Word in a new and neat chapel, occupied half the time by the Calvinist Baptist, one-fourth by the Methodist, and the same by the Free Baptist. The house on that day was to have been occupied by the Rev. Mr. Follet, a Baptist. This kind brother very readily relinquished his privilege to me, and intended to have attended himself as a hearer, but was called away to attend a funeral. To a very candid, careful hearing audience I preached the "restitution of all things spoken of God by the mouth of the holy prophets since the world began;" and numbers, I learn, were much interested in the prospect of a future and tangible home, instead of the one so often presented as being "Beyond the bounds of time and space," which is nowhere. In the A.M. I called the people's attention to Isa. 11:9—"They shall not hurt nor destroy in all my holy mountain." Showed that such a state of things were nowhere promised in this world in

its present organized state, but could only be fulfilled when Jesus shall have sent his angels and gathered out of his kingdom all things that offend and them that do iniquity, who were to be cast into a furnace of fire. (Matt. 13th.)

The views of the temporal millennium were met and shown to be inconclusive from this and other portions of God's Word. During the week I lectured in different places, until Friday evening, when, by the request of the friends, I met and discussed with a preacher of the Universalist order on the subject of the second advent of the Son of God; he maintaining that the coming of Christ was not personal nor visible, and was in the past; on the other hand I labored to show that his coming was to be personal, visible, and was yet in the future. We spoke each half an hour and then fifteen minutes. I trust that the truth of God lost nothing by the investigation of the subject.

The following Sabbath the house was to be occupied by the Free Baptist, who allowed me half the day, to speak from 1 Cor. 15:50—"Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God." Among the hearers was the Universalist gentleman with whom I had discussed the subject the Friday evening before, and two Free Baptist preachers. This text afforded me an opportunity of showing that the kingdom here spoken of was in the future, and to be given to the people of the saints of the Most High, when the Son of man shall come in his glory with all his holy angels. (Matt. 25:31.) The week following I visited Atkinson and Orneville and had some meetings of an interesting nature, and one especially at the house of an Elder Lord, of the Christian Baptist. This brother's health having failed him in ministry, he was under the necessity of engaging in temporal business for the sustenance of his family, notwithstanding his heart appeared much in the work. He was much interested in having me return and preach the Word in the towns in the vicinity, in which there was a great scarcity of preachers of the Word of Life, and withal promised his influence in procuring what should be deemed necessary to sustain the preachers of the Gospel. With a number of others who were desirous of Gospel order, I met, that they might not be *sheep without a shepherd*.

In conclusion I consider that a promising field is there open, where fruit may be gathered, which shall be approved when Jesus comes to make up his jewels. That many may yet be gathered to the great Shiloh, is the prayer of your brother, in hope of eternal life at Jesus' coming.

THOMAS SMITH.

Eddington (Me.), April 19th, 1854.

LETTER FROM ROBERT CHOWN.

BRO. HINES:—Having visited the brethren at Genesee Grove, and Pain's Point, in company with brother Cummings, it is encouraging to see that there is still an anxiety to hear on the all-important subject, viz., that blessed hope, the coming of Christ. It does seem that our position is one of deep interest to all. Well might the apostle say, "What manner of persons ought ye to be in all holy conversation and godliness, looking for and hastening unto the coming of the day of God," &c., (v. 17.) "ye beloved seeing ye know these things," &c., (v. 13.) "but grow in grace and in the knowledge of our Lord and Saviour Jesus Christ." It seems that there should be a growth of grace and knowledge, as we progress toward the perfect day, and as we are commanded, to exhort one another, and so much the more as we see the day approaching. May I be permitted so to do, and as we are sanctified through the Spirit and the belief of the truth, how careful ought we to be to examine ourselves to see that we are in the faith. We are aware that there is yet amongst us a difference of views, that we see through a glass darkly; for we know in part. But when that which is perfect is come, then that which is in part shall be done away. It does seem that the seventh angel is about to sound, (Rev. 10:7,) but in the days of the voice of the seventh angel, when he shall begin to sound, (not end,) the mystery of God shall be finished. What is this mystery that is to be finished? Col. 1:27—"To whom God would make known what is the riches of the glory of this mystery among the Gentiles, which is Christ in you, the hope of glory." We are saved by hope, but hope that is seen is not hope, for what a man hath or seeth, why doth he yet hope for. But if we hope for that we see not, then do we with patience wait for it.

It doth seem that the doctrine of probation after the Saviour comes, is contrary to the apostle's teaching. If their ever was a time that God's people should watch more than at any other, it is now. It seems by all the movements of the nations that the great battle will soon be fought. I

do not know that the Lord will come this year, but I hope that we shall all be found at our post when the Master shall be revealed. I believe that our position should be, always ready, not getting ready, and may we be found like the Master, doing good to all as we have opportunity, the only object that we ought to live for, to glorify God.

I am glad to see that you, with brother Litch, expect to visit the field, if the Lord will. As it regards definite time, that is to say, that to know that the Lord will come this year, is not faith; but I do not see why he may not come to-day, or any period in the future. I hope by his grace assisting me, that I with you and all the dear saints of God, will be enabled so to live by faith on his word, that should this year pass, we may so live that we may have an abundance of entrance administered unto us into his everlasting kingdom, is the prayer of your brother, in hope of speedy redemption.

ROBERT CHOWN.

Dixon (Ill.), April 20th, 1854.

Thoughts for the Household of Faith.

WEAK and tempted Christian, listen to a word of encouragement. Thou art yet in the wilderness of this world, and beset with dangers. But remember that the Lion of the tribe of Judah is stronger than the lion that roars against the saints of the Most High. Trust in Him and he will deliver thee. "For greater is he that is in you, than he who is in the world."

We consider that a man will not drown while his head is kept above water. Christ is head over all things to the church. The church is his mystical body. The church, or body, may be in the stormy waters of this world, while the waves of persecution and temptation dash around her, but the Head is safe in heaven. No danger then of Christianity being rooted out of the earth, nor of the church perishing.

See that stocking in a woman's hand. There are many loops in it, yet but one thread. So in the Church of God there are many members, yet one cord of Divine love passes through them all, their hearts "being knit together in love." (Col. 2:2, 19.)

The lion that Sampson slew afterwards yielded him strength and refreshment, for "out of the eater came forth meat." So from Judah's Lion, who was slain by men, we draw refreshment and the sweets of salvation.

"Hold fast that which thou hast that is good, that no man take thy crown."

J. M. ORROCK.

LETTER FROM SILVANUS JUDSON.

BRO. HIMES:—Our Saviour taught his disciples on the mount, and we have his teachings the same as when they first fell from his lips. I feel that he is teaching me the same lesson, with the same promises.

"Blessed are the poor in spirit, for theirs is the kingdom of heaven."

If we must be poor in order to receive this blessing, it would imply that without it we cannot receive it. Is it a fact that we must be poor, and mourn, be meek, and hunger, and thirst, and be persecuted in order to inherit these promises? This opens the door for self-examination. This is heart-work; no counterfeit here. May we not individually inquire, have I attained to that state of heart by which I can feel a constant witness that this blessing belongs to me? If so then continue in the same way, and there is no failure on the part of him who has promised. This same Jesus who made those promises is soon coming to fulfill them. He is now waiting to be gracious, that his people may do their work till the last soul is sealed. Happy is that servant whom his Lord when he cometh shall find so doing. It appears to me that there is no time to be lost; everyone ought to be at his post. And oh! my dear brethren, what responsibilities are resting on us who have received this blessed light: better that we had not known the way than after we have known it to refuse to walk in it.

God's people should be of one heart in carrying on this blessed work, that there be no schisms in the body. Christ is not divided, neither are his people when they have his spirit, for it is only the spirit of God that can unite, and that will lead us to be co-workers with him. There is a sympathy through the body, and an interest is felt for each other. If one gets out of the way, there is a deep interest felt that he may return, and we are willing to make some sacrifice for this purpose. And now let me inquire what is our faith respecting the coming of Christ? It appears to me if we had practical, active faith it would lead us to do all we could to apprise a guilty world; or, if our faith is on a more definite time, it is dead faith unless it

leads to corresponding efforts to save our fellow-creatures.

If the good man of the house had known what hour the thief would come he would have only watched that hour, but as he did not know, it was necessary for him to watch till morning. The Lord speed us on to perform the work assigned us by the Master. Yours, waiting for the morning,

SILVANUS JUDSON.

Letter from Abel Fletcher.

BRO. HIMES:—You have very kindly sent me the *Advent Herald* for nearly two years past. I send you one dollar, to help a little in sustaining the paper. I have viewed it as highly worthy of being sustained, and hope it will be. I have read as much of it from week to week as time would permit, with profit and edification. It seems to me if the Christian community will read the Scriptures impartially, they will discover that they teach the views advocated by the *Herald*, rather than those held by temporal Millenarians. I wish the Advent cause all success, and pray God to bless their toils and labors to his glory and the salvation of men. Yours, with Christian regard,

ABEL FLETCHER.

Litchfield (N. H.), April 18th, 1854.

"WAR A GOOD WARFARE."

FIGHT the good fight of faith,
Eternal life secure;

'Tis God who bids thee fight,
And his commands are pure.
The war is just, and therefore good;
Firmly and nobly martyrs stood,
And thou must do the same.

Satan is foe to God and man,
And will oppose thee all he can;
Stand thou in Jesus' name.

Thy Captain sees thy wants,
And feels for all thy woes;
He heareth thy complaints,
And all thy danger knows,
For, though he is the Son of God,
When on earth's battle-field he trod,
The hosts of hell drew near.
Yet he compelled them all to flee.
And now from heaven he looks on thee,
And bids thee not to fear.

Put the good armor on:
The panoply divine
Which God himself provides,
And in it brightly shine.
Girded with truth securely stand:
The Spirit's sword hold in thy hand,
And wear the shoes of peace:
The shield of faith grasp firmly now,
Salvation place upon thy brow,
And keep on righteousness.

The soldiers of the cross
Have all their wants supplied:
As long as service lasts
No good thing is denied,
Though enemies beset their way,
They fight in hopes to win the day
And gain eternal rest.
Orders on Heaven's bank are theirs,
And oft to God they offer prayers,
And have their ills redrest.

The warfare ends in good,
For victory is sure
To those who boldly stand,
And faithfully endure.
Though on Truth's battle-field they fall,
The Captain's eye is on them all
And he will give them life.
Day soon will break upon the plain
And our Redeemer come to reign,
And that will end the strife.

Long, long the night has been,
While foes now proudly boast,
And champions of the truth
Have fallen at their post.
But soon the knell of Time will sound—
"Six thousand years have rolled around,
Immanuel is King."
Then meeting "on the other shore,"
The soldiers shout, their sufferings o'er,
And praise to Jesus bring.

J. M. O.

EXTRACTS FROM LETTERS.

BRO. D. W. SORNBARGER writes from Stanstead (C. E.):—"Bro. HIMES—Through the providence of God I still live, and am trying to do what I can to 'make ready a people prepared for the Lord.' It seems to me that the present commotions among the nations (or the toes of the metallic image) are indicative of a change: and as the next kingdom belongs to one of David's seed, I think that these events, if our position be right, or ever has been, in connection with the signs given by our Saviour, and the prophetic periods all combine to indicate the swift approaching day of God. But I fear that with too many the doctrine has become a mere sectarian principle. I judge only by their fruits, for when I look back and see the sacrificing spirit this people possessed, and see how ready to forward the cause of truth by their means which the Lord hath given them, and then see how willing some are to have preaching now, providing the minister

will supply his own wants by laboring hard through the week and then preach to them and allow them to lay up their treasures on earth, or spend them for needless indulgences, which in former days were dispensed with. When I see these things and look but a step and see the scenes of the day of God about to burst upon a guilty world, and see from the Bible the responsibility that rests upon the people of God, I try with the ability the Lord has given me, to raise my warning voice against the sin of the age; but thank God, there are noble exceptions; some look after the wants of those who have the woe laid upon them if they preach not the gospel. But thank the Lord the scenes of trial and conflict will soon be at an end.

"I have now removed to Stanstead, and perhaps some may think that my object has been to accumulate property in this world, but not so; persons that are acquainted with my former circumstances can better judge. I am willing to do with the ability God has given me what I can to sustain the cause of truth, either by preaching the word or laboring with my hands as the Lord directs.

"Yours in hope."

BROTHER GEORGE LOCKE writes from Loudon (N. H.), April 17th, 1854:—"In regard to the *Herald*, I would say, the six copies you commenced sending me about a year ago, I distributed to those who appeared to be interested in the literal fulfilment of the Scriptures, and coming of the Lord, 'at the door.' Two only of the six declined paying after receiving them gratuitously from three to six months.

"One said to me in a note, 'As you favor me with the *Herald* to read, I feel under obligation to render my sincere thanks, not only to you, but to the Lord, who, I believe hath put it into your heart to send it. It is a welcome messenger to me. May God reward you, whether I do or not. I feel the time is very near when He that is to come will come, and will not tarry,—whose reward is with him to give to every man as their work shall be.'

"I will give the expression of one more, a practical Christian, who received the *Herald* for a while of me, and frequently attends our meeting. He says, 'The personal coming of the Lord at the door to destroy his enemies from off the earth, and to establish a kingdom under the whole heavens is truth;' and said he, 'I should publicly confess it, if I lived where it was received with favor.'

"The Saviour has said, 'Whosoever is ashamed of me and my words, of him will I be ashamed before my Father and the holy angels.'"

BROTHER LAROE LYMAN writes from Roulett (Pa.), May 1st, 1854:—"I am almost alone respecting my belief in this place, but I rejoice that there are those who are waiting for our Lord's coming. I hail the *Herald* as a welcome visitor. It is to me a feast of fat things. I could not be persuaded to do without it on any earthly condition. My prayer is that you may be led by God's spirit; and then the gates of hell shall not prevail against you. The time has come when we should have our lamps trimmed and burning, and oil of Divine grace in our vessels. We can daily see evidences of the near approach of our Lord and Master. Could the wicked realize the shortness of time, they would turn and live. They would not mock us when we warn them to flee the wrath to come. 'But as the days of Noe were, so shall also the coming of the Son of man be.' Then God will laugh at their calamity, and mock when their fear cometh. But let us not be in darkness that that day should overtake us as a thief. Let us be the children of light and of day."

Obituary.

DIED, in Cabot, Vt., April 11th, 1854, after three weeks of distressing sickness of disease on the liver, my mother-in-law, JUDITH K. LYFORD, widow of the late Eifield Lyford, aged 75 years and 11 months. She was born in Northfield, N. H., in May, 1778. She came to this place in 1785, with her father, Lieut. Jonathan Heath, who was the first settler in town. The deceased was the oldest resident in this place, having lived here sixty-nine years; she had lived on the very farm where she died fifty-eight years. It was literally a wilderness when she moved on to it. With an iron constitution she bore with fortitude the privations and hardships of the first settlers of our country. She had enjoyed the comforts of religion for about fifty years, and on her dying bed it seemed as though it was her peculiar stay and support. She first heard on the subject of the Lord's speedy

"I am the resurrection and the life: he that believeth in me though he were dead, yet shall he live: and whosoever liveth, and believeth in me, shall never die."—JOHN 11:25, 26.

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coming in '44 or '45. Ever after she called the Christian's hope the *Blessed hope*; she talked much on the doctrine of the real, literal resurrection of the body, and often in her last moments would repeat the 19th verse of the 15th chap. of 1st Cor., from which text a very comforting and logical discourse was preached on the funeral occasion by Elder Cushman, of Marshfield. He followed the thread of the apostle's argument on the resurrection, and did honor to himself and to the doctrine he advocated. While I see that the enemy is still at work, marching with rapid strides through the length and breadth of the land my very heart says:

"How long shall death the tyrant reign
And triumph o'er the just,
While the rich blood of martyrs slain
Lies mingled with the dust."

And when I look into the Bible and read the promise:—"That same Jesus is to come again in like manner as he went up," my heart cries out—

"When shall the tedious night be gone,
When will our Lord appear?
Our fond desires would pray him down,
Our love embrace him here."

T. E. WILSON.



AYER'S PILLS.

For all the Purposes of a Family Physic.

THERE has long existed a public demand for an effective purgative pill which could be relied on as sure and perfectly safe in its operation. This has been prepared to meet that demand, and an extensive trial of its virtues has conclusively shown what success it accomplishes the purpose designed. It is easy to make a physical pill, but not easy to make the best of all pills—one which should have none of the objections, but all the advantages, of every other. This has been attempted here, and with what success we would respectfully submit to the public decision. It has been unfortunate for the patient hitherto, that almost every purgative medicine is so morbid and irritating to the bowels. This is not. Many of them produce so much griping pain and revulsion in the system as to more than counterbalance the good to be derived from them. These pills produce no irritation or pain, unless it arise from a previously-existing obstruction or derangement in the bowels. Being purely vegetable, no harm can arise from their use in any quantity; but it is better that any medicine should be taken judiciously. Minute directions for their use in the several diseases to which they are applicable are given on the box. Among the complaints which have been speedily cured by them, we may mention Liver Complaint, in its various forms of Jaundice, Indigestion, Langour and Loss of Appetite, Lethargy, Irritability, Bilious Headache, Bilious Fever, Fever and Ague, Pain in the Side and Loins; for, in truth, all these are but the consequence of diseased action in the liver. As an aperient, they afford prompt and sure relief in Costiveness, Piles, Colic, Dysentery, Hemorrhoids, Scour, and Scoury, Colds with soreness of the body, Ulcers and impurity of the blood; in short, any and every case where a purgative is required.

They have also produced some singularly successful cures in Rheumatism, Gout, Dropsy, Gravel, Erysipelas, Pimples of the Face, Pains in the Back, Stomach, and Side. They should be freely taken in the spring of the year, to purify the blood and prepare the system for the change of seasons. An occasional dose stimulates the stomach and bowels into healthy action, and restores the appetite and vigor. They purify the blood, and, by their stimulant action on the circulatory system, renovate the strength of the body, and restore the wasted or diseased energies of the whole organism. Hence an occasional dose is advantageous, even though no serious derangement exists; but unnecessary dosing should never be carried too far, as every purgative medicine reduces the strength, when taken to excess. The thousand cases in which a physic is required cannot be enumerated here, but they suggest themselves to the reason of everybody; and it is confidently believed this pill will answer a better purpose than anything which has hitherto been available to mankind. When their virtues are once known, the public will no longer doubt what remedy to employ when in need of a cathartic medicine.

Prepared by JAMES C. AYER, Practical and Analytical Chemist, Lowell, Mass. Price, 25 cents per box; five boxes for \$1.

Ayer's Cherry Pectoral.

For the rapid cure of Coughs, Colds, Hoarseness, Bronchitis, Whooping-cough, Croup, Asthma, and Consumption.

This remedy has won for itself such notoriety from its cures of every variety of pulmonary disease, that it is entirely unnecessary to recount the evidences of its virtues in any community where it has been employed. So wide is the field of its usefulness, and so numerous the cases of its cures, that almost every section of the country abounds in persons publicly known, who have been restored from alarming and even desperate diseases of the lungs by its use. When once tried, its superiority over every other medicine of its kind is too apparent to escape observation, and where its virtues are known, the public no longer hesitate what antidote to employ for the distressing and dangerous affections of the pulmonary organs which are incident to our climate. And not only in formidable attacks upon the lungs, but for the milder varieties of Coughs, Hoarseness, &c.; and for Children it is the pleasantest and safest medicine that can be obtained.

As it has long been in constant use throughout this section, we need not do more than assure the people its quality is kept up to the best that it ever has been, and that the genuine article is sold by J. BARNES, Boston, and by all Druggists everywhere. [d. 10-6m.]

Valuable Religious Reading.

WE have completed our arrangements for republishing from the latest London editions, the very valuable writings of the learned and eloquent minister of the Scotch National Church, at Crown Court, London, Rev. JOHN CUMMING, D. D. The first volume is now ready, and is entitled,

"BENEDICTION, OR, THE BLESSED LIFE."

A truly excellent contribution to our Religious Literature, as are all the writings of this distinguished man. This volume will be followed by others at intervals of about four weeks. Each volume is complete in itself, and will be sold independently of others. The succeeding volumes will be published about as follows:

"Scripture Readings on Genesis." (March 1st.)

"Voices of the Night." (April 1st.)

"Scripture Readings on Exodus." (May 1st.)

"Voices of the Day." (May.)

"The Apocalyptic Sketches," and "Scripture Readings on the New Testament," with the continuation of the Old Testament Readings, will follow immediately, together with other valuable works by the same author.

Dr. J. Ross Dix, the highly popular author of "Pen and Ink Sketches," thus describes this celebrated preacher and writer:

"At the present time Dr. Cumming is the great pulpit lion of London, as Edward Irving was some twenty years since. But very different is the doctor to that strange, wonderfully eloquent, but erratic man. There could not be possibly a greater contrast. The one, all fire, enthusiasm, and semi-madness; the other, a man of chastened energy and convincing calmness. The one, like a meteor flashing across a troubled sky, and then vanishing suddenly into the darkness; the other, like a silver star, shining serenely, and illuminating our pathway with its steady ray."

Published by JOHN P. JEWETT & CO., Boston. JEWETT, PROCTOR & WORTHINGTON, Cleveland, Ohio. For sale by all booksellers. [d. 4-t.]

BOSTON ADVENT ASSOCIATION.



A PLAN OF THE CHAPEL.

THE above is a view of the Chapel proposed to be erected by the "Boston Advent Association," in this city.

It may not have been generally known that the church of Adventists here, are about to be deprived of their place of worship in this city. The chapel which they have rented for the past few years, they find themselves unable to retain, and in a few months will have to vacate it. Being few in numbers, and feeble in resources, they find themselves unable to procure a suitable hall, at present city rents, for a place for public worship.

It is well known that the cause, as it now exists, began, as it were, in this church. The first conference was held in their chapel, which they are about to vacate; and the friends abroad are, in a measure, indebted to them for the dissemination of the hope of the Advent. This church have suffered, during the last ten years, many reverses, from circumstances which could not have been foreseen; yet they still live, and are desirous to secure a suitable place of worship, where they may maintain their faith and hope, and afford a home, at a central point, to the friends from abroad, till the Master shall come.

Believing that the friends at large will feel an interest in their welfare, sufficient to assist them in the accomplishment of their wishes, the following "plan of operations" is submitted for their consideration:

PLAN.

A lot has been secured at the corner of Hudson and Kneeland streets, 44 1-2 feet on the former, and 65 feet on the latter, at a cost of \$5060, with interest from the 2d day of January, 1854. Upon this it is proposed to erect a three-story building, of the size of the lot, at an expense of about \$6000; and it is believed that it will not exceed \$7000 in any emergency; making from \$11,000 to \$12,000 the whole amount necessary to complete their arrangements.

To effect this, it is proposed to constitute a joint stock company, with a capital of 240 shares of \$50 each, amounting to \$12,000. And the object of this circular is to invite our friends abroad to contribute to this enterprise, by subscribing a greater or less number of shares, as they, in their wisdom and benevolence, shall feel disposed to.

This object is presented as a benevolent one: and it is on a principle of benevolence that this appeal is made. And yet, it will be seen, the investment is a perfectly safe one,—the contributors, and no others, being the actual owners of the property, and having the power to dispose of it, and reimburse themselves. It will also be seen that, while the investment is safe, that it is morally certain to pay a reasonable dividend to the share-holders,—not less, probably, than the legal rate of interest, and possibly, a still larger per cent. This will be seen by the following:

The lower story of the building is to be fitted up and rented for stores; and will be arranged for four stores, such as now in the neighborhood bring an average rent of \$250 each. These, renting at such rates, would amount to \$1000. The second story is to be occupied by the society for a chapel, with the vestry in the third story; for which they are to pay an annual rent of \$150. The remainder of the third story is to be rented to the publisher of the *Advent Herald*, at an annual rent also of \$150; making \$300 besides the stores.

Now, six per cent. interest on \$12,000, per year, is \$720. To this add \$180 per year for insurance, taxes, and annual repairs, and \$900 only will be needed to be raised from the rent to divide six per cent. on the shares. So that if the stores are not all rented, or should they be rented at less rates than such stores are now rented for, there is a margin

of \$400 from the prospective income, without affecting a six per cent dividend. But should they rent for their full expected amount, they might pay more.

In addition to this, the lot is situated only a few rods from the Worcester depot, where there is an increasing demand for places of business, and where land is fast rising in value. Since the lot was secured, its purchase has been sought for; and to-day it could be sold at an advance, probably, of \$1000 (\$500 has been offered, and a specification of the additional price desired) above the purchase. Should time continue, in all probability it would double its value in ten years; which on a termination of the indentures, would revert to the share-holders.

Such are the proposed plan of operations and the prospects on which they are based. We submit them to the consideration of the friends of the cause, who can by a little effort, secure to the church here, to the *Herald* office, and to the cause at large, a permanent home while it is needed—a home that will be owned by the friends at large, who subscribe to this object. Will those who receive this circular, signify to the trustees the number of shares they will severally take in this enterprise?

JOSHUA VAUGHAN HIMES,
APOLLOS HALE,
JOHN EMERSON,
J. WARREN WEST,
SYLVESTER BLISS,

Trustees.

The rights of all parties are to be secured by a legal instrument which has been drawn and will be duly executed on the subscription of 150 shares of stock, which is the number necessary to make subscriptions binding,—100 of which have been already received. A copy of this document will be forwarded to any who are willing to aid in this enterprise, and have not already received a copy. One hundred and forty additional shares of \$50 each, are needed, to complete the 240 required to accomplish the object.

We invite all, who can take one or more shares, to the immediate consideration of the question, so that there may be no unnecessary delay in the completion of the building. And the prompt action of all interested in this matter will be necessary to effect it.

All who have examined the plan of the proposed association, have been much pleased with it; and from those who have written us, we select the following testimonials.

Elder D. T. Taylor, who is well acquainted with all the circumstances, thus writes:

"I am glad to know that a plan is in operation, which I trust will secure as its desired object, the permanent establishment of the *Advent Herald* in a suitable locality in Boston, and also furnish a good place of worship for the *Advent Church*, who through years of deepest trial have nobly endeavored to stand by an unpopular truth and sustain the interests of our coming King in your city. I have read the "plan" you sent me, and approve of it, and heartily commend it to our brethren everywhere as not only a benevolent enterprise for them to engage in, but one, also, which cannot fail to secure for them in return a reasonable percentage for all money therein invested.

May God speed you in the undertaking.

Brother John Pearce, of Pickering, C. W., writes:

"I received your circular of explanation and have read it with care, and examined the articles of agreement. I see nothing but what is fair and honorable. I hope all the brethren that can assist, will take up shares to the amount that is required, and build a house for the Lord where the truth may be disseminated at a central point, for the glory of God. Let us cause the hearts of the *Advent Church* in Boston to rejoice and their enemies to tremble. Put me down four shares."

Brother Jason Kendall, of South Woodstock, Vt., writes:

"Having received and examined the articles of the 'Boston Advent Association,' Circular of explanation, and letter of the Agent, I have come to the conclusion to take ten shares in the same, believing that it is highly necessary, and indispensably requisite for the good and well being of the cause we profess, to have the *Advent Herald* continued, and sustained, as a common center, where light, information, and instruction, on the subject of our 'blessed hope,' may gather, and be diffused abroad, to the comfort, support, and edification of the brethren scattered abroad, and a light to enlighten those that sit in darkness, on the subject of the soon appearing of our blessed Saviour; who will then reward every man as his work may be, and give the crown of life to all that love his appearing. May we so live, that we may be found of him in peace, and then receive the crown of glory that fadeth not away."

We are fully determined to prosecute this work to its completion. There are among us a sufficient number of friends who are not only able, but will be willing to aid us in the matter. We hope to get the balance of the shares soon.

The shares to the stock are for \$20 each, which are to be paid in installments of \$25, \$12 1-2, and \$12 1-2 each, in the periods of three months from each other. And when \$50 have been once paid on a share, the subscribers are not liable to additional assessment under any circumstances whatever.

We are confident that the rents of the building will net the shareholders at least 6 per cent. per annum. Any one wishing a circular will receive one by notifying us to J. V. HIMES.

NOTICE.—Friends ordering tracts by mail, will remember that under the present law each tract, however small, has to pay a postage of one cent.

NOTICE TO BRETHREN CHAPMAN AND CUMMINGS.—Dear Brethren:—You may depend upon my labors from the first of June to the last of July. I must return so as to be in Philadelphia the first Sabbath in August.

I shall depend on you to arrange the appointments, so that I can give myself wholly to the work. I wish in things to co-operate with you, as brother Himes did in his late visit, and to aid you in your work and labor of love for the churches of your care.

J. LITCH.

CONFERENCE AT HATLEY, C. E.—When invited to attend this meeting I had another engagement in Pennsylvania, but being released from that I can now be with the brethren in Hatley. I shall spend a little time with different flocks in the vicinity, as my time will allow.

"MAP OF THE SEAT OF WAR—Turkey the King of the North—Probable connection of the Present War and Soon Coming of Christ, as foreshown in Prophecy."

We have published the above, which appeared in the *Herald* a few weeks since, in a separate sheet, for general circulation. Price, \$1 per hundred.

IMPORTANT PUBLICATIONS.

Memoir of William Miller—Containing many expositions of Scripture and illustrations of prophecy, relating to the personal coming of Christ and the millennium at hand. Price, in cloth, \$1; gilt, \$1.50. Postage, 19 cents.

Commentary on the Apocalypse. By Sylvester Bliss. This is a valuable work to all seeking a knowledge of the correct principles of interpretation, and calculated to expose many of the unsound views that are afloat at this time concerning the Apocalypse. Price, in cloth, 60 cents. Postage, 12 cents.

The Inheritance of the Saints, or, the World to Come. By H. F. Hill. This is a doctrinal and practical work, embracing twenty dissertations on the millennium, the true inheritance, the earth renewed, &c. The subjects are ably discussed, and the book has found its way pretty extensively among church members of all denominations, turning many to the true faith and hope of the Lord's kingdom. Price, in cloth, \$1; gilt, \$1.37. Postage, 16 cents.

Fossitt's Discourses on the Jews and the Millennium. This work meets and refutes the Judaizing notions advanced against the doctrine of the Lord's near coming, and overthrows the theory of a mixed race of mortals and immortals during the millennium, with sickness, sorrow, and death still existing on earth. Price, 33 cents. Postage, 5 cents.

Benedictions, or the Blessed Life. By John Cummings, D. D., F. R. S. E., minister of the Scottish church, Crown Court, London. In this work are set forth the constituents of the blessed life, in harmony with the blessed hope. We are also shown, that the grace of God upon the heart will alone send forth a holy and happy influence, transforming and renewing, causing life's parched places to freshen, and its deserts to blossom like the rose. Every Adventist should procure this work. Price, 75 cents. Postage, 18 cents.

Also Dr. Cummings on the Apocalypse—(First Series.) Price, 75 cents. Postage, 21 cents.

Dr. Cummings on the Apocalypse—(Second Series.) Price, 75 cents.

The Church before the Flood. By the same. Price, 75 cents. Postage, 17 cents.

Voices of the Night, by the same. Price, 75 cts. Postage, 13 cts.

Voices of the Day, by the same. Price, 75 cts. Postage, 15 cts.

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ADVENT HERALD.

BOSTON, MAY 20, 1854.

The annual Conference of the Advent Tract and Mission Society for Addison and Rutland Counties, Vt., and Washington Co., N. Y., will be held at Bristol, Vt., commencing Friday, June 24, 1854, at 7 o'clock P. M. and continue over the Sabbath.

H. BUCKLEY, Secretary.

POST OFFICE ADDRESSES.

J. S. WHITE, North Attleboro', Mass.

Appointments, &c.

D. W. Sornberger will preach in Eaton, C. E., on Sunday, May 21st.

Elder M. S. BENTLEY will preach at Lawrence, Mass., Sabbath, May 21st.

S. D. THOMPSON will preach at Auburn, N. H., Sabbath, May 14th; at Lawrence, Mass., Tuesday 16th; at So. Reading, Sabbath, 21st.

I WILL meet the friends in Rockford, Ill., May 25. In Ogle county, 26th, and over the following Sabbath. Clinton, De Kalb county, Monday, 29th; Somaunuk, Tuesday, 30th; Ottawa Wednesday, 31st, and continue over the following Sabbath. In Rock Island county, where brother Ruggles may appoint, Monday, June 5, and continue over the Sabbath. Hancock county, June 12th, and over the Sabbath. Brother E. Burnham, I expect, will accompany me. Yours, J. P. B. MORGAN.

THE ANNUAL SECOND ADVENT CONFERENCE FOR CANADA EAST AND NORTHERN VERMONT, will be held this year, in the "Old Meeting House," in Hatley, C. E., to commence on Thursday, June 8th, at half past 10 A. M. Meetings will continue over the Sabbath. We hope as many ministering brethren as can, will attend. Let there be a general gathering of all who are "looking for that blessed hope." Endeavor to be present when the Conference commences. The brethren will do what they can to accommodate those who come from a distance, with board and lodging. Make this meeting a subject of prayer, and we hope it will be one of great interest and profit. J. M. OSBORN, Sec'y of C. E. Conf.

BUSINESS DEPARTMENT.

BUSINESS NOTES.

R. Darling—H. Gores owes 50 cts.

S. French—Have charged as you direct—pays you up and S. D. N. to 548.

G. Heron—We have sent a bundle of books for your son, directed to you, by Adams & Co., which you will find at their office in Trenton, N. J.

MEDICAL NOTICE.

BRO. HIMES.—With your permission, I will say through the *Herald*, that having for a number of years turned my attention to the study of medicine, and availed myself of the privileges of the Medical Colleges in this city, attending their lectures, &c., I shall be happy during my summer tour, to give advice or medical treatment to the afflicted. I would call the special attention of those afflicted with fits and St. Vitus' dance, consumptive complaints, &c., on account of their being as a general thing, considered so greatly out of the reach of medicine; and I have confidence that I can supply remedies, which will cure a majority of cases, if not too far advanced. And I would say the same of nervous complaints generally, including palpitation of the heart, neuralgia, and general debility. Fever and ague also, treated and cured without the use of quinine or minerals. J. LITCH, Philadelphia, May 5th, 1854.

THE ADVENT HERALD

IS PUBLISHED EVERY SATURDAY
AT NO. 8 CHARDON STREET, BOSTON
(Nearly opposite the Revere House.)
BY JOSHUA V. HIMES.

TERMS.—\$1 per semi-annual volume, or \$2 per year, in advance. \$1.13 do., or \$2.25 per year, at its close. \$5 in advance will pay for six copies to one person; and \$10 will pay for thirteen copies. Single copy, 5 cts.

To those who receive of agents, free of postage, it is \$1.25 for twenty-six numbers, or \$2.50 per year.

CANADA SUBSCRIBERS have to pre-pay the postage on their papers, 26 cts. a year, in addition to the above; i. e., \$1 will pay for twenty-three numbers, or \$2.25 a year. The same to all the Provinces.

ENGLISH SUBSCRIBERS have to pre-pay 2 cts. postage on each copy, or \$1.04 in addition to the \$2, per year. 6s. sterling for six months, and 12s. a year, pays for the *Herald* and the *American Postage*, which our English subscribers will pay to our agent, Richard Robertson, Esq., 89 Grange Road, Bermondsey, near London.

POSTAGE.—The postage on the *Herald*, if pre-paid quarterly or yearly, at the office where it is received, will be 13 cents a year to any part of Massachusetts, and 26 cents to any other part of the United States. If not pre-paid, it will be half a cent a number in the State, and one cent out of it.

To Antigua, the postage is six cents a paper, or \$3.12 a year. Will send the *Herald* therefore \$5 a year, or \$2.50 for six months.

RECEIPTS.

The No. appended to each name is that of the *HERALD* to which the money credited pays. No. 650 was the closing number of 1853; No. 685 is to the end of the volume in June, 1854; and No. 711 is to the close of 1854.

Eder J. Morrill, 690; A. Holland, 679; G. R. Barber, 702; H. Hill, 716; W. Huntley, 704; S. B. Clapp, 704; C. Lawson, 710; M. Brumham, 697; J. E. Reed, 688; each \$1.
T. E. Wilson, 705; J. Green, 708; N. Mower, 611; B. McAllister, 714; J. D. Browning, 704; Wm. Riley, 704; J. A. Knott, 704; S. A. Hawley, 650, and 25 cts for G. J. H. Waye, 750; A. Rogers, 686; each \$2.
Sally Stone, 711, and book sent; J. D. Shumway, 703, 62 cts for G. W. M. Ingham, (Y. G. sent)—each \$3.
J. P. Naylor, on acct; Wm. Hall, 716—each \$5.
R. Fars, 686.



Luke 9:28-30

J. V. HIMES, Proprietor.

"WE HAVE NOT FOLLOWED CUNNINGLY DEvised FABLES."

OFFICE, No. 8 Chardon-street

WHOLE NO. 680.

BOSTON, SATURDAY MAY 27, 1854.

VOLUME XIII. NO. 21

SOON AND FOREVER.

"Soon and forever!"
Such promise our trust,
Though ashes to ashes,
And dust unto dust;
Soon and forever
Our union shall be
Made perfect, our glorious
Redeemer, in Thee,
When the sins and the sorrows
Of time shall be o'er;
Its pangs and its partings
Remembered no more;
When life cannot fail,
And when death cannot sever,
Christians with Christ shall be,
Soon and forever.

Shiloh and Bethshemesh:

FROM THE LONDON "QUARTERLY JOURNAL OF PROPHECY."

(Concluded.)

BUT let us return to Shiloh, and ask yet again about God's dealings there. Did Shiloh fall, and not arise? Did the ark not return? Then, whither did that ark repair? And was there any look towards Shiloh in the ark's after-movements?

The ark, as 1 Sam. 6:1, tells us, and as 1 Sam. 5, details, was "seven months" in the land of the Philistines—a full, complete season. But while among the Philistines, it was felt to be still the ark that at Shiloh had in other days been the residence of "Jehovah who dwelt between the cherubims." The cry of Ashdod and Ekron and Gath, smitten with emerods, while Dagon lay broken on his own threshold, had been heard afar; and the lords of Philistia sent homeward that ark which they dared not profane. It was carried to Israel's borders by the two milch kine, which, though bleating for the loss of their calves at home, never once turned in any direction but towards Israel's land; as if the Lord would teach men thereby how the very beasts as well as the very stones would testify for Him as worthy to be obeyed, if men were stubborn. And see! grace to Israel still! for He directs the kine straight towards his ancient border. The ark approaches Bethshemesh at last. The men of the place are at their wheat harvest; but all crowd around it with joy. They set it on a great stone in the field of Joshua, one of their people: every other work is suspended for the time: all exult in this return of favor.

There is the Ark of Shiloh now! near Bethshemesh, in the midst of a field! It stands elevated on a great stone; but this is not the hill of Shiloh! Still, it is as much the Ark there, in that field and on that stone, as when it stood on the slopes of Shiloh. Let Israel learn not to trust to places; and let us learn that Christ in the humble manger of Bethlehem is as really God, as when he spoke from the Holy of Holies to the ministering priests at Jerusalem. One reason why Bethshemesh was the place to which the ark first was sent, may have been its near vicinity to Philistia; even as in 2 Chron. 28:18, it seems to be on that account that it is first subdued by that people in the days of Ahaz. But, besides it was a Levitical and priestly city. They surely will honor it.

But there are no curtains round it; no pillars and courts of fine linen enclose the place where it stands, and no mysterious veil hides it from view. And so the crowds from Bethshemesh venture to approach it familiarly, as if they were like the high priest in the Day of Atonement. They wilfully neglected the command given in their law, Numb. 4:5-20.

And here we meet with the *misunderstood history*.

The Lord suddenly broke forth with beams of glory on these men of Israel who were acting so irreverently. "They looked on the ark." They ought to have bowed before it, and worshipped; but instead of so doing, they made it an object of irreverent curiosity, treating it with rash and rude familiarity, and perhaps even prying into its contents. At all events, they looked on it for other purposes than did the high priest on the

Atonement-day; they looked on it with idle wonder; they did not look in order to see and feel the meaning of that blood-sprinkled mercy-seat. Perhaps many of them "looked on the ark" with a feeling of exultation, as they thought of the victory that it had gained over their conquerors in Philistia; and some may have proudly pointed to it as the palladium of Israel's safety. An immense multitude had ere long gazed on it with such feelings, fifty thousand and seventy at least; and a murmur of happy, self-complacent congratulation might be heard throughout the throng. They were glorying in the ark as that which had humbled Philistia, scourging Ekron and Ashdod and Gath, and extorting acknowledgments of homage from all the princes of that land;—they were examining this singular possession of Israel with curious eye; they were agreeing to give it honor on such accounts as those we have mentioned. The coffer with its jewels (1 Sam. 6:15) was carefully attended to by the Levites, and sacrifices duly offered. But still that ark was misunderstood. At Shiloh it had been used superstitiously; now, at Bethshemesh, it was treated irreverently.

Accordingly, Jehovah, who had lately taught superstitious ones a remarkable lesson by forsaking Shiloh, interposed at Bethshemesh to teach irreverent ones. Unlike the serious, anxious gazers on the brazen serpent, these men of Bethshemesh, who looked without a warrent, found not healing, but disease,—"*he smote them*;" and then it is added afterwards, that, "the Lord had smitten the people in great smiting."

Here it is that the history is often misunderstood. One word in our version has contributed greatly to this mistake, namely the word "*slaughter*." In the Hebrew it is not "*slaughter*," it is "*stroke*," or rather "*smiting*." And this "*smiting*" is not death; it was not necessarily fatal. There is no proof that the smitten died; there is nothing to lead us to believe that the fifty thousand and seventy perished. The words say only, that they were "*smitten*;" a chastisement was sent, but not unto death.

No doubt it was a severe chastisement, so that the people cried (not unlike the cry of the Philistines, in chap. 5, 8:10,) "To whom shall he go up from us? who is able to stand before this holy Lord God?" But it was not death. It was a chastisement that left "the men of Bethshemesh" *alive still*, for ver. 20 tells of their bitter cries. In all probability, it was somewhat like that chastisement mentioned 2 Chron. 30:20, disease sent because of a profaning of the Passover ordinance, but healed afterwards. It was of that class of judgments. The word, "*smite*" is used of Balaam's chastising his ass (Numb. 22:32,) and in Exod. 21:15 it is used of a son striking father or mother a blow, and in a multitud of similar cases, where nothing fatal is meant. And so it was, we believe in this case.

But what then was the nature of the chastisement? We think we can make it probable that these men of Bethshemesh were smitten with emerods. The punishment of the Philistines was now inflicted on them; for the Lord is equally wroth at open infidelity and hardened self-complacent rationalism. The Lord, indeed, was teaching Israel and the nations for all time, that these three things are hateful in his sight:—1. *Superstition*, like that manifested in bringing the ark from Shiloh; 2. *Infidelity*, like that of the Philistines; 3. *Rationalism*, or cold, curious, intellectual, irreverent speculation on holy things.

But how do we prove that the smiting was with emerods? In this way. We find in chap. 5:6 it is "*smote*" that is used for sending that disease on the men of Ashdod; and in verse 9 especially, mark the words, "And he smote the men of the city, both small and great." Well, what was this smiting? Can we ascertain?—Yes, for it is added, "and they had emerods." In one clause it is told us "*they were smitten*," and then in another this smiting is explained to be "*sending emerods*" on them. And that emerods were not necessarily fatal is proved at once by verse 12, where a distinction is made

between those who died and those who were so afflicted; "the men that died not were smitten with emerods."

Thus, then, it appears that this history is generally misunderstood. Critics have tried to alter the figures, amazed that more than 50,000 should die at once, and that in so small a district as Bethshemesh! But it turns out that there was no such "*slaughter*"—there was, instead, an awful judgment; more than 50,000 smitten with the same disease that had chastised the unbelieving uncircumcised Philistines. Irreverent Israel were made painfully to feel that they were on a level with the heathen in character and in doom.

Under this sore infliction, the men of Bethshemesh did not apparently repent. They were alarmed, astounded, affrighted, but were not humbled, it would seem. At all events, they gladly parted with the ark, and allowed the "*men of Kirjath-jearim*" (1 Sam. 7:1), where dwelt the Gibeonites, whose lowly service of God was in the capacity of "*hewers of wood and drawers of water*," to take it to their pleasant village, where it rested long (about 40 years), amid their woods and orchards and vineyards, on the slope of the ridge whereon their dwellings stood.

Bethshemesh got an offer of the ark, but let it slip; that is, the Lord brought before them that ark of grace, and by unbelief they rejected it; while the simple-minded, devout Gibeonites of Kirjath-jearim, not far off, made it welcome. That instructive lessons are here! If Shiloh warned us, so does Bethshemesh, and so does the sojourning of the ark between both, and its resting at length "*in the fields of the wood*." 1. Shiloh testifies against *formality superstition*—the Popery of every age. What folly to be content with what touches only the body! Will a man be as well content with a sun shorn of his beams, as with a sun that enlightens and enlivens? 2. The cities of Philistia that were scourged by that ark proclaim God's judgments on *infidelity and heathenism*. If the simple majesty of Him who is the truth is despised—if men think they can do without a Sun—if the atoning mercy-seat is scoffed at or disbelieved—then shall men feel what is written—

"Then the Lord awaked as one out of sleep,
Adn, as a mighty man that shouteth by reason of new wine,
And he smote his enemies on their hinder parts;
He put them to a perpetual reproach." (Psalm 78:65, 66.)

The shame of his judgment confutes the pretensions of the unbelievers to superior wisdom and discernment. 3. And then Bethshemesh comes to proclaim the folly of *rationalism* and *irreverent speculation*. Then venture to gaze on the sun in his effulgence, and, ere ever they are aware, their eyes are dazzled and blinded; but, in their delusion, they fancy that this blindness is light. They go boldly and rashly to meddle with holy things, not feeling their personal need of atonement—not feeling their conscience so stained and polluted as to require an Almighty Saviour—not asking for the necessities of their hearts' affections, a living Immanuel. Let such beware. They are acting the part of Bethshemesh—they are "*looking on the ark*." What lessons these for our day! What lessons for the "*last and perilous*."

Bethshemesh, by a strange coincidence, was marked again by an event that displayed rashness and boldness, punished by a just stroke. In after days (2 Kings 14:11), Amaziah, King of Judah, insisted, in his self-sufficiency, on "*looking the King of Israel in the face*," at this very place, and found nothing but defeat and confusion. Might not that disaster recall the former history of the place, and revive the memory of the lessons of the past? And would not the disaster in the days of Ahaz, when it fell into the hands of the Philistines, first of all the cities assailed (2 Chron. 28:18), have the same effect?

One other remark is suggested to us, in drawing to a close. It was the hand of God that directed the milch kine to take the road to Bethshemesh instead of Shiloh, when the ark was

again to take its place in Israel, and be the sea of Jehovah. In that act of Providence, we noticed, the Lord made an offer to the men of Bethshemesh—an offer which they, by their irreverent actings, forfeited for ever. Let us, as Gentiles, be taught. Go to Shiloh, and see there what shall be thy end, if thou give way to *superstition* in these last days; but go also to the fields of Bethshemesh, and see there what thy end shall be if thou, O Gentile Church, givest way to rationalism in any shape or of any sort. Be as the men of Kirjath-jearim. Take Abinadab as thy pattern; reverently entertain the ark of God, and so be blest, worshipping, in unostentatious faith, at the mercy-seat, thine eye resting on the blood of the Son of God. Warned by Shiloh, Philistia, and Bethshemesh, let thine be the true and simple faith that intelligently and solemnly uses the revelations of God—that, at the mercy-seat, expects to see, at length, the unveiled glory, that which tells of the everlasting presence of Jehovah with his redeemed. Be found there at his appearing. Be found in company with the men of Kirjath-jearim. They sang of old, "*We heard of it at Ephratah*"—we heard and were warned by the events that attended its abode in the region of Ephraim; "*We found it in the fields of the wood*"—we sought it out, not among the men of Bethshemesh, but among the reverent worshippers at sequestered Kirjath-jearim, and with them we joined. Glad that we were permitted to bow before the Lord, in beauties of holiness, we say, "We will go unto his tabernacles, we will worship at his footstool," and we joined the waiting ones who keep up the cry, "Arise, O Lord, unto thy rest, thou and the ark of thy strength" (Psalm 132:6-9).

The Dawn of Day.

BY THE REV. JOHN CUMMING, D. D., ENG.

"Yes, we have
Answers oft we know not whence,
Echoes from beyond the grave,
Recognized intelligence.

"Such rebounds our inward ear
Catches sometimes from afar.
Listen, ponder, hold them dear,
For of God, of God they are."

"The night is far spent, the day is at hand."—Rom. 13:12.

Amid much that is painful to the Christian heart, and perplexing to every mind, it is delightful to know that the night to which such perplexities and pains are confined is far spent, and that the day that dissipates them all is close at hand. Scripture and the signs of the times so teach us.

What is meant by the night? and what by the day? and what are the presumptive proofs that the one is far spent, and that the other, as the apostle proclaimed it to be then, and as we may with greater emphasis proclaim it to be now, is close at hand?

The night is justly associated as a symbol, in every language, owing to its characteristic darkness, with the greater or lesser ignorance of the human mind. The dispensation under which we now are is called by the apostle, from this circumstance, with others, the night. There is much around us that the most enlightened are unable to penetrate. There are obscurities lying on the commonest things that the most gifted minds are incompetent to remove. There are bright truths of which we can now see only the shadow. There are grand sounds of which we can now hear the echoes only. There is a brightening glory beyond the horizon of our present view, occasional sparks of which are all we can now catch; by which, however, we may form some conception of the distant magnificence and the splendor on which the sun never sets. "We see," says the apostle, "as through a glass, darkly." And those things about which Christians quarrel are generally these very things which we cannot see, because of the night now far spent; but which we shall see, and fully

comprehend, when the day itself comes.

The night, too, may fairly be regarded as the symbol of the prevalence, more or less, of error. The night that now is is too plainly characterized by the growth and progress of multitudinous heresies, misconceptions and delusions. How many creeds are still popular among mankind, pervaded, every one of them, with the most deadly heresy! How much alloy of error is there in the faith of many a church, true and Christian in the main, notwithstanding! In the great western apostasy there is evidence of night, deep, dark, impenetrable, lying on head and heart, and overshadowing both with baleful delusion. A system is in which truth is neutralized by error; in which the light is admitted only to be extinguished by darkness, or to be divided and distorted; in which Jesus is recognized in order to be betrayed, as of old, with a kiss; a system where the minister of the Gospel is perverted into the priest, where one sacrament is made a god, and the other an exorcism; in which worship is pantomime, the church a sepulchre, and Christianity a gigantic parody. This apostasy exists, and will exist in the night, and so long as the night shall last, for it will be destroyed only by the brightness of the Redeemer's coming. The first ray of the rising of that Sun who is now beneath the horizon, will utterly blast and break up that system which has destroyed the souls that he came to save, and dishonored him that came to save them. It is because that conspiracy, through all its heads, is conscious that the night is far spent, and that its despotism is almost gone, that it is now beating about in every country and capital of Europe, in order to gain a foothold, if it should only be for one hour, before the night departs, and the bright light comes, in which its hierarchy and all its dependent systems of darkness can neither live nor prosper.

But the night is not only associated with ignorance and error; it is also identified in Scripture with sorrow, tribulation and affliction. "The night of trial," "the night of weeping," "the night of sorrow," "the night of affliction," are frequent scriptural expressions. And who does not know that, in this dispensation, through not a little but much tribulation, we must enter into the kingdom of God? How often are the loved and the cherished snatched away without notice, through the interposition of a mysterious Hand, accompanied by no indication of the why or the wherefore it was so! How often does a storm descend upon us, that we neither see nor know whence it cometh, nor whither it goeth; which we can feel was present by the chasm it has left, whilst it swept away all our industry had accumulated, and left the bare earth with no inscription or solution of the interposition! Not a year ends that has not been to many a night of tribulation. How much trial, how much sorrow, how much conflict, do we feel in keeping right a heart that ever tries to snap its leading-strings within, and to hold at bay a foe ever watchful, and ever going about seeking whom he may destroy! How much tribulation must there be endured by every one who knows what the Saviour hath said of the most sainted, "Satan hath desired to have thee,"—which is the characteristic of the night,—that he may sift thee as wheat! Yet how consolatory is the holy guarantee, that night shall end in bright day! "I have prayed for thee,"—not that thy affliction may cease,—but "that thy faith fail not."

The night is also associated in Scripture with toil and labor. The church is now militant, not glorified. Men object very frequently, as I have heard them say, to controversy for the purity and the safety and the spread of the gospel. Surely, the very law of our condition is controversy. We now constitute the church militant. Who and what is a soldier! A man armed for the defence of what he loves, and for repelling those that would filch him of that which he loves. Even so the church of Christ, as now represented in every passage of Scripture, is striving, laboring, working, fighting. The church is militant, and while the night lasts she must continue so,—each sentinel must be at his post, each soldier in his rank, each sword ready in its sheath, each laborer on the building,—every man feeling that he is here to fight while the night continues, and that only when the coming day dawns shall he reap the promised reward, the crown of glory, the incorruptible inheritance that fadeth not away.

The night, too, is associated in Scripture with death. Now we die. But when the day predicted in that beautiful chapter of the Revelation on which I have already written shall arrive, there shall be no death nor night there. But while the night lasts,—that is, while this dispensation continues,—death will visit every man. A heathen poet could say,

"Æquo pede pulsat,

Pauperum tabernas regumque turres;"

that is, "Death beats with an equal foot at the huts of peasants and at the palaces of kings." This is an inseparable characteristic of the night.

The strongest heart must cease its beatings; the stoutest arm must be paralyzed; the bravest man, and the most gifted man, must lie down and turn his face to the wall and die. This is the universal fact; this is a standing condition of the night that now it, which will continue until the night be spent, and the day dawn.

But the apostle tells us that this night is far spent. I believe that it is so, that from Scripture, not from my own fancy. Some of the twilight beams seem to indicate that the Sun of righteousness, if below the horizon, already tips it with his outer rim, and will soon emerge and shed down the splendor of millennial day. But it is when the sun is just below the horizon,—that is, when the day is nearest,—that the clouds seem to struggle most for ascendancy, and that the contest becomes, or seems, the most intense, whether the day or night shall have the victory. Thus we may expect that, just because the night is far spent, and the day is at hand, the conflict will become hotter, the evil for a season intenser, and trials multiplied a thousand-fold. Who can look back to the last five years, and not see that we have scarcely passed a year without a special chastisement or judgment of God? In one year was the failure of the crops, in another year that of our commercial prosperity, in another the pestilence that swept away eighteen thousand of this metropolis alone, and in this year the irruption of a moral pestilence from the Tiber. I use this expression, not to offend those Roman Catholics who, of course, repudiate the epithet, but because a time is come for us to tell them more emphatically than we ever did what the Bible enunciates about their system; and because the judgments denounced on it are soon about to descend,—judgments from which I conjure them to escape as Lot from Sodom, lest they receive its plagues. All these things indicate that the day is at hand. Ancient prophecies are nearly all fulfilled. The Apocalyptic vials are nearly poured out. The seventh is pouring out, and its effects are felt in every land, and acknowledged by almost every interpreter of prophecy. The seventh trumpet has sounded, and its echoes are reverberating over all the earth. The seals have all been broken, and their mysterious contents are made known. The eve of the last conflict has come. Well-drilled forces are mustering to the battle. Our own country is stirred, at this moment, to its depths, as if there were in its very conscience—in the national conscience—an instinctive premonition of what is speedily coming on the earth, and yet a high moral sensibility which makes me think more highly of this great country than I ever thought in my life. It has a perception, clear and fixed, that the dismantler of the holy, the enslaver of the free, the shutter of God's word, is come amongst us, to make his last, and I know it will not be his successful, stand for the night, in opposition to the breaking day; for darkness, in opposition to light; for slavery, in opposition to freedom; for Antichrist, in opposition to Christ. "The night is far spent, the day is at hand." Great prophetic epochs, as well as Apocalyptic symbols, are all passing rapidly into fulfillment. The six thousand years of the world to which the Jew attaches so much importance are nearly closed. The year 1864 begins the seventh millenary of the world's history, which the Jew anticipates as the world's grand rest—the earth's holy and happy sabbath. Perhaps some of us may never see death; for "The trumpet shall sound, and the dead in Christ shall rise first. Then we that are alive at his coming shall be caught up to meet the Lord in the air." The great volcanic eruption in 1848 was an impressive evidence that the unclean spirits that went out under the sixth vial had been intensely and untiringly working. I have proved elsewhere that in 1847 the sixth vial was poured out, that the unclean spirits had just then begun their work. Let us review the recent terrific democratic eruption of Europe; let us look at the state of Europe at this moment. Every man is standing with his hand at his sword-hilt, not knowing whether he shall have to draw it, before the morrow dawns, against his brother. Never was German Europe, French Europe, Italian Europe, in a state of greater chaos, of more ominous aspect, than at this period; and never were these words more truly realized,—“Wars and rumors of wars; nation rising up against nation.” Ask statesmen, and they will tell you “their hearts are failing them for fear, for the things that are coming upon the earth.” And what is the recent papal invasion, to which I have alluded, but a surface-sign of the depth and the energy of the unclean spirit that has been working, not only in a section of the Church of England, but in every department of social life, seizing the concession of yesterday as a new out-work for the purpose of demanding another to-day? Nor have we yet done with all the results with which this daring deed is pregnant. In the weekly organ of the Roman Catholic Church it is now declared that the Emperor of Austria and the President of the French have sent to the “Cardinal of Westminster” congratulatory addresses

on his elevation to his present position. These are ominous missives in the mind of every man that reads the signs of the times, and studies the aspect of European affairs at the present moment. But let us not be alarmed at this, but rather rejoice that, if what remains be terrible, “the night is far spent,” and the day that settles all conflicts, ends all quarrels, scatters all clouds, and brings within our glorious horizon the unsetting Sun of righteousness, is close—closer than many of us imagine—at hand.

This leads me, next, to notice what are some of the characteristics of the day that is also mentioned in the Epistle to the Romans.

I have described the night, and have tried to show what it is the symbol of: let us now investigate for a little the nature of the day, and seek to ascertain what it represents.

The day of perfect knowledge is at hand. The clouds that lie upon many a truth will soon be dissipated. That curtain that screens from us the Holy of Holies will ere long be rent from the top to the bottom. Hieroglyphic signs, that are inscrutable to us, because the key of the Son of David that unlocks them has not yet been applied, will be explained and rendered luminous in the splendor in which they were written. The unction of the Spirit will descend from the skirts of the high priest's robe upon all his people, and they shall no more teach every man his neighbor, saying, Know the Lord; for all shall know him, from the least even to the greatest. The effulgence of that risen Sun shall shine into all depths, and ascend to all heights, and cover the wide world with an unending glory. Controversy shall shut its mouth, and contention sheathe its sword: and brethren that now meet only to quarrel shall meet and mingle to praise God together; and many that had not a taper on earth, nor saw a star in the firmament, in that light shall see all things clearly. This day is at hand. Fact and Scripture say so.

The day of truth is at hand. Error shall flee away like a mist before the morning sun. Hindooism, Mohammedanism, the Mishna, the Shaster, the Koran, the Talmud, the Breviary, shall all be annihilated, as earthly exhalations, forever. In that bright light, Popery, with its creeds, its charms, its amulets, its rosaries, its crucifixes, its images, its awful blasphemies, its deceptions, its deadly superstitions, shall be utterly burned up. Its cardinals, priests and monks, shall either be—which God grant!—snatched from the blazing volcano in which it sinks, or they shall perish in it and with it; for strong, we are told, is the Lord God that judgeth her.

That day, so near at hand, is the day of joy. There shall be a song of joy at that dawn that will rise in deepening sounds from the plains to the mountain-tops, and from the mountain-tops to the far and high heavens, raising the strain as it was never raised before—“Salvation, and glory, and honor, and power, unto the Lord our God, and he shall reign for ever and ever.” “Let us be glad and rejoice, and give honor to him: for the marriage of the Lamb is come, and his wife hath made herself ready.” Now streamlets of joy enter into us; but then we shall enter into an ocean of joy—joy at the downfall of Babylon; at the crushing of Satan; at the extinction of sin; at the flight of disease, and sorrow, and death, and tears; joy at the return of Paradise to earth, and the admission of man into Paradise;—and the angels' song, which began when Christ was born, shall be actualized in fact when Christ shall come,—“Glory to God in the highest, and on earth peace, good-will toward men!” The very universe will become a revelation, a complement to the Bible that now is; and the very stars shall be the words in which God's mind will be written; and man, the priest of nature, shall present her willing and pure offering of thanksgiving and praise; because nature, she that is about to bring to the birth (*Natura*), has at last brought to the birth, and Christ is come, and the new genius is complete, and his sceptre is stretched over all.

It will be a day, too, of admiring thanksgiving and gratitude. That beautiful psalm which was sung when the pestilence was removed will be sung when sin and superstition and error are annihilated, with an emphasis with which it was never sung before,—“Bless the Lord, O our souls! All that is within us be stirred up to bless and magnify his holy name.” It shall be sung in the past—“He hath pardoned our sins, he hath healed our diseases, he hath redeemed our life from destruction, he hath renewed our age like the eagle's, he hath crowned us with loving-kindnesses, and with tender mercies.”

It will be a day of lasting rest. When the night that is far spent is completely exhausted, and the day that shall be is fully come, then there shall be perfect rest. The earth shall have its Sabbath which it lost by our sin. Man shall have his, in its integrity, and purity, and beauty. God rested on the seventh day from all his work, and hallowed the Sabbath, and blessed it. I believe there is not a beast in the field, nor a fish in the sea, nor a fowl in the air, that has not a right to the Sabbath, and that shall not

yet have a Sabbath of rest. There is not a laborer in the work-shop, nor a toiling man in the post-office, nor a clerk in the counting-house, that may not claim the Sabbath. Next to God's word, God's Sabbath is the right and privilege of man. Popery saps and practically subtracts both; infidelity impugns and denounces both: by God's grace we will part with neither. And when that last Sabbath comes,—the Sabbath of all creation,—the heart, wearied with its tumultuous beatings, shall have rest; the soul, fevered with its anxieties, shall enjoy peace. The sun of that Sabbath will never set, or veil his splendors in a cloud. The flowers that grow in his light will never fade. Our earthly Sabbaths are but faint reflections of the heavenly Sabbath, cast down upon the earth, dimmed by the transit of their rays from so great a height and so distant a world. The fairest landscapes, or combinations of scenery upon earth, are but the outskirts of the paradise of God, fore-earnings and intimations of that which lies beyond them; and the happiest Sabbath-heart, whose every pulse is a Sabbath-bell, hears but a very inadequate echo of the chimes and harmonies of that Sabbath, that rest, where we “rest not day and night,” in which the song is ever new, and yet ever sung.

“O, long-expected day, begin.

Dawn on this world of woe and sin!
Fain would we leave this weary road,
To sleep in death and rest in God.”

It will be, in the next and last place, the day of reunion of all regenerate hearts, long severed and separated on earth. Those we parted with here,—we thought, in our folly, forever,—and whose images are written in our memories as in bright picture-galleries, ever full of light, we shall find to have been only borrowed for a season, not finally taken away. Those flowers that faded around us, and sickened in the air which we now breathe, we shall then discover not to have been blasted and trodden under foot, but transplanted to a better soil and a balmier air. Those bitter partings which we wept over upon earth we shall see to have been only God's own way of colonizing that distant and scarcely foreign land towards which we are journeying, and over which shall cease entirely the night now far spent, and shall shine the day that is now close at hand.

(To be continued.)

Religious Aspect of the Turco-Russian Struggle.

(Concluded.)

“THE Holy Synod of St. Petersburg is, it is true, composed of some of the highest dignitaries of the Russian Church, (taken from the monastic order;) but these are appointed by the secular authority; are presided over by a layman who represents the Czar, and whose *veto* can suspend, or even annul, the most solemn resolutions of the synod, even when unanimously adopted. The person who occupied for years, and who, we believe, still occupies the important post of president of the supreme ecclesiastical council, which regulates and decides on all matters concerning the discipline and administration of the Church of Russia, is a general of cavalry—General Protoson! The body thus controlled by a military chief may be increased in numbers, or reduced, according to the pleasure of the Czar; but those who ordinarily constitute that ecclesiastical board are the metropolitan of St. Petersburg, the archbishops, a bishop, the emperor's confessor, an archmandrite, (one degree lower than a bishop,) a chaplain general of the naval and military forces, and an arch-priest. But whatever be the rank, the learning, or the piety of the synod, one thing must be well understood by them:—they must never dare to express an opinion, or give utterance to a thought in opposition to the Czar. The edicts of the synod bear the imperial impress; they are invariably headed with this formula, ‘By the most high will, command, and conformatly to the sublime wishes of his majesty,’ &c. &c.

“If it be alleged that the authority of the holy synod, with its bearded, booted, and *sabred* president, relates merely to the temporal administration of the Church, and that should a question of dogma arise, recourse would be had to an *Ecumenical Council*, composed of all the Churches of the Oriental rite, we reply that the superintendence of the Synod is *not* confined to points of mere administration or discipline. The canonization of a saint, for instance, is not a matter of mere administration. When a subject is proposed for that distinction—and the Russian Hagiology is more scandalously filled than the Roman in the worst times of the Papacy—it is the synod, that is, the Emperor, who decides on the claims to worship of the unknown candidate whose remains have been previously sanctified by the gross superstition of a barbarous peasantry. It is true that in consequence of some notorious criminals having, not many years ago, been added to the list of orthodox saints, the Emperor, since the discovery of this, has manifested considerable repugnance to exercising this

part of his pontifical functions. He has on recent occasions, refused his *fiat* of canonization. A few years ago some human bones were dug up on the banks of a stream in the government of Kazin, which, for some reason, or other, were supposed to possess miraculous powers. A cunning speculator thought it a regular godsend; and petitions were forthwith sent to St. Petersburg, claiming divine honors for the unknown. The petitions were repeatedly rejected, but as often pressed on the Emperor. His pontifical majesty, who was assured on high authority, that the claims of the present candidate were quite as well founded as those of many in the *Hagiology*, at last reluctantly consented to issue his order of canonization but roundly swore he would not grant another saintship as long as he lived. Yet it is not doubted that the opportunity offered by the present 'holy war' of continuing the sacred list will be made use of unsparingly.

"The following presents, in favorable contrast, the state of the Greek communion in Turkey:

"With that complete dependence in spiritual as in temporal government on the chief of the State, and that debasing servitude of the Russian Church, may be compared with advantage the immunities and privileges of the Church of Constantinople even under the Mussulman Government. Its patriarch is the chief of the Greek communities, the president of their synod, and the sovereign judge, without interference on the part of the Sultan's authority, of all civil and religious matters relating to these communities which may be brought before it. The patriarch and the twelve metropolitans who, under his presidency, compose the Synod or Grand Council of the Greek nation are exempt from the *Haratch*, or personal impost. The imposts the Greek nation pays to the government are apportioned, not by the Mussulman authorities, but by its own archbishops and bishops. Those prelates are *de officio* members of the municipal councils, by the same right as the Turkish governors and muftis. The cadis and governors are bound to see to the execution of the decisions or judgments of the bishops, in all that relates to their dioceses respectively; and to enforce the payment of the contributions which constitute the ecclesiastical revenues. The clergy of the Greek Church receive from each family of their own communion an annual contribution, for the decent maintenance of public worship. They celebrate marriages, pronounce divorces, draw up wills, and from all these acts derive a considerable revenue; and in certain cases, they are authorized to receive legacies bequeathed for pious objects. For every judgment pronounced by their tribunals, the patriarch and metropolitans are entitled to a duty on the value of the property in litigation, of ten per cent. They have the power of sentencing to fine, to imprisonment, to corporal punishment, and to exile, independently of the spiritual power they possess, and which they do not rarely exercise, of excommunication. The patriarch and the prelates are paid a fixed contribution by the priests to whom the higher functions of the ministry are confided; and these in their turn, receive a proportional amount from the clergy under their immediate superintendence. The incomes of the patriarch of Jerusalem, Antioch, and Alexandria, of the thirty-two archbishops, and the one hundred and forty bishops of the Ottoman Empire, are paid out of these public contributions.

"These immunities present, as we have said, a striking contrast with the condition of the Orthodox Church in Russia. A church so endowed, and with powers over the millions who belong to its communion, would naturally tempt an ambitious sovereign to become its master under the name of protector. We discard completely any inquiry into the relative merits of the two communities; but we think it must be evident to any impartial mind, that the protectorate of the Czar, in his character as head of the orthodox faith, would make him the supreme ruler over the Ottoman Empire in Europe.

"We do not mean to allege that the immunities of the Christian population have been faithfully respected by the pashas, the cadis or other agents of the Porte. We admit that most of what has been said of the intolerance and corruption of the Turkish officials is true, and that acts of oppression and cruelty have been perpetrated, which call for the severest reprehension, and require the interference of the Christian governments of Europe. But what we dispute is, the exclusive right of the Emperor of Russia to such intervention or to such protectorate.

"The Church of Constantinople regards that of St. Petersburg as schismatical, however nearly they approach in some respects; and so far from acknowledging a right of protectorate, either in the synod or the Emperor she claims over her younger and erring sister all that superiority which is imparted by primogeniture. She would reject the claim of Russia to supremacy, and refuse to be administered by a servile synod, with a nominee of the Czar for president. To sub-

mit to that protectorate would be to admit foreign authority; that admission would involve the loss of her patriarch, the evidence of her independence; and to this conviction may be traced the indifference of the Greek population to Russian interference, and the co-operation its clergy has given to the Porte.

"But, scattered amid the immense population which are subject to the Sultan may be found communions not belonging to the Confession of Photius as adopted by the Eastern Churches, and still less to the schismatical branch of it which is known as the Russian Church. These communions have no relation, affinity, or in fact anything whatever in common with the synod of St. Petersburg, or the Czar, whom they regard as a spiritual usurper, and the creed he possesses as all but heretical. The Eutychnian Armenians amount to no less than 2,400,000 persons, of whom nearly 80,000 are actually united to the Latin Church; but, whatever be the difference in dogma or ceremonial between them, they unite in opposition to the Synod of St. Petersburg, and in submission to the Porte. There are, moreover, upward of a million of Roman Catholics and united Greeks—that is, Greeks who admit the supremacy of the Pope, while observing their own ceremonial, and who, it will not be questioned, have an equal right to protection. We can easily understand the interference of the European powers on behalf of those communities among whom are to be found persons of the same religious belief as themselves; but we cannot understand on what grounds an *exclusive* claim is put forward by a power which can have no sympathy with them, and which has destroyed the most important link in the connected Church of St. Petersburg with that of the patriarch. The possession of Constantinople by the Russians would we are convinced, be followed by the destruction of the independence of the Eastern Church, the substitution of some Russian general or admiral, Prince Menschikoff perhaps, or Prince Gortschakoff, or whoever may happen to be the favorite of the day, for the venerable patriarch; and by the most cruel persecution, not perhaps so much from religious intolerance, as for the same reason assigned by Peter the Great for his abolition of the patriarchal dignity. The treatment of the united Greeks of the Russian Empire, the Catholics of Poland and of the Muscovite provinces, is sufficient to show to those who, now at all events, live tranquilly under the rule of the Sultan, what they have to expect from the tolerance, the equity, or the mercy of such a Russian protector. One fourth of the Latin population ruled over by the Czar is made up of various religious sects and forms of worship—Catholicism, Lutheranism, Calvinism, Mohammedanism, Judaism, Lamaism, Schamaism, &c. In theory these different persuasions have a right to toleration; but in practice the case is different. The jealousy of the Czars, and their determination to reduce all that comes within their grasp to the same dead level of servitude, cannot endure a difference of any kind, religious or political; and pretexts are never wanting for persecutions, which have been compared to those of the worst days of the Roman Emperors. The Baltic provinces, Lithuania and Poland, testify to the truth of these allegations. It appears clear, then that the Christian communities of the Ottoman Empire do not require the protection or domination of Russia, which would crush all alike."

The War in the East.

The last accounts from the Baltic fleet were to the 25th ult. Sir Charles Napier visited Stockholm on the 24th, and had an audience of King Oscar on the following day. The Admiral returned on the 25th to the squadron, which was lying in Elfsnabem harbor, five hours' sail from Stockholm.

The *Journal de St. Petersburg* of the 23d ult., contains a proclamation from the Emperor to his people, in which he represents the war against England and France as one undertaken in defence of the Orthodox faith. England and France, he says, have thrown off the mask and revealed their real object, which is to weaken Russia and to deprive her of her powerful position in Europe. Russia will fight for the Christian faith, in defence of her co-religionists, oppressed by their merciless enemies.

Lord Raglan arrived at Malta on the 25th, and left the same day for Turkey. The *Caradoc* left on the 26th for Corfu, to convey the Duke of Cambridge.

The news from the seat of war on the Danube is rather more positive in its character than that brought by previous arrivals. There can be no doubt that the Russians have abandoned their former line of operations extending through Wallachia in the direction of Servia, and are now concentrating their forces on the lower Danube, where they are operating against the strong fortress of Silistria. They are said to have experienced a reverse at Czernavoda, and it is

confidentially affirmed that in this battle a Russian detachment was completely defeated; but as reinforcements were seen advancing, the Turks retreated.

The reports lately current of the terrible resistance experienced by the Russians on their passage of the Danube, a month back, have been fully confirmed. The Turks, who were in small force, evidently gave them the most disastrous reception possible, and they fell back in good order according to instructions. The fighting which was thus continued for forty-eight hours, comprised, therefore, in reality, an important Turkish victory, and if the onward progress of the Russian army is to be made step by step at similar cost, there will be little danger from the remnant that will ever see Constantinople. It appears that at one point of the river the first regiment sent across were destroyed to a man, that subsequent reinforcements met a nearly similar fate, and that it was only by a body of fifteen battalions strong that the Russians were ultimately enabled to make good their landing at this point, where, in the first instance, little difficulty had been calculated upon.

In consequence of the evacuation of Lesser Wallachia by the Russians, the Turkish troops had taken possession of the three important points in advance of Kalafat, and were marching upon Krajova, which they probably now occupy.

The fact of the Russians having experienced an important check in the Dobrudzha, is officially confirmed. We are, however, still ignorant of the details of the affair and of the exact locality of the engagement. Silistria, very vigorously attacked, resists successfully. The Russians have already sustained considerable losses.

BELGRADE, April 29.—On the 24th the Russians evacuated in great haste their hospitals and magazines at Krajova.

Gen. Liprandi and the division under his command were expected the day after at Krajova, which town he was to leave on the 27th.

The Turks from Kalafat have already occupied Mulgavit, Gunia, Pajona, and Palechti. They were expected at Krajova on the 28th or 29th.

ORSOVA, April 26th.—It was confidently expected that the Russians would undertake important operations against Rustchuck, Nicopolis, and Rassoava in a few days. On the 23d, the fortress of Silistria remained uninjured. It is not doubted that Omar Pasha will be able to maintain himself until the allies arrive.

According to advices from Constantinople of the 20th, 10,000 men of the combined French and English force had reached that city. The movement of troops from Gallipoli to Adrianople has commenced; this is the only decisive step towards meeting the enemy, the two armies have yet taken.

At Shumla, there has been, or there will shortly be, a military execution, remarkable for the high position of the criminal. Osman Pasha, a Tartar Turk and an old soldier, who lately commanded at Matchin, has, by the order of Omar Pasha, been arrested for cowardice in the face of the enemy, and for treasonable connivance with the enemy's plans. He has, in the face of the troops he commanded, been deprived not only of the insignia of his rank, but also of the outward marks which distinguish the Ottoman soldier, and is to be executed with the assent of the Sultan. He was the Governor of Matschin, which fortress was surrendered to the Russians.

The *Brussels Independence*, of the 30th ult., has heard by the telegraph from Marseilles, that a portion of the loan for 20,000,000 francs had been advanced to the Porte by the French and English governments.

The full particulars of the bombardment of Odessa by the combined fleets in the Black sea, have not been received, but it would appear that the movement was not attended with brilliant results. Beyond the destruction of a portion of the town, but little impression appears to have been made. A private despatch received from Odessa by a Greek firm in London, and dated the 26th ult., states that the whole combined fleet took its departure on the morning of that day. The attack upon Odessa is justified by the circumstance that the Russians fired on H. M. steamer *Furious*, which was sent with a flag of truce to take of the British subjects in Odessa.

The subjects of the Greek Empire had been ordered to leave Constantinople, Smyrna, Alexandria, and other cities, within fifteen days after correspondence between Turkey and Greece. The measure seems to be generally considered harsh, and is severely commented upon in the *London Times*.

The Greek Minister of Foreign Affairs has issued a circular declaring his intention not to retaliate upon the Turkish government. Government would withdraw the exequaturs from the consular authorities of Turkey, and has ordered them to quit the country, but declares that Turkish subjects may continue to reside in the kingdom, and that the vessels under the Otto-

man flag shall be received in Greek ports, in order to carry on freely their commercial operations as before; and both are placed under the protection of the Hellenic laws.

THREE DAYS LATER, BY THE EUROPA.

The text of the protocol signed at Vienna on the 9th of April, by the representatives of Austria, France, Great Britain and Prussia, has been published. The protocol was called forth by the new complication of the Eastern question in consequence of England and France having been drawn into the war, and which was considered by the representatives of Austria and Prussia as involving a fresh declaration of principles. The protocol in substance declares that the governments remain united in the double object of maintaining the territorial integrity of the Ottoman empire, of which the fact of the evacuation of the Danubian principalities is and will remain one of the essential conditions; and of consolidating in an interest so much in conformity with the sentiments of the Sultan, and by every means compatible with his independence and sovereignty, the civil and religious rights of the Christian subjects of the Porte. The signature of such a protocol by the representatives of Austria and Prussia is far from indicating an intention to join with Russia.

The English Government have sent despatches to Constantinople, advising the establishment of a Polish Legion in Turkey, to operate against the Czar. This fact was announced by Lord Dudley Stuart, at the annual dinner of the Literary Association of the Friends of Poland. It was also stated that arms had been placed in the hands of the Commander-in-Chief for the use of the Polish Legion.

It does not appear that Sir Charles Napier has made any important movement in the Baltic, further than blockading the Russian ports, and no indication is given of his future plans. Public expectation of some brilliant affair in that quarter is beginning to subside, and it is even intimated that Sir Charles Napier will confine himself to blockading, without risking an action against the fortified outposts of the Russian Empire. The *London Times* says:

"The present war is a people's war, and the people will not object to pay for it. Pay for it, however, undoubtedly they will, and that very heavily indeed. Soldiers and sailors are warning us not to risk our wooden walls against stone fortifications. There is danger in shallow waters, and wear and tear in stormy seas. So we are advised to do the work with a strong, but quiet and patient, hand—to blockade and starve out the foe, and produce all the effects of war by a mere exhibition of power, but with hardly striking a blow. All this will be expensive, and is very expensive already."

An extract of a letter from on board the *Duke of Wellington*, bearing date the 27th April, states:—"We are about to attack Hango Hinch Harbor, which will be the opening of the ball, and of which I hope to render you a good account."

From the seat of war on the Danube. The report that the Turks have gained a great victory on the Danube was transmitted from Bucharest to Vienna, and coming from a quarter unfavorable to the Turks, the news would seem to be not entirely without foundation. The following is the most full account of the affair:

VIENNA, May 3.—The following report circulates in Bucharest:—"Omar Pasha advanced with 70,000 men toward the Dobrudzha, on the 18th or 19th of April, and a battle took place with Luders' corps between Silistria and Rassoava."

"During the night Omar Pasha had detached a division in the direction of the Black Sea, and when the battle was at its height the next day, this corps attacked the Russians in their rear, causing unexampled confusion and consternation."

"General Luders retreated towards Czernavoda. It is said that the Russians lost many guns, ammunition, stores, and baggage wagons, and even their military chests."

A Paris despatch of the 4th, says:

"A telegraphic despatch is said to have been received by the Government last night, announcing a victory by the Turks, and that Omar Pasha had succeeded in cutting in two the Russian army in the Dobrudzha. The despatch, however, is not regarded as sufficiently authentic, and therefore was not published."

The following was also received from Bucharest, by way of Vienna:

"On the 20th a Turkish flying corps crossed the Danube below Silistria, in order to destroy the Russian stand batteries. They advanced to Kalarah, where there was hard fighting for some hours. The Turks fought like lions, but, being terribly overmatched, were ultimately forced to retreat."

The London papers believe this reported battle to be a mere exaggeration of the affair at Czernavoda reported a week ago, but another despatch gives an account of a battle on the 23d at the same place, in which the Russians were again defeated, with a loss of 500 men and 250

taken prisoners. It is not improbable, therefore, that a series of engagements have taken place between the Russians and a portion of the Turkish troops in the neighborhood of Czernadova.

The operations against Silistria do not seem to have been attended with much success.

Accounts from Orsova state that the Russians had ceased cannonading Silistria, and "it was expected by their movements that General Graeb was about to raise the siege. The success of the Turks near Czernadova is confirmed."

The *Paris Pays* says that the Russians have not only suspended their advance in the Dobrudcha, but that General Graeb, who commands the siege operations against Silistria, has asked for reinforcements.



The Advent Herald.

BOSTON, MAY 27, 1854.

The readers of the Herald are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly dispute.

THE PROPHECY OF ISAIAH.

CHAPTER XII.

JEHOVAH, having thus invited them, proceeds to the vindication of his sovereignty. He inquires: Who raised up the Righteous man from the east, called him to his foot, Gave the nations before him, and made him rule over kings? v. 2.

"Raised up" is literally rendered, aroused. But of the one raised up, there are conflicting opinions. Many expositors think that Cyrus is referred to; and many others, that it is Abraham. This last was the view of Jewish writers generally; and Bishop Lowth remarks that he is with more propriety called the "righteous man," or as in the margin, "righteousness," than Cyrus would be; for, (James 2:23,) "Abraham believed God, and it was imputed unto him for righteousness: and he was called the friend of God." The context, also, shows that God is narrating the origin and progress of his people Israel, whom he denominates (v. 8,) "My servant... the seed of Abraham my friend."

In vindicating his sovereignty, in his dealings with them, it is very natural that God should begin with a reference to "the father of the faithful;" "who is the father of us all" that believe, and to whom was made, (Rom. 4:13,) "the promise that he should be the heir of the world."

God raised up Abraham "from the east." (Acts 7:2.) "The God of glory appeared unto our father Abraham, when he was in Mesopotamia, before he dwelt in Charran, and said unto him," (Gen. 12:1,) "Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will show thee." The land that he was led into was the land of Palestine, in which this prophecy of Isaiah was uttered; and Mesopotamia, out from which he was called, lay to the north-east of it.

The Lord's calling "him to his foot," is put by substitution, for his placing Abraham in a position where the Lord would instruct him, as a child sits at the feet of its teacher. As Paul was brought up at the feet of Gamaliel, so was Abraham a follower of God, who instructed him in the way in which he should walk.

The Lord "gave the nations before him, and made him rule over kings." He raised up Abraham that by his seed he might punish the idolatrous nations of Canaan, which were driven out from before Israel, because of the abominations they had committed, in fulfilment of the promise to Abraham, that when the iniquity of the Amorites should have come to the full, he would give him (Gen. 15:18-21,) all that land "from the river of Egypt unto the great river, the river Euphrates: the Kenites, and the Kenizzites, and the Kadmonites, and the Hittites, and the Perizzites, and the Rephaims, and Amorites, and the Canaanites, and the Girgashites, and the Jebusites." Before this, (Gen. 14:1-15,) when "Amraphel king of Shinar, Arioch king of Ellasar, Chedorlaomer king of Elam, and Tidal king of nations," made war with the nations of Sodom, and had captured Lot, Abraham "armed his trained servants, born in his own house, three hundred and eighteen, and pursued them unto Dan. And he divided himself

against them, he and his servants by night, and smote them, and pursued them unto Hobah, which is on the left side of Damascus." This is denominated (14:17,) "the slaughter of Chedorlaomer, and of the kings that were with him, at the valley of Shaveh, which is the king's vale."

This victory is forcibly illustrated by the following:

He gave them as the dust to his sword, and driven stubble to his bow. He pursued them, and passed safely: Even by the way that he had not gone with his feet.—vs. 2, 3.

The defeat of the five nations by Abraham is compared by a simile, to the manner in which the dust is driven before the wind. Thus the Psalmist said, (18:42,) "Then did I beat them small as the dust before the wind: I did cast them out as the dirt in the streets."

The "bow," was the common weapon of ancient warfare; and their being given as stubble to it is a simile, illustrating by the manner in which chaff is scattered before the wind, the slaughter of the nations.

His passing safely, conveys the idea that he passed uninjured; and his pursuing them by the way he had not gone with his feet, shows that he followed them into a country in which he had not before travelled.

Who hath wrought and done it, calling the generations from the beginning? I the Lord, the first, and with the last; I am he.—v. 4.

The Lord inquires who has done this? and replies to the question that it is himself. He had so disposed events as to accomplish that result. Deut. 32:8—"The Most High divided to the nations their inheritance, when separated the sons of Adam, he set bounds to the people according to the number of the children of Israel." Acts 17:26—He "hath determined the times before appointed, and the bounds of their habitations."

It is not improbable that the "generations" here referred to, are the successive ones which had constituted the "seed of Abraham;" in which case his calling them from the first, would be his raising up Abraham, calling him to his feet to instruct him, and making of him a great nation. Of this seed Moses said, (Deut. 32:10,) The Lord "found him in a desert land, and in a waste howling wilderness; he led him about, he instructed him, he kept him as the apple of his eye."

In the phrase, "I the Lord, the first, and with the last I am he," his eternity and unchangeableness are asserted. Thus he said to John, (Rev. 1:8,) "I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty."

The isles saw it, and feared; The ends of the earth were afraid, drew near, and came. They helped every one his neighbor; And every one said to his brother, Be of good courage. So the carpenter encouraged the goldsmith, And he smootheth with the hammer him that smote the anvil, Saying, It is ready for the soldering: And he fastened it with nails, that it should not be moved.—vs. 5-7.

"The isles," as in v. 1, denote maritime countries, which are put, by a metonymy, for their inhabitants; and, by an elliptical metaphor, distant nations are denominated "the ends of the earth." The land of Canaan was a maritime country.

The surrounding nations saw how the Lord had called Abraham, and made of his seed a great nation; they trembled in view of the consequences, and in their alarm they consulted together for their mutual encouragement and defence. Their trust being in false gods, they would naturally seek to multiply their idols, hoping by an unusual zeal in their service to make their gods more propitious, and thus to avert their danger. And so the carpenter, goldsmith, and others engaged in their manufacture, would hasten their several parts, that the idols might be made, and set up in their temples; and then they thought that the gods represented by them, would hasten to defend and protect them.

The nations had entirely sunk into idolatry, when God raised up Abraham that he might have a seed to serve him. Thus the Lord said to the people, (Josh. 24:2, 3,) "Your fathers dwelt on the other side of the flood in old time, even Terah, the father of Abraham, and the father of Nachor: and they served other gods. And I took your father Abraham from the other side of the flood, and led him throughout all the land of Canaan, and multiplied his seed." They were also raised up as an instrument for the punishment of the idolatrous nations, who feared before them. God had said, (Ex. 15:14-17,) "The people shall hear, and be afraid: sorrow shall take hold on the inhabitants of Palestina. Then the dukes of Edom shall be amazed; the mighty men of Moab, trembling shall take hold upon them; all the inhabitants of Canaan shall melt away. Fear and dread shall fall upon them; by the greatness of thine arm they shall be as still as a stone; till thy people pass over, O Lord, till the people pass over, which thou hast purchased. Thou shalt bring them in, and plant them in the mountain of thine inherit-

ance, in the place, O Lord, which thou hast made for thee to dwell in; in the sanctuary, O Lord, which thy hands have established." And when they defeated the Amorites God said, (Deut. 2:25,) "This day will I begin to put the dread of thee and the fear of thee upon all the nations that are under the whole heaven, who shall hear report of thee, and shall tremble and be in anguish because of thee." In fulfilment of this, when "Balak the son of Zippor saw all that Israel had done to the Amorites," (Num. 22:3, 4,) "Moab was sore afraid of the people because they were many; and Moab was distressed because of the children of Israel. And Moab said unto the elders of Midian, now shall this company lick up all that are round about us, as the ox licketh up the grass of the field." Rahab of Jericho said to Joshua, (2:9-11,) "I know that the Lord hath given you the land, and that your terror is fallen upon us, and that all the inhabitants of the land faint because of you. For we have heard how the Lord dried up the water of the Red sea for you, when ye came out of Egypt, and what ye did unto the two kings of the Amorites that were on the other side Jordan, Sihon and Og, whom ye utterly destroyed. And as soon as we had heard these things, our hearts did melt, neither did there remain any more courage in man, because of you: for the Lord your God, he is God in heaven above, and in earth beneath." Josh. 5:1—"And it came to pass, when all the kings of the Amorites which were on the side of Jordan westward, and all the kings of the Canaanites which were by the sea, heard that the Lord had dried up the waters of Jordan from before the children of Israel, until we were passed over, that their heart melted; neither was their spirit in them any more, because of the children of Israel."

The cause of their fear, is because of God's regard for the descendants of him who had been called from the east, and guided and instructed; and in contrast with the dismay of those nations, God says:

But thou, Israel, art my servant, Jacob whom I have chosen, The seed of Abraham my Friend. Thou whom I have taken from the ends of the earth, And called thee from the chief men thereof, And said unto thee, Thou art my servant; I have chosen thee, and not cast thee away.—vs. 8, 9.

By a metaphor, the descendants of Abraham are denominated his seed; and by the same figure, the distant lands from which they had been called, are termed "the ends of the earth."

"Called thee from the chief men thereof," is rendered by Lowth, Barnes, and others, "from the extremities thereof," and is made parallel with "the ends of the earth" before referred to, from which God had called Abraham into Palestine, where he had become the father of a seed to serve him. It is also parallel with the raising up the righteous man from the east, in v. 2.

Fear thou not; for I am with thee: Be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; Yea, I will uphold thee with the right hand of my righteousness.—v. 10.

God's presence, and aid, are a perfect safeguard against all evils; and the promise of them is full of consolation.

"I will uphold thee with the right hand of my righteousness," is rendered by Lowth and Barnes, "my faithful right hand." It is put by a metonymy for his power which will be faithfully exerted in defence of his people. Thus Moses said to Israel, (Deut. 31:6,) "Be strong and of a good courage, fear not, nor be afraid of them: for the Lord thy God, he it is that doth go with thee, he will not fail thee, nor forsake thee."

LETTER FROM A CLERGYMAN OF THE METHODIST EPISCOPAL CHURCH.

MR. EDITOR—Dear Sir:—Though I am not able to accord with the peculiarities of the Advent faith, yet I wish to acknowledge the high gratification I receive from the weekly perusal of your paper. I consider it second to none of its size for the ability of its editorial management. Its judicious selections of rich and often rare interest, and its sober and philosophic reading of the present commotions in the East, make it a treat to any who desire improvement rather than diversion, and who wish to keep up with the times.

Presuming that your brethren wish to entertain no errors as to matters of fact, and having heard several times from the Advent pulpit, a statement of Mr. Wesley's opinion as to the end of the world in 1836, I will take the liberty of correcting that impression by quoting the only passage in his works from which, as I conceive, such an idea could have arisen.

In a letter to Mr. C. Hopper, of Scotland, in 1788, he says:

"I said nothing, less or more, in Bradford church, concerning my opinion but what follows: Bengelius had given it as his opinion, not that the world would then end, but that the millennial reign of Christ would begin in the year 1836. I have no opinion at all upon the head. I can determine nothing at all about it. These calculations are far above, out of my sight. I have only one thing to

do,—to save my soul and those that hear me. I am yours affectionately, JOHN WESLEY."

(See his works, v. 6, p. 795.)

I am not aware that he ever recorded any opinion at variance with this, upon this subject.

While writing, I will also take the liberty of requesting your solution of two or three difficulties which have always been felt in my own mind, in reading or listening, upon the points in question.

1. As to the resurrection—the general representation of the Scriptures, I might say all but universal, is, that this event is *One, universal at the end of the world*; and that it embraces both characters, the good and bad in its startling summons to the realms of death. We continually meet with such expressions as, "A resurrection both of the just and unjust," "the resurrection at the last day, in which the good shall rise," "The hour in the which all that are in their graves shall hear his voice and come forth, they that have done good to the resurrection of life, and they that have done evil to the resurrection of damnation."

Your view, on the strength mainly of a single text in the Apocalypse, commonly understood figuratively, represents it as two, one of the righteous and one of the wicked, and those a thousand years apart.

2. So of the general judgment—it is spoken of as, "A day of judgment for the world," "the judgment-seat of Christ," before which the good and bad alike shall stand, "when the Son of man shall come in his glory, . . . and before him shall be gathered all nations," &c., "the day [not days] when God will judge the secrets of men by Jesus Christ," &c., and this at the conflagration of the earth.

Your view, if I understand it, divides the judgment-day into two; viz., one of the saints, at the commencement, and the other of the wicked, at the end of the "thousand years."

3. Your view, or the doctrine of the *Past Advent Millennium*, brings after it the loosing of Satan, the raising of the wicked dead out of, and the pouring of the polluted lords of Gog and Magog into the virgin fields of the new earth—the blissful abode of the saints for the last great battle, into which no unclean thing can enter. At such a disturbance of the rest of the blessed, all hearts revolt.

4. How am I to be assured that the signs celestial, which you enumerate, of Christ's coming are the ones meant by Christ, when all that language, according to the *usus loquendi* of the Scriptures, was emphatically fulfilled before and at the destruction of Jerusalem? Can your argument have any weight in the scales of reason, until you have first proved that that language was not used figuratively by Christ, as was the custom of the prophets; and in which sense Clarke, Dodridge, Venton and others show it to have been remarkably fulfilled. Your views on these points would be gratifying to yours, truly, C. C. MUNGER.

Worcester, April 26th, 1854.

REMARKS.—When Mr. Wesley is quoted as dating the end of the world in 1836; or when he is quoted as fixing on any dates for the ending of the prophetic periods, injustice is done him. He did look to given years, as those in which given periods might end; but there was very little definiteness in his calculations. Thus he says in his "Notes," on Rev. 13th:

"The length of the several periods here mentioned, seems to be nearly this:

1. The non-chronos contains less than 1111 y's.
2. The little time 888
3. The time, times, and half a time 777
4. The time of the beast 666

And comparing the prophecy and history together, they seem to begin and end nearly thus:

1. The non-chronos extends from about 800 to 1836.
2. The 1260 days of the woman from 847 to 1524.
3. The little time from 947 to 1836.
4. The time, times, and half a time from 1058 to 1836."

And on the 17th chapter he adds:

"Perhaps the times hitherto mentioned might be fixed thus:

- 1058 Wings are given to the woman.
- 1077 The beast ascends out of the sea.
- 1143 The forty-two months begin.
- 1810 The forty-two months end.
- 1832 The beast ascends out of the bottomless pit.
- 1836 The beast finally overthrown."

We are aware that a very unwarrantable use has been made of his name by those who represent him as doing what he only says might perhaps be done. Great caution is needed to represent an author's opinion just as he represents it.

On the points of difficulty mentioned we remark, that

1. Our view that the resurrection of the just at Christ's coming, is prior in order of time to that of the wicked, is not limited to the interpretation of a single passage. In one of the passages quoted, (John 5:29,) it may literally be rendered: "they that have done good at the resurrection of life, and they that have done evil at the resurrection of damnation." The word rendered "hour," in the previous verse, (*hora*), is variously rendered *time*, in Matt. 18:1; *day*, in Mark 6:35; *tide*, in Mark 11:11; and *season*, in John 5:35. It is perfectly in accordance with its rendering in other places to have it read, "the time is coming, in the which all that are in their graves shall hear his voice and come forth." There is nothing in the context to determine the length of that time. Other scriptures show an order in the resurrection, and Rev. 20th

gives the length of the period—1000 years—in which it will be effected.

No scripture asserts that the wicked are raised at the same instant that the righteous are: that they are not, is evident from several passages.

Of the wicked the Psalmist said (49:14), "Like sheep they are laid in the grave; death shall feed on them; and the upright shall have dominion over them in the morning; and their beauty shall consume in the grave from their dwelling." Then contrasting his own resurrection with their condition, he adds, (v. 15), "But God will redeem my soul from the power of the grave: for he shall receive me."

Isaiah said of the wicked (26:14), "They are dead, they shall not live; they are deceased, they shall not rise; therefore hast thou visited and destroyed them, and made all their memory to perish." Then turning to Zion he exclaims, (v. 19), "Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in dust: for thy dew is as the dew of herbs, and the earth shall cast out the dead."

The prophet Daniel also said of the resurrection (12:2), "And many of them" (mark, not all) "that sleep in the dust of the earth shall awake; some to everlasting life, and some to shame and everlasting contempt." Prof. Bush gives as the correct explication of this passage:

"And many of the sleepers of the dust shall awake; these (the awakened) (shall be) to everlasting life; and those (the unawakened) (shall be) to shame and everlasting contempt,—the same that is suggested, as he says, by some of the Jewish school, and is undoubtedly very ancient." Aben Ezra renders it, "Those who awake shall be (appointed) to everlasting life, and those who awake not, shall be (doomed) to shame and everlasting contempt." The words of Gaon himself, are, "that this is the resurrection of the dead of Israel, whose lot is to eternal life, and those who shall not awake, are the forsakers of Jehovah." &c.—*Anastasis*, p. 134.

It should be borne in mind that Professor Bush discards entirely the doctrine of the resurrection of the body; but one of his strongest reasons for so believing is that while the church regard it as a simultaneous event to all, the Scriptures represent the wicked as left in their graves when the righteous are raised! Thus he argues:

"That our Lord 'for the most part, speaks of the resurrection as the distinguishing privilege and prerogative of the righteous. Thus, Luke (20:35, 36), 'But they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage: neither can they die any more; for they are equal unto the angels, and are the children (sons) of God, being the children (sons) of the resurrection.' Here it is clear that the 'children of God,' are identified as the same with the 'children of the resurrection.' Again, (Luke 14:12-14), when commanding his disciples to call the poor, the maimed, the lame, the blind, to their feasts, he adds, 'And thou shalt be blessed; for they cannot recompense thee; for thou shalt be recompensed at the resurrection of the just; as if the resurrection emphatically belonged to the just. In strict accordance with this, the apostle expresses himself, (Phil. 3:11), 'If by any means I might attain unto the resurrection of the dead.'"

We may well inquire why the righteous are called the children of the resurrection, if all are then raised?—why their resurrection is said to be that of the just, if it is also that of the unjust?—and why Paul should so strive to attain unto the resurrection of the dead, if the resurrection he hoped to have part in was to be common to all? The text as quoted from Phil. 3:11, does not however express the full force of the language, which signifies, literally, "a resurrection from among the dead."

In accordance with this rendering, we read in Heb. 11:35—"Women received their dead raised to life again: and others were tortured, not accepting deliverance; that they might obtain a better resurrection."

A resurrection at the last day, i.e. at Christ's coming, is given as a promise to those who believe in Christ: John 5:40—"And ye will not come unto me, that ye might have life." Why this promise, if all are to be raised at that epoch?

In addition to these, Paul expressly asserts an order in the resurrection. He says, 1 Cor. 15:21-23—"For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the first-fruits; afterward they that are Christ's at his coming." Why is it specified, "they that are Christ's at his coming," if they who are not his are also then raised? Also in 1 Thess. 4:16, we read, "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first." The sense evidently is that they rise first, i.e., before the living are changed; but why are only "the dead in Christ" spoken of as rising before the change of the living—if all are alike raised at that time?

With the foregoing scriptures we should be compelled to the belief that the wicked are not raised subsequent to the righteous. How long subsequent, is not revealed till the Apocalypse is unfolded to John, who writes, (Rev. 20:4-6), "I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years. But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection. Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years."

It is true that the force of this passage is sought to be evaded by regarding it as "figurative,"—but in violation of language. The only figure that it can be claimed to be, is the metaphor; and in that, that of which the affirmation is made is always literal, and the affirmation, to be a metaphor, must be incompatible with the nature of that of which the affirmation is made. Therefore if it is a metaphor, the souls which John saw living again, must be the literal souls of the martyrs, &c., and there is no way in which they could live in distinction from the rest of the dead who do not live for a thousand years, than by a resurrection from the dead; and hence there is no metaphor involved. Farther, the affirmation that "this is the first resurrection," predicated of the souls of the martyrs, is not incompatible with their nature; and therefore there is no figure involved.

The language, however, is not figurative, but symbolic. John saw the souls living again. The declaration that "this is the first resurrection," is the inspired interpretation of the significance of the symbol; and the interpretation of symbols is always literal. Hence by no law of figures or symbols can anything but a literal resurrection be affirmed of the passage in question.

It may be added, that its being a single passage, while in harmony with the current teaching of Scripture, does not mitigate against its truth,—a single unequivocal utterance being as authoritative as many.

2. To the reference to the day of judgment, it is sufficient to say that there is nothing to limit it to a day of twenty-four hours. All must appear before the judgment-seat of Christ; and so must all criminals appear before human judges, but not necessarily at the same time. We however understand that the judgment in Rev. 20:12 is the judgment of the dead. As those who are Christ's only are promised a resurrection at the last day, it follows that the judgment on the dead is rendered before the resurrection, and that the resurrection of the just is in consequence of their acquittal and acceptance. The gathering and separation of the nations in Matt. 24th, we understand to have reference to the quick or living—there being no resurrection there brought to view. It separates the righteous from the wicked and gives them a part with the resurrected saints.

3. We might have revolted at the idea of Satan's having admittance into Eden before the fall; but he none the less was permitted to enter there. It was not his entrance, but his success there which polluted it. Now it strikes us as perfectly fit, in the winding up of all things, to permit Satan with all his resurrected demons to come into the regenerated earth—not to gain any victory there, but that his hosts may see what they have lost, and the redeemed what they have escaped, preparatory to a final banishment from earth for ever.

4. It is not for us to show that the signs are not figurative; but for those who thus claim, to prove that they are not literal. The burden of proof is on them. We have never seen any evidence of their fulfillment before or at the destruction of Jerusalem, and know not on what occurrences you rely; but any occurrences before or at the tribulation of those days would be insufficient to fulfil a scripture which predicts events that were to transpire "after the tribulation of those days." (Matt. 24:29.) The nature or nearness of the advent does not however, turn on their being literal or figurative. Some hold to the one and some to the other fulfillment.

TO CORRESPONDENTS.

E. SHEPHERD.—Our own opinion is that there is a strong probability that the events specified were those covered by the prediction of the Saviour respecting his second coming. The same event being several times repeated does not make it so common as to destroy its significance; nor do we apprehend that any reference was made to supernatural phenomena. The objection to our view is that we do not limit the prediction to a single

event, i.e., not that we do not believe enough, but that we believe too much respecting it.

If in times past we have not been in possession of historical facts on the subject, it is no reason, when we are in possession of them, that we should withhold from our readers the intelligence needful to enable them to judge relative to the nature and number of such occurrences.

Since writing our former article, we find the following in the *Boston Journal* of May 20th.

"A MEMORABLE ANNIVERSARY.—Seventy-four years ago, yesterday, in 1780, occurred the famous 'dark day' of New England. It is thus described and its cause explained by Nathaniel Adams:

"The 19th of May, 1780, was remarkable for uncommon darkness. The morning was cloudy, attended with a little rain. Between 10 and 11 o'clock the darkness increased, and began to assume the appearance of evening. Fowls went to roost, and the cattle collected round the barnyards, as at the approach of night. Before noon it became so dark, as to be difficult to read without a candle; and lights were necessary at dinner, and to transact the work of a family throughout the afternoon. The evening was enveloped in total darkness: the sky could not be distinguished from the ground. The clouds began to separate, and the vapors to disperse a little before midnight, and some glimmerings of light appeared. The next morning was cloudy, but not unusually dark.

"For several weeks previous there had been extensive fires in the woods, and the westerly wind had driven the smoke and cinders, with which the air was charged, all over the country. On the morning of the 19th, the wind came in various directions, but principally from the eastward, and brought with it a thick fog; these counter currents meeting, stopped the progress of the clouds, and formed different strata of them; and as light is always reflected from the surface, they became more impervious to it than a more dense cloud, which presents only one surface. The atmosphere was likewise filled with clouds of smoke and cinders, as well as with vapor, which gave them a dirty yellowish hue. Pieces of burnt leaves were continually falling, and the rain water was covered with a sooty scum." The darkness extended throughout New England, and was observed several leagues at sea."

The Conference at Providence.

The fifteenth General annual Conference of Adventists, which met at Providence on the 16th to the 19th inst., was one of the best attended and harmonious meetings of the kind which has been held for a number of years past. We have not received the minutes of the doings for the present issue of the *Herald* but expect to hear from the secretaries in season for our next. There was unity of feeling respecting the aspects of the present signs of the times, and a general expression of opinion respecting the setting of times, and assumptions respecting what is not revealed.

AGENT.—Elder J. Litch will act as agent for the *Advent Herald*, and our other publications, on his tour west.

NOTICE.—Elder J. Litch will preach in Mansfield, O., on Sunday, May 28th.

FOREIGN NEWS.



The royal mail steamer *Europa*, arrived at New York on the 19th inst., bringing news from Liverpool to May 6th, and of considerable interest.

The allied fleet bombarded the Russian forts at Sulina, mouth of the Danube. No details received.

On the 18th and 19th Omar Pasha with 70,000 men gave battle to Gen. Luders between Silistria and Rassova. The battle raged several hours.

During the previous night Omar had sent a division towards Sed, which division, during the height of the battle, attacked the Russians in the rear, causing tremendous confusion.

The Russians retreated behind Czarnooda with loss of many guns, stores, baggage, and military chests.

The Russians continued the attack on Silistria on the 20th. The Turks crossed the Danube to destroy the Russian batteries, the Russians having advanced to Kalerson, and after hard fighting retired.

Up to the 23d Silistria remained undamaged. Paskiewitch has ordered the Russians to advance no further into the Dobrudscha.

An important battle was fought on the 25th, between the Turks and Greek insurgents. Nola was taken by the Turks, by assault, in fifty minutes. The Greek leaders, Karaisthak and Isavellas, fled. There was considerable slaughter.

The important town of Metzoo has also been taken by the Turks, and was afterwards pillaged by Albanians. The Greek leader, Griva, fled.

With the exception of Pirous all the coast of Greece is closely blockaded by the allies.

On the 19th a battle ensued between the Turks and Montenegrins at Necshick. The Montenegrins were commanded by George Petrovitch. Hostilities have fairly commenced. It is reported that Austria will occupy the province.

Great excitement had been caused by rumors of the exploits of the *Grapeshot*, and a British steamer had been sent in pursuit of her.

The *Grapeshot*, it will be remembered, cleared at New York, for Constantinople, some weeks since, and considerable remark was occasioned by the report that she had on board a large number of George Law's muskets. Suspicion was still further excited by the report that the *Grapeshot* was at the mouth of the Mississippi, but the New Orleans papers never recorded her arrival at that port. The report above, that she was privateering in the English Channel, seems improbable.

Two hundred persons are supposed to have perished in the recent collision in the channel, between the Bremen barque *Favorite*, for Baltimore, and the American barque *Hesper*.

The Emperor of Russia is extremely active, and goes backward and forward between Cronstadt and St. Petersburg almost incessantly. Several regiments of Guards are ordered to Finland.

Prince Paskiewitch has granted permission to neutral ships at present in the different mouths of the Danube, to depart freely until the 20th of May.

The report of the abandonment of Aland by the Russians required confirmation.

The Danish Government lingers on the side of Russia.

The Swedes are decidedly in favor of the allies. One Swedish line of battle ship and four frigates were in commission at Copenhagen, and more being made ready.

A most formidable force of row boats is being organized by the Russians to harass the invading fleet in the shallow waters; 800 armed boats are already enrolled. All the boats of the Neva Yacht Club are placed at the disposal of the Czar. A considerable number of these are assembled at Sweaborg and Cronstadt.

Sir Charles Napier has hastily applied to his Government for a fleet of small steamers that may be able to penetrate wherever row boats could.

On the 25th, Arta was taken by the Turks, and 3000 insurgents under Karaïski were defeated by Osman Pasha. Many Greeks, who attempted to join the insurgents have been taken by the French ships and delivered over to Said Effendi.

An attempted insurrection in Samos has failed.

Another account announces their taking by the Sultan's troops, of the town of Metzovo, a very important position. The inhabitants of this city are entirely Christian, and are mostly wealthy. They openly alleged that they were induced to throw off their allegiance to Turkey, by the representations of Signor Rosetti, the Greek Consul who has been expelled from Janina.

With the exception of the Pirous, all the coasts of Greece are rigidly watched by the French and English ships-of-war. Their cruisers are stationed at Patras, Vanetya, Styldo and Negropont. They suffer no vessel to come out without sending a searching party on board.

Pirates are swarming the Archipelago. An English brig had drifted ashore on the Isle of Andros. There was no person on board, but the cabins were drenched with blood.

The recently discovered Greek conspiracy, of which the Russian emissary, Baron Oelsner, was one of the prime movers, was a formidable affair. The plan was to raise a host of some 60,000 Greek conspirators in various parts of Turkey, and at a given hour they were to put their Turkish neighbors to the sword. The principal blow was to be struck at Constantinople.

EXTRACT from a letter by the Rev. Mr. Churchill, of Boston who is now travelling for his health in the East:

"It gives one an ever present idea of the expansive enterprise of his countrymen, to find their commodities of commerce continually in his path wherever he goes. I have not yet visited any considerable city of Turkey where I did not find the Medicines of my country represented by Ayer's Cherry Pectoral. In Smyrna, Aleppo, Jaffa, Jerusalem and Constantinople, we see in each, on the peculiarly American looking Iron card, of Dr. Ayer, saying in a language which not one in a thousand of the passers by can read, 'Ayer's Cherry Pectoral for Coughs, Colds, and Consumption, Sold Here.' On a shelf behind the cross-legged mussulman are seen the bottles with their English, Spanish, French and German faces turned to the crowd, and on inquiring we are told that foreigners are not the only purchasers, but the true believers themselves waive their trust in fate to try this product of American skill, when they find there is no other cure for them.

"I was told here yesterday that the Cherry Pectoral had been presented to the Sultan, and is now in constant use in his harem, and in the Hospitals of the Empire."

CORRESPONDENCE.



CORRESPONDENTS are alone responsible for the correctness of the views they present. Therefore articles not dissented from, will not necessarily be understood as endorsed by the publisher. In this department, articles are solicited on the general subject of the Advent, without regard to the particular view we take of any scripture, from the friends of the Herald.

AN EXHORTATION.

DEAR BRETHREN IN THE LORD.—Let your hope be strengthened in these evil times, by carefully comparing the passing events with the chart by which we run. See the surf on the right and on the left, it indicates that the shore is near; and its boisterous foam, its raging impetuously upon us on either side, indicates the "narrow way" that passes from the broad sea of time to the harbor of eternal glory. The channel is narrow and rough, yet the beacon lights are numerous, and a careful lookout will enable us to escape the dangers if we are well acquainted with the chart, and its plain descriptions of the coast for which we run. We must be careful here. See, our reckoning is out; we need a double watch; there are many false lights all along the channel into which we have entered. "Watch ye therefore," be on the lookout to see the first approach of land; any hour may now open to our view the high towers of the Eternal City, attended by "the Son of God,"—its ruler—"our Saviour" and King. And then, the "mighty angels," they, too, shall come to escort us to our eternal home. Glory to God! I sometimes seem to see all this a reality, but again it fades from my view, but a reality it is to be. Yes, all shall be accomplished. We "shall see the King in his beauty," and "behold the land" which is just before us. It comes; all things bespeak it near. "Be ye also ready;" let your heart be strong; the battle is almost ended with the saints; the victory is declared by "our Captain;" it is certain, and glory is the bounty, "a crown of glory never to fade," "life eternal." Who that has any conception of such a "reward," would not "fight the good fight of faith" for a day, and "lay hold on eternal life?" O, "be strong, be strong. Behold thy God cometh." Yes; "he cometh," and "he will redeem you." The armies of kings and of emperors are gathering for the fray, but they who lead them know not their fate. The soldiers in those wars, poor souls, fight for small pay, and earthly glory; they may hope for an honorable discharge, but they are to be disappointed. They may hear "the shout of a King among them," but it will strike terror to their heart, for it "is the King of Glory," and they his enemies. O, dreadful day to them who have not Christ for their king. But the saints can rejoice and exclaim, "Lo this is our God, we have waited for him, this is the Lord and he will save us, we will be glad and rejoice in his salvation." Who among us has such a heart to-day? "He that walketh uprightly and worketh righteousness, and speaketh the truth in his heart, he that backbiteth not with his tongue, nor doeth evil to his neighbor, nor taketh up [or receiveth, or endureth, margin] a reproach against his neighbor," such "shall dwell in God's holy hill." They that have a "pure heart shall see God." Are we, brethren and sisters, such persons? If we are partakers of the virtues of Christ's shed blood, and by a living faith united to him, as the branch is to the vine, then we are made "the righteousness of God in him," and "he is our peace." O that we may so "stand," "walk," "run," and "live by faith," that we can rejoice in the prospect of seeing Jesus. It is but a little longer and all our longing desires will be realized. The care-worn, "tossed and tempted" saint will "renew his age like the eagle," the faithful watchman who has sacrificed his home and the social family comforts of which others partake, who has toiled by day and by night, in study, in prayer, in exhortation, in preaching and "watching for souls," who has buffeted the storms of the north, the burning heat of the south, traversed the vales, and climbed the hills, penetrated the wilderness, been made welcome in the log cabins, sought admittance, with trembling, at the stately mansions of the rich, often to be repulsed because of the cross of Christ, and who, above all, has endured the temptations and allurements that has fallen in his way, on the right and left, to seek ease and pleasure where his brethren seem to find them, and faced a wicked world, who frown and scorn, deride and defame, to tell them a Saviour's love, and ask them to receive the glad tidings that "a ransom is found." He who has done thus, while in

peril by sea and land, in want often and in poverty always, is soon to be free and keep a blessed jubilee. Glory to God's blessed name. Yes, and all the dear saints of all conditions, all climes, all colors and languages will enjoy the marriage-feast together. "I long to see that day," yet with patience will I wait and toil and pray, yet hoping always I may soon "see and be made like him," and dwell with him forever. I. O. WELCHER.

Hallowell, April 12th, 1854.

LETTER FROM JOSEPH L. MANASON.

[Lest some should take advantage of the insertion of this to claim that it is an expression of our opinion, we take this opportunity to disavow it—publishing it merely in compliance with the wish of a subscriber. As we find nothing in it to sustain the assumptions claimed, we shall occupy no space in showing its logical and chronological defects.]

"THE FULNESS OF TIME."

I. The 1260 days of Daniel, commenced when the dragon becoming possessor of, could give his "seat" (and the saints) into the hands of the "forty-two mouth beast," should begin when the city of Rome was entered and possessed by dragonic authority, A.D. 536, according to Gibbon, Bower, Milner, Encyclopedia Americana, and others; whereas the last of the "three horns fell," and not when the Ostrogoths raised the siege of "that great city," and retired in 538.

As France was the chosen instrument to suppress the "man-face" horn, she commenced the work of curtailing 1260 years from A.D. 536; viz., at 1796. Her agent, Bonaparte, then "satisfied himself with threatening the Pope till he brought him to terms of surrendering to the French republic, Bologna, Ferrara, and the coast of the Adriatic." Now the coincidence is, that the dragon by degrees (the first I take) "gave the beast power," &c., and France by steps (the first I take) took "away that dominion."

II. The 1290 days, began at the "taking away of the daily and the placing of the abomination that maketh desolate," receive no reason for a commencement thirty years prior to the date of the 1260; but Daniel, Paul, and the Revelator stand boldly beside the affirmation that the abomination that maketh desolate is Papal Rome. For while the "abomination of desolation" as applied to Imperial Rome here, (Dan. 9:26; Matt. 24:15; Luke 21:20,) is made to mean the subjects and the prince of the subjects thereof, so, logically, when applied to the "falling away," the Pope and his subjects are intended; and, therefore, Imperial Rome taking "away" himself and "placing" the "abomination that maketh desolate," (Dan. 8:11; 11:31,) must be in respect to locality of subjects and prince; and thus the "dragon gave the beast his power, and his seat, and great authority." (Rev. 12:2.) "Then (upon the removal of imperial power,) shall that wicked, that (Dan. 7:8,) man of sin be revealed," the crowned Pope. (2 Thess. 2:8.) The 1290 then, placed at A.D. 536, fall to 1826.

This period is used to point to a marked event of the prophecy, the unsealed book—as, by the laws of language, the context thereof will admit it to refer to nothing else.

Now, allowing Mr. Addis of Europe, and Mr. Miller of America, from two to four years for writing the vision to publish upon tables, and by facts they are seen commencing to write at the medium point, more or less, about 1826. Since then the book of Daniel has been a wonderful book, unsealed and unsealed.

III. The 1335 days are the 1290 and forty-five added; the forty-five showing the amount of waiting time from the unsealing to the end itself; or, in other words, the "time of the end." The commencement of the 1335 with that of the 1290, and the termination at Daniel's standing in his lot, by the resurrection are guarded by a battery of arguments inapproachable. From A.D. 536 then, 1335 pass to 1871.

IV. Many things apparently look to 2400 days as the period of Dan. 8th. Inferential arguments—the supporters of all faith—here are some—

1. The 1335 days, commencing with the 1260 and 1290, and ending with the period of chapter 8th., call for more than 2300.

2. As the correct period must cover the time "the vision treads under foot the sanctuary and host," 2300 cannot span the space.

3. The angel showed Daniel, in chapters 11th and 12th, "that which was noted in the Scripture of truth," chapter 8th. Cambyce was therefore in that chapter, for he was the first of the "three kings that shall yet stand up in Persia." Consequently the period dating back to him, 2300 cannot do it.

4. The ram seen "pushing northward, westward, and southward," in his greatest power, he

did it by Cyrus, and the 2300 are insufficient.

5. Wolff's revelations from Hebrew manuscripts of the third and fifth centuries, bound by him at Ispahan and Bolahara, show 2400 able to compete with the 2300 for antiquity. Mr. Wolff, unsettled himself by such disclosures, confirms the suspicion by finding 2400 also in a Greek manuscript of the fifth century, at Adrianople.

6. The period of chapter 8th, if called 2300, requires a strained effort to connect it with the seventy weeks, and, when united therewith, is entirely distorted by chronological dates, while it is positively known that the cleansing of the sanctuary referred to, synchronize with a future time; for, observe there is no cleansing while the vision treads under foot; and the following passages show that the tread of the Gentiles ceases only with the departure of "blindness" from Israel by the new covenant—the "Redeemer coming to Zion"—the "consummation," &c. (Dan. 9:27; Luke 21:24; Rom. 11:25; Isa. 59:20; Jer. 31:27-40.)

The period of chapter 8th commences at the time the vision began to tread under foot &c., for the query of the saint, "how long the vision" &c., and the answer thereto, have treading under foot as the special object of search by unequivocal language. Cyrus was appointed to build up and restore the sanctuary and host, but his reported successor, Cambyces, by petition from the enemies of Jews says Rollin, commenced the work of treading forthwith, "by the many discouragements he laid the Jews under." The death of Cyrus then is the starting place of the number. According to Archbishop Usher, Cyrus died before Christ 529. The 2400 from that point pass to 1871, in perfect harmony with the end of 1335.

Now here is an easy agreement of the prophetic periods not attainable, without force, through 2300—force I mean, upon all the foregoing numbers.

The injunctions to watchfulness in the New Testament, are based upon the limits of "near even at the door," and "this generation," and consequently can have no bearing upon a knowledge of the more definite signs, the prophetic numbers. A small class will be "waiting to the 1335 days," while a larger class, never understanding the prophetic periods, will wait through this "generation."

JOSEPH L. MANASON.

LETTER FROM GEORGE W. CLEMENT.

BRO. HIMES:—The Advent cause appears to be prospering in Manchester to an extent by far more encouraging than at any period we have seen during the past year. With those brethren who so abruptly left the chapel on Central-street, last fall, and set up a separate meeting, also disappeared much cause of strife and division, though we have reason to hope that not all who were led away in that movement should be "marked" as causing division among brethren. But it is to be feared that a portion, at least, who took the lead in the matter of separation did not possess all the characteristics which the apostle denominates the fruit of the Spirit, which he declares to be "love, joy, peace, long-suffering, gentleness, goodness, faith, meekness," and "temperance." Our meetings now are spiritual and interesting; and union and harmony seem to prevail in place of former bickerings, collisions and warrings upon questions of minor importance, calculated only to engender strife without having the least tendency to lead people to greater devotion and to a preparation to meet the coming Saviour. Our congregation is generally much larger than previous to the separation, and there appears to be a deep and thorough determination on the part of the church, to live up to the light they have, and to grow in grace and knowledge from day to day till the Master appear. As the fruits of this state of things, we see some at nearly every meeting, manifesting a desire for salvation by requesting the prayers of Christians in their behalf; and we are cheered while hearing a portion of that class subsequently tell of the joys of pardoned sins and the love they bear to the brethren and to the cause of the Advent night. On the whole we have reason to "thank God and take courage." Those who set at nought our blessed hope, can do so if they will. They have loftier concerns to attend to than looking for the return of Jesus of Nazareth. They probably feel secure and at ease in their opposition to our cause. But the judgment will disclose our several positions—and the judgment is at hand. We know it is urged that we can do but "little or no good, for community will not go with us." Suppose they will not. What then? Are we to go back and desert the Advent flag! Never. Let "community" stay if they will not be entreated to come. "Community" staid in Sodom, when Lot fled out of it—and his very sons-in-law thought he was a fool. They discovered their mistake. The "community" of Jericho would not go with Rahab, the

harlot. They wished they had afterwards, when they saw the scarlet line hang in her window—that pass-over-sign which saved her and her father's house, when the city fell before the blasts of the besieging ram's horns. Bunyan's Pilgrim could not carry "community" with him when he quit the city of Destruction. Some went with him as far as "Despond," when they went back. May our motto ever be—onward—"Never stand still till he who is our life shall appear."

I sincerely hope the Lord may be with you in the conference next week, and that all composing the same, may bear in mind the responsibilities that are on them. May they weigh heavily, and give to all their deliberations solemnity and character in the sight of God. May he impart wisdom that you all may be enabled to examine carefully the doctrine you embrace, and then kindly but earnestly, mildly but firmly, abide by them and advocate them. And O, may all beware of divisions. If we forget the cause and turn our swords against each other, God will smite all such with those who utterly reject the Gospel and overwhelm us in one common desolation. Let us beware that we lose not great principles in a strife about minor points of doctrine—that we sacrifice not the essential truths of our position as Adventists to personal prejudices, party feelings, and sectarian jealousies; and with a common faith, and with God as our common leader, may we unitedly labor for the salvation of souls till our Deliverer come. As ever yours,

G. W. CLEMENT.

Manchester (N. H.), May 12th, 1854.

THE RESURRECTION OF CHRIST.

The great Captain of our salvation, having drank to its dregs the bitter cup, was taken from the cross and laid in a sepulchre as the prophet had foretold, when he said, "He made his grave with the rich in his death." Then were the words of Jesus fulfilled: "Ye shall be sorrowful, but the world shall rejoice." Had the disciples understood the Scriptures by the prophets respecting the Messiah, they would not have been in despair when his body was in the grave, but how dark is the mind of fallen man without the illumination of the Holy Spirit! And here we see the constant companions of Him who spake as never man spake, groping in darkness, with hope blighted, hearts sick and sad. They had forsaken the world and their occupations in it, to follow and obey him who, as they had hoped, would restore the kingdom in its former greatness to Israel, and he had left them here alone. He had gone to the grave. He who had so often repelled his foes now had become death's prisoner. He who had manifested his power by recalling to life some who had fallen, was now encircled in death's icy arms—and they who had loved him were sorrowful. Oh! whither, say they, shall we flee for aid, since he into whose ear we have been wont to pour our complaints can no longer listen; the hand which was ever ready to minister to our wants, is now palsied; the eye so long and constantly beaming compassion, tenderness and love divine, is now closed; the voice so sweet, so full of music, is hushed; the heart ever moving with compassion is now cold; and what shall we do! whither shall we go! Our woe is merited: for when we followed him to Gethsemane and saw him bowed beneath the intolerable burden—not one hour could we watch, though entreated to again and again; and when we saw him taken by wicked hands and led away we forsook him and fled; and when upon the cross he was extended, we came not near to minister unto him then—to drop the sympathetic tear or cast upon him a look of love; but we followed him afar off—and no wonder he has forgotten us.

Thus might the sorrowing disciples have mused, but the blessed Lord had not undertaken a work which he was unable to accomplish, and although he gave his life a ransom, he had power to take it again. His soul was not left in hell, nor did his flesh see corruption. Early on the morning of the first day of the week the bands of death were broken, and the Lord triumphant rose from the dark tomb and became the first fruits of them that slept. But he did not forget his humble followers. The same kind voice they were again permitted to listen to, and they still received instructions from his sacred lips. He showed them his hands and feet wounded for their healing.

But his stay among them was short: this was not the Second Coming of which he had often spoken to them; he had not yet received the kingdom he had purchased; the work of grace was not then completed, for he had not yet become our intercessor, his blood had been shed, but he had not presented himself in man's behalf before his Father's throne. The day of separation came, and a cloud received him out of sight. And now, for

eighteen hundred years, he has sat upon his Father's throne seeking and obtaining pardon for the rebellious sons and daughters of Adam. Will he not soon, very soon, see that enough have accepted the invitation of mercy to fill the mansions, in his house of many mansions, prepared for his redeemed? to surround his table, to celebrate the marriage of the Lamb once slain but risen and glorified? Oh yes, we hear the rumbling of his chariot wheels, the deadly strife has begun or is about to commence, in which he will find mankind engaged when he shall appear without an offering for sin unto salvation of all who love his appearing.

Montgomery, VI.

Inquiry.

I wish to inquire if it is proper for an individual member of a Church, to assume the responsibility to invite just whom he pleases to preach at the church to which he belongs, not knowing if it would be agreeable to the church to extend such invitation?

To my mind it looks very inconsistent, if one person can be justified in such habits, any number of persons may enjoy the same liberty. And then the door is wide open for discord and confusion. And if that course is persisted in, it will not take a prophet nor the son of a prophet to determine what the end will be.

Do you not think that it would be better for ministers, before engaging to preach to a regularly organized church, to first ascertain if their services are solicited by the church, or only by some individual member of that church?

We hold to order and a person coming to us upon an unauthorized invitation will not stand approved in our judgment.

Note.—The above inquiry involves a question of much importance to the peace, good order and prosperity of our church. The inquiry seems to be so judiciously answered by the *inquirer*, that we add nothing. "A word to the wise," &c.

THE WORLD AND CHANCE.—How often might a man, after he had jumbled a set of letters in a bag, fling them out upon the ground before they would fall into an exact poem, yea, or so much as make a good discourse in prose. And may not a little book be as easily made by chance as this great volume of the world? How long might a man be sprinkling colors upon canvas with a careless hand, before they could happen to make the exact picture of a man? And is man easier made by chance than his picture? How long might twenty thousand blind men, which should be sent out from several remote places in England, wander up and down before they would meet upon Salisbury Plain and fall into rank and file in the exact order of an army? And yet this is more easy to be imagined than how the innumerable blind parts of matter, should rendezvous themselves into a world.

Tillotson.

SEVERE STORM AND LOSS OF LIFE AT WASHINGTON AND BALTIMORE.—On Wednesday afternoon, between 2 and 3 o'clock, a tremendous storm of wind and rain, accompanied by thunder and lightning, broke over the city of Washington. Of such severity was the war of the elements that the House was disturbed in its session, and a gentleman was obliged to suspend his remarks. A lady residing in the First ward was killed.

The storm was equally severe at Baltimore. The wall of one of the stores on Light-street, destroyed by fire on Sunday, was blown down by the wind, killing Willson L. Lloyd, one of the firm of McElderry & Lloyd, and a clerk named Samuel C. Atkinson. They were in an office adjoining the wall, and which was crushed by the fall.

REMOVED REVOLUTION IN CUBA.—A despatch in the *New York Times*, from Washington, says that private letters were received in that city on Saturday morning, from Havana, which indicate the probability that Cuba is now in the midst of a revolution, in which Spaniards and Creoles generally are participants.

THE DESCENT FROM THE CROSS.

"Lift up your heads: for your redemption draweth nigh." (Luke 21:28.)
The hour of agony is over now;
And faith beholds, within the guarded grave,
That sacred body which contained a God.
The hour is over—Christ hath died to save:
"Life—immortality are brought to light."
The victor sleepeth; he hath won the fight!
But ere the sun shall rise upon his tomb,
The song of angels shall proclaim him fled.
No more a tenant of the earth he formed,
No more a mystic teacher of the dead:
A mighty conqueror—a power supreme—
Of all creation the adoring theme.

And now another hour approacheth near—
Swiftly it cometh, "as a snare," on all—
When Christ descending in a veiling cloud,
Shall summon kingdoms at his trumpet's call.
A judge Omnipotent; a gracious friend,
At whose dread presence every knee shall bend.

Ye preachers of the word, speak boldly forth,
As if ye stood before that judgment-seat;
Ye are the "watchman," Jesus set on high;
Speak, as it were your final pulse's beat;
Arouse your people from their fatal sleep—
Reclaim for Christ, his lost and erring sheep!

"Distress of nations," with perplexing thoughts,
"Famine, and pestilence," and fearful "signs;"
Men's spirit's "failing them for fear," who look
With searching earnestness on God's designs;
Writ with His finger on the wall of Time,
Behold the burden of His words sublime!

Let us "take heed," then, lest our hearts be
charged
To "surfeited," with life's engrossing cares;
Let us stand ready, with the lamp of Hope,
Nor let this day overtake us "unawares."
Watching and prayer be ours—calm thoughts on high—
"Lift up our heads—redemption draweth nigh!"

London Illustrated News.

THE NEW CREATION.

A STRANGER here,
Amid the sights and sounds of a ruined earth,
How long I for the new creation's birth,
O'er nature's bier!

How dark the night—
Foreboding the breaking of the dawn,
When trumpet tones proclaim time's long night gone,
And come the light.

That morn's at hand,—
E'en now as wistfully I turn my eye,
Out from my eastern casement to the sky,
My hopes expand.

And as I gaze,
The "passing of the former things away,"—
Earth's death-scene and her restitution-day
Before me blaze.

And Eden fair,
Uprisen from the wreck I see her start,
Robed in unfading beauty, that bright band,
"No curse is there."

'Tis not a dream,
Faith's eye hath seen that panorama fair,
But O! the Author of all beauty there,
Will be the theme.

Montgomery, VI.

M.

IMPORTANT PUBLICATIONS.

Memoir of William Miller.—Containing many expositions of Scripture and illustrations of prophecy, relating to the personal coming of Christ and the millennium at hand. Price, in cloth, \$1; gilt, \$1.50. Postage, 19 cents.

Commentary on the Apocalypse. By Sylvester Bliss. This is a valuable work to all seeking a knowledge of the correct principles of interpretation, and calculated to expose many of the unsound views that are afloat at this time concerning the Apocalypse. Price, in cloth, 60 cents. Postage, 12 cents.

The Inheritance of the Saints, or, the World to Come. By H. F. Hill. This is a doctrinal and practical work, embracing twenty dissertations on the millennium, the true inheritance, the earth renewed, &c. The subjects are ably discussed, and the book has found its way pretty extensively among church members of all denominations, turning many to the true faith and hope of the Lord's kingdom. Price, in cloth, \$1; gilt, \$1.37. Postage, 16 cents.

Fassett's Discourses on the Jews and the Millennium. This work meets and refutes the Judaizing notions advanced against the doctrine of the Lord's near coming, and overthrows the theory of a mixed race of mortals and immortals during the millennium, with sickness, sorrow, and death still existing on earth. Price, 33 cents. Postage, 5 cents.

Benedictions, or the Blessed Life. By John Cumming, D. D., F. R. S. E., minister of the Scottish church, Crown Court, London. In this work are set forth the constituents of the blessed life, in harmony with the blessed hope. We are also shown, that the grace of God upon the heart will alone send forth a holy and happy influence, transforming and renewing, causing life's parched places to freshen, and its deserts to blossom like the rose. Every Adventist should procure this work. Price, 75 cts. Postage, 18 cts.

Also *Dr. Cummings on the Apocalypse*.—(First Series.) Price, 75 cts. Postage, 21 cts.

Dr. Cummings on the Apocalypse.—(Second Series.) Price, 75 cents. Postage, 22 cents.

The Church before the Flood. By the same. Price, 75 cents. Postage, 17 cts.

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Voices of the Day, by the same. Price, 75 cts. Postage, 15 cts.

Voices of the Dead. By the same. Price, 74 cents. Postage, 15 cents.

The Tent and the Altar. By the same. Price, 75 cents. Postage, 16 cents.

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Ad Tracts (in two vols.)—Containing twenty-one dissertations on nearly all the important subjects relating to the personal coming of Christ and the duties connected therewith. Price, 58 cents. Postage, 8 cts.

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Eternal Day. By H. Bonar. This is a work of the same general character as the other works by the same author. Price, 50 cents. Postage, 11 cents.

The Premium Essay on the Characteristics and Laws of Prophetic Symbols. By Rev. E. Winthrop, Rector of St. Paul's church, Norwalk, O. This is a very invaluable aid for those who wish to acquire of the Divine principles of symbolic teachings. Price, 75 cents. Postage, 11 cents.

Gavazzi's Lectures, as delivered in New York city, reported by a Stenographer, and revised by himself, with a sketch of his life. Price, \$1.00. Postage, 17 cents.

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Life of Rev. George Whitefield, from the London Tract Society, with choice selections from other editions. Price, 50 cents. Postage, 10 cents.

Infidelity; its Aspects, Causes, and Agencies; being the Prize Essay of the British organization of the Evangelical Alliance. By the Rev. Thomas Pearson, Eyemouth, Scotland. Price, \$2.00.

The Advent Harp.—Containing about five hundred hymns on the Advent of our Saviour and kindred subjects, together with over two hundred pieces of choice music. This work has been warmly commended wherever used, and is regarded as the only Advent hymn book published. Price, 60 cents. Postage, 9 cents.

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They have also produced some singularly successful cures in Rheumatism, Gout, Dropsy, Gravel, Erysipelas, Palpitation of the Heart, Pains in the Back, Stomach, and Side. They should be freely taken in the spring of the year, to purify the blood and prepare the system for the change of seasons. An occasional dose stimulates the stomach and bowels into healthy action, and restores the appetite and vigor. They purify the blood, and, by their stimulant action on the circulatory system, renovate the strength of the body, and restore the wasted or diseased energies of the whole organism. Hence an occasional dose is advantageous, even though no serious derangement exists; but unnecessary dosing should never be carried too far, as every purgative medicine reduces the strength, when taken to excess. The thousand cases in which a physic is required cannot be enumerated here, but they suggest themselves to the reason of everybody; and it is confidently believed this pill will answer a better purpose than anything which has hitherto been available to mankind. When their virtues are once known, the public will no longer doubt what remedy to employ when in need of a cathartic medicine.

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"BENEDICTIONS, OR, THE BLESSED LIFE."

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"Scripture Readings on Genesis." (March 1st.)
"Voices of the Night." (April 1st.)
"Scripture Readings on Exodus." (May 1st.)
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Published by JOHN P. JEWETT & CO., Boston. JEWETT, PROCTOR & WORTHINGTON, Cleveland, Ohio. For sale by all booksellers. [4-4-4]

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ADVENT HERALD.

BOSTON, MAY 27, 1854.

BOOK NOTICES.

"INFIDELITY; Its Aspects, Causes, and Agencies; being the Prize Essay of the British Organization of the Evangelical Alliance. By the Rev. Thomas Pearson, of Eyemouth, Scotland. New York: Robert Carter & Brothers, No. 235 Broadway. 1854."

For sale at this office. Price \$2.00. This, as its name imports is a prize essay on a question of vital moment at the present day. And most ably and admirably does the work of the author appear to have been performed. The following are the subjects indicated in the contents:

PART THE FIRST.

Infidelity in its Various Aspects.
Atheism; or, the Denial of the Divine existence.
Pantheism; or, the Denial of the Divine Personality.
Naturalism; or, the Denial of the Divine Providential Government.
Spiritualism; or, the Denial of the Bible redemption.
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Formalism; or, the Denial of the Power of Godliness.

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General Cause.
Speculative Philosophy.
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The Corruptions of Christianity.
Religious intolerance.
Disunion of the Church.

PART THE THIRD.

Infidelity in its Various Agencies
The Press.
The Clubs.
The Schools.
The Pulpit.
Appendix.

The work is prefaced with the following introduction:

The answer given by the messengers to the angel of the Lord that stood among the myrtle trees, in the vision of Zechariah the prophet, does not apply to our times: "We have walked to and fro through the earth, and behold all the world sitteth still and is at rest." Politically and morally, in the sphere of things sacred and in the sphere of things civil, Europe, in the middle of the nineteenth century, is a troubled sea. Numerous and mighty agencies, both for good and evil, are abroad and at work. These agencies may embody the same great principles that have been opposing and struggling with each other from the beginning. Light and darkness strove on the face of the deep before this godly universe rose out of chaos, and they have their strivings still. Error is not of yesterday any more than truth. They encountered each other in Paradise, they have had many encounters since, and they are yet in the field. But periods arise which become exalted into epochs, when these ancient forces, on the one side or on both, display more than usual vigor, appear in new or revived forms, change their modes of attack and defence, and come off with honors. Such a period was the beginning of the Gospel when truth in her fairest form descended from heaven, sustained the combined attack of all the powers of evil, and by her own inherent vigor spoiled principalities and powers and went on conquering and to conquer. Such a period was the dark or middle ages, which, like a long and dreary night, succeeded a short but bright day, when it seemed as if truth had been driven from the field, and the world had been given up to the reign of ignorance and terror. Such a period was the Reformation of the sixteenth century, which, with a voice whose sound was like the sea, awoke Europe from the sleep of ages, mustered in fierce and vigorous conflict all the powers of good and evil, and sent throughout the heart of ransomed humanity a thrill of joyous liberty that has echoed over the earth and down the stream of time. Such a period, (to contract our view within our own England,) was that august and earnest century when an oppressed people rose up, resolute and majestic, against their faithless oppressors—when the Puritans sounded the Gospel trumpet against the formalism and irreligion of the age, and men awoke at once to civil freedom and that yet higher liberty wherewith the truth makes men

free. And—to leap over the bridge that spanned the dark and boisterous waters that rolled between, one of those dreary intervals that ever and anon occur in history, and which constituted in itself a dark age, when the foe was permitted to advance and stretch his sceptre over the church and the world, and, in a great measure, corrupt the form and stifle the voice of truth itself,—such a period was the latter half of the last century, when an awakening evangelism, big, and feeling-hearted, counteracted the materialistic tendencies which a sceptical soulless philosophy had given to the age, and blew upon the cold earthly morality that had usurped the place of the Gospel in the college chair and in the church pulpit.

The fruits of this latter age, fruits both good and evil, we are now reaping. There is more reason, however, to be thankful for its legacy of good, than to deplore the inheritance of its evil. Its shining light has shined more and more unto our own day, but masses of dark clouds envious and portentous have followed it. We are not so moodishly disposed as to call to remembrance the former days and say that they were better than the present. No, the age, carrying along with it much of the rich good of the past is, in spite of many drawbacks, advancing onward in the right path. There is in the heart of humanity a much larger amount of the leaven of heavenly truth than could be found at any preceding period, and notwithstanding all opposing tendencies, it is spreading, and will spread. Despotism, which robs man of his rights, and obstructs the progress of God's truth, is losing its ground, and truth and freedom are advancing. The Bible, the schoolmaster, the evangelist, and the missionary, are abroad. The church at home is becoming more and more alive to the call of her Lord, "arise, shine,"—her voice is becoming more loud and earnest in the pulpit, her instruction agencies among our home population are strengthening, and thickly multiplying, and she is lengthening her cords so as to embrace within her pale the abundance of the sea and the forces of the Gentiles. But if it is unwise to brood over the maladies of an age as if it were only evil and that continually, it is not less so to glory in its fair forms and healthy activities as if oblivious of its wounds and bruises and putrefying sores. The sun is in the heavens bright and beaming, but the clouds have gathered surcharged with the elements of strife, and they are ever and anon darkening and troubling the sky. Our age is one of intense earnestness and action both for good and evil. The old truth and the old error which have struggled throughout the past, are in the field. But neither is slumbering, both are vigilant, extending their lines, increasing their forces, devising and adopting new modes of defence and attack, as if conscious that a blow was about to be struck which would mark another great era in the conflict between the powers of good and evil.

There are giants on the earth in these days both in the one encampment and in the other. A mighty force is on the side of the friends of truth, but it is sadly divided and scattered. What is wanting is the strength of union, the concentration of those energies in defending the citadel and making inroads on the enemy, which are spent on the defence of comparatively unimportant posts, or in one detachment of the same corps guarding against the encroachment of another. The champions of error, though not without their discords and divisions, are yet wiser in their generation than the children of light. As of old they discern the signs of the times, and take counsel together against the Lord and against his anointed. The Press, to which under God we owe so much of our light and liberties, wields a mighty influence on the side of evil. The halls of philosophy, hallowed though they be by many a name illustrious for Christian worth as well as intellectual greatness, are often sending forth doctrines as gross as the earth or as vague as the air, but alike adverse to that truth which coming from above is above all. Our current literature and works on science, with not a few bright and beneficent exceptions, are hostile either by their silence in reference to divine truth when their subjects afford them occasions to speak out, or by their avowed opposition to much of what constitutes the essence of true religion. And what is peculiar in a great measure to our times, and throws a vast potency into the scale of irreligion, is the unceasing effort of infidels to diffuse their principles among the artisans and laboring classes of the land. The earth is not still and at rest. Men of every class are searching after an unknown good. The demon of infidelity is stalking abroad, knocking at the palaces of the rich and the cottages of the poor, transforming itself into this shape and that, and becoming all things except an angel of good, to all men. One dreary theory succeeds another, like storm-cloud chasing storm-cloud over the face of the sky, and yet man is not at peace.

The cravings of his mind are agonized, not satisfied. It becomes those then who know the truth and whom the truth has made free, those who having believed do enter into rest, to arouse themselves for the two-fold object of meeting infidelity at the various points and combatting its diversified forms, and of presenting in every lawful way that truth which they know only can give rest to a laboring and heavy-laden world. Let the antagonist forces on the one side as well as on the other be pressed into the unfettered conflict, and the lovers of God and the friends of man have nothing to fear but much to hope. "Christianity, like Rome, has had both the Gaul and Hannibal at her gates; but as the 'Eternal City,' in the latter case, calmly offered for sale, and sold, at an undepreciated price, the very ground on which the Carthaginian had fixed his camp, with equal calmness may Christianity imitate her example of magnanimity. She may feel assured that, as in so many past instances of premature triumph, on the part of her enemies, the ground they occupy will one day be her own; that the very discoveries, apparently hostile, of science and philosophy, will be ultimately found elements of her strength." (Rogers' Essays, v, 2, p. 345.) "All flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away. But the word of the Lord endureth forever."

"HISTORY OF CALIFORNIA, from its Discovery to the Present Time; comprising also a full description of its Climate, Surface, Soil, Rivers, Towns, Beasts, Birds, Fishes, State of its Society, Agriculture, Commerce, Mines, Mining, &c., with a Journal of the Voyage from New York, via Nicaragua, to San Francisco, and back, via Panama. With a new Map of the Country. By E. S. Capron, Counsellor-at-Law. Boston: John P. Jewett & Co.; Cleveland, O.: Jewett, Proctor & Worthington. 1854." Price, \$1.00, postage, 19 cts.

This is a very valuable work of 350 pages, just issued from the press of Messrs. Jewett & Co., and from the pen of one who has done ample justice to his subject. In a very interesting and graphic manner he presents to the reader, California as it is—unfolding its scenery, soil, and society, its men, mines, and morals, its gold, growth, and greatness, its trials, temptations, and triumphs, its diggings, dangers, and disappointments, its wealth, worth, and wickedness, and in short, with just what those going to California need to be in possession of. It will be of great interest also to all who have friends there, or to those who wish any information respecting that country generally. It is a very readable book, and fills a niche in the literature of the day which has till now been vacant. Its author visited California in person in 1853, and this work is the result of his researches in the "land of gold." With this book in their hands, multitudes who have gone to California might have been spared sad and ruinous disappointments, as they would have there found the knowledge needed to enable them to operate there successfully. For sale at this office.

"THE MODERN HORSE DOCTOR: containing Practical Observation on the Causes, Nature, and Treatment of Diseases and Lameness in Horses, embracing the most recent and approved methods, according to an enlightened system of Veterinary Therapeutics, for the Preservation and Restoration of Health. With illustrations. By George H. Dadd, M.D., Veterinary Surgeon, Author of Anatomy and Physiology of the Horse, and the Reformed Cattle Doctor."

This is a work of 430 pages, from the press of J. P. Jewett & Co., which appears to the uninitiated to be very ably written, and to contain just the information needed by those who have the management and care of horses.

"TRACTS FOR THE TIMES—No. 2.—KNOW-NOTHING: A Poem for Natives and Aliens. By the Author of Nebraska. Boston: published by John P. Jewett & Co." &c.

This is a poem of 38 pages, designed to teach fraternal regards for the human brotherhood of all climes, unlimited by nation or country. Many passages in it are very piquantly expressed.

"REVIEW OF THE '54 TIME.—Review of the argument adduced to prove that the 1260, 1290, or 1335 days, as given by Daniel and John, began in A.D. 519." By P. M. Preble. 32 pages. Price \$2.50 per 100, 4 cts single.

May be had at this office, or of the author, East Weare, N. H.

TRACT AND MISSION FUND.

L. S. Phares \$1.00

POST OFFICE ADDRESSES.

D. I. Robinson, Brewerton, N. J., for family, Worcester, Mass.

MARRIED, in New York City, on the 16th inst., by Elder L. D. Mansfield, Mr. Anson H. Brown, to Miss Ann Eliza Ide, daughter of Willard Ide, Esq.

DIED, in New York City, after a short illness, Mary Demarest, in the 73d year of her age. Her funeral was attended at the Advent Church, at 2 o'clock on Friday.

Appointments, &c.

APPOINTMENTS OF ELDER J. V. HIMES.

Fairhaven, Vt., June 1—in the evening.
Bristol, Vt., June 3 and 4—at the conference.
Hatley, C. E., June 8, 9, 10 and 11.
He will spend several days in Barnston, and Derby-Line, and will arrange at the conference.

Providence permitting, I will preach at Derby-Line, Vt., Saturday, June 17th, and remain over the following Sabbath; at Barnston, C. E., the 20th, 21st and 22d—as bro. McDuffie may appoint; at Hatley, the 23d, and remain over the following Sabbath, as Elder Warren may appoint; Hatley West, the 27th—as bro. Griffin may appoint; Head of the Bay, 29th and 30th, and remain over the following Sabbath; Fosterville, July 4th; Derby-Line, the 5th; West Derby, the 6th; So. Troy, the 7th; Richford, Sabbath, 9th; Montgomery, the 11th, and 12th; Morrisville, as bro. French may appoint, the 14th; Waterbury, Sabbath, 16th. Week-day meetings, at 7 o'clock, P.M., or otherwise, as bro. in charge may think best.
N. BILLINGS.

THE ANNUAL SECOND ADVENT CONFERENCE FOR CANADA EAST AND NORTHERN VERMONT, will be held this year, in the "Old Meeting House," in Hatley, C. E., to commence on Thursday, June 8th, at half past 10 A. M. Meetings will continue over the Sabbath. We hope as many ministering brethren as can, will attend. Let there be a general gathering of all who are "looking for that blessed hope." Endeavor to be present when the Conference commences. The brethren will do what they can to accommodate those who come from a distance, with board and lodging. Make this meeting a subject of prayer, and we hope it will be one of great interest and profit.
J. M. ORRICK, Sec'y of C. E. Conf.

I WILL meet the friends in Rockford, Ill., May 25. In Ogles county, 26th, and over the following Sabbath. Clinton, De Kalb county Monday, 29th. Somaauk, Tuesday, 30th. Ottawa, Wednesday 31st, and continue over the following Sabbath. In Rock Island county, where brother Ruggles may appoint, Monday, June 5, and continue over the Sabbath. Hancock county, June 12th, and over the Sabbath. Brother E. Burnham, I expect, will accompany me.
Yours, P. B. MORGAN.

ELDER EDS LEE, of Stanstead, C. E., is about to go West. He will visit Rock Island, Ill., and perhaps other places in that neighborhood. We wish to say, that brother Lee is in good standing in the Advent Conference in Canada East, and is highly esteemed among the churches, as well as by his brethren in the ministry. We can fully commend him to the churches, as a faithful and judicious minister of Christ. Bro. Lee will act in concert with bros. Litch, Chapman, and Cummings.

PROTRACTED MEETINGS will be held by Elders Wesley Burnham, and B. S. Reynolds, in the following places:
Danville, Vt., June 16, 17 and 18.
Vernhire, Vt., June 23, 24 and 25.
East Haverhill, N. H., June 30, July 1 and 2.
We hope there will be a full attendance to these meetings, of the friends of the cause.

The annual Conference of the Advent Tract and Mission Society for Addison and Rutland Counties, Vt., and Washington Co., N. Y., will be held at Bristol, Vt., commencing Friday, June 2d, 1854, at 7 o'clock P. M. and continue over the Sabbath.
H. BUCKLEY, Secretary.

BUSINESS DEPARTMENT.

BUSINESS NOTES.

F. S. Aze—Sent you Tracts by Harnden's Express, the 22d.
I. H. Shipman—Sent you books by Cheney & Co., the 22d.
J. B. Knight—Sent you books by Thompson & Co., to Norwich, N. Y., the 23d.

DELINQUENTS.

The P. M. of Niles, Ill., informs us that C. WILLIAMS, has left that place, owing for the Herald \$8.00.
W. M. CROSBY, of East Kingston, N. H.—the P. M. informs us refuses his Herald. He owes \$6.50.
The P. M. at St. Louis, Mo., informs us that the Herald sent to E. L. CHAPMAN, is not called for. She owes \$2.00.

MEDICAL NOTICE.

BRO. HIMES:—With your permission, I will say through the Herald, that having for a number of years turned my attention to the study of medicine, and availed myself of the privileges of the Medical Colleges in this city, attending their lectures, &c., I shall be happy during my summer tour, to give advice or medical treatment to the afflicted. I would call the special attention of those afflicted with *fits* and *St. Vitus' dance*, *consumptive complaints*, &c., on account of their being as a general thing, considered so greatly out of the reach of medicine; and I have confidence that I can supply remedies, which will cure a majority of cases, if not too far advanced. And I would say the same of *nervous complaints* generally, including palpitation of the heart, neuralgia, and general debility. Fever and ague also, treated and cured without the use of quinine or minerals.
Philadelphia, May 5th, 1854. J. LITCH.

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IS PUBLISHED EVERY SATURDAY

AT NO. 3 CHARDON STREET, BOSTON

(Nearly opposite the Revere House.)

BY JOSHUA V. HIMES.

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POSTAGE.—The postage on the Herald, if pre-paid quarterly or yearly, at the office where it is received, will be 13 cents a year to any part of Massachusetts, and 23 cents to any other part of the United States. If not pre-paid, it will be half a cent a number in the State, and one cent out of it.

To Antigua, the postage is six cents a paper, or \$3.12 a year. Will send the Herald therefor \$5 a year, or \$2.50 for six months.

RECEIPTS.

The No. appended to each name is that of the Herald to which the money credited pays. No. 650 was the closing number of 1853; No. 685 is to the end of the volume in June, 1854; and No. 711 is to the close of 1854.

Daniel H. Cole, 704; J. Hodgins, 700; L. S. Phares, 711; M. Green, 711; E. Corey, 650; E. Howard, 716; J. Burrows, 705; T. M. Latham, 705; P. Whiting, 685; G. W. Thompson, 705; J. Partridge, 650; S. Files, 685; Mrs. D. Morehouse, 685; S. Howley, 697; Mrs. E. Rogers, 685; Dr. T. Huntington, 690; Mrs. W. C. Hale, 690; Each \$1.

W. Bartlett, 650; R. Files, 716; J. Parker, 650; Dr. E. Wright, 716; G. Burrows, 720; D. Winchester, 711; F. Aze, tracts sent—\$2. L. Edwards, 734 books and postage—\$3.

J. L. W. Bunker, 612—\$5.
C. W. Powell, 650—\$3.50; R. M. Fletcher, 608—50 cents; T. V. Brooks, 685—\$1.50.



J. V. HIMES, Proprietor.

"WE HAVE NOT FOLLOWED CUNNINGLY DEvised FABLES."

OFFICE, No. 8 Chardon-street

WHOLE NO. 681.

BOSTON, SATURDAY JUNE 3, 1854.

VOLUME XIII. NO. 22

The Dawn of Day.

BY THE REV. JOHN CUMING, D. D., HNG.

(Concluded.)

SUCH is our explanation of the night, as far as its symbolism is concerned; and such is the exposition of the day, as the representative of those bright and better things that are beyond. I may state, as a grand encouragement to us, that the facts recorded in the past, in the pages of prophecy, are in every instance records of the evil one's apparent or momentary victory, but, in reality, of his destruction and eternal doom. If we read the Apocalypse, whatever be our theory of its interpretation, we shall find there the two witnesses slain; but it is only that they may rise again, and stand upon their feet, and testify to the nations. Do we read that the great dragon drew after him the stars, and stood ready to devour the man-child?—It is only that he may be cast down from heaven, and utterly destroyed. Does a great "beast," or "living creature," as it might be rendered, rise from the sea and make war with the saints, while the false prophet does miracles before him?—It is only that he may be cast into the lake of fire, there to be burned for ever. Is great Babylon rampant on its throne, drunken with the blood of saints?—It is only that it may be cast down like a great millstone into the depths of the sea. Does Satan go forth to deceive the nations in the four quarters of the globe?—It is only that fire may come down upon him, and utterly destroy him. And thus the very darkness of the night that is illuminated by the twilight splendor of the victories that will be; for the triumphs of the past are not dead facts simply, recorded in a dead history or in an old almanac, but are the auguries and earnest of that last victory of the true and good, which will be when the night is spent, and the day that is near at hand is completely come. Let us draw encouragement from the past to hope for bright things for the future; when one begins to be depressed by the momentary prevalence of sin, Satan or superstition, let us fall back upon God's word, and we shall see that, however strong, rampant and threatening, may be the possible victory of a present evil, it is only that the evil may be ultimately, utterly and signally destroyed. How accumulating, too, are the signs that the Gospel is preached as a witness to all nations, as predicted in that passage, "This Gospel shall be preached," not, it is said, for the conversion of all nations, but "as a witness for all nations, and then shall the end come." Many things seem to me to hasten the fulfilment of this prophecy, as if the hour of its approaching magnificent results were already come. What facilities are there now for the discussion of every dogma,—for the play and the inter-play of thought, of argument, of feeling! What opening avenues and pathways for the advancement of the truth, and for the destruction of error, ever in its van! France has penetrated Africa with her victorious legions; and, if she has not introduced religion, she has at least awakened the elements of discussion, against which Mohammedanism cannot long and successfully stand. England, too, for whom great destinies are prepared, has established her colonies over the whole western coast of Africa, and the prospects of penetrating the interior more completely are increasing every day. Civilized dwellings are emerging from Kaffir huts. Temple spires are sparkling in suns in which they never shone before. Our steamers are on the Nile; our rails are on the desert; our paddle-wheels are disturbing the silence of the remotest and most sequestered seas, and all things, like the Baptist of old, seem to be going forth to prepare the way of the Lord. The Euphrates, the Tigris, the Ganges, the Indus, are becoming the high roads along which our freedom, our faith, our literature, are carried, and make progress every day more rapidly. The minarets of Constantinople are falling. The crescent of Mohammedanism is waning. The great river Euphrates, as predicted under the sixth vial, is drying up. In the

language of Chateaubrand, "Turkey is perishing for want of Turks." Pagodas are crumbling in India. Its superstition is waning. The Bible is translated into every tongue. The missionary is in every capital; recently he has penetrated the walls of Pekin, and now speaks to the bigoted and hitherto impenetrable Chinese. Is all this preparatory of nothing?

But it is asked, How do these things prove that the day is at hand, and that the night is far spent? Partly by analogy, and partly from prophecy. There is running through the whole of the past a parallelism with all that runs through the future. At the birth of Jesus, learning had reached its height. Literature had culminated in its greatest grandeur. Military roads ran from Rome, the capital, to the most distant provinces of the earth. There were but two languages when Christ was born, which were, together, the key to all the population of the civilized and habitable globe. Civilization, literature, science, had attained their greatest spread just when Christ was born. There was no period in the world's history when there was such facility for the messengers of the cross to go out to spread the gospel, or so deep a stillness for the sound "Christ is born," to be heard in every tongue, and in the most distant and sequestered valleys of the earth.

Do we not see in the present state of the world something like the counterpart of this? The literature and empire of our country are all but universal. Two languages are at this moment the keys of intercourse with the whole world. The man that knows French and English may go everywhere, and converse in every capital. English, especially, is becoming more and more the language of the world. It is to me a great and glorious fact, that the language of the two Protestant nations of the earth—England and America—is rapidly becoming the language of the globe; and if these two nations can only feel in their souls the power of their common faith, and in their hearts the pulse of their common blood, they will yet be the grand retreats of freedom and of truth. What is meant by those iron roads that are laid down, stretching from every capital and every village, covering the earth with their wonderful network? And what is meant by the mysterious wonder-working wire? While these are laid down by man, as he thinks, for his own ends, there is no doubt he is acting under the pressure of God's hand. It is literature, civilization, Baptist-like, crying in the wilderness of the world, "Prepare ye the way of the Lord"—"the night is far spent, and the day-star is at hand." That great assemblage of the nations of the world, lately witnessed in our city, is surely not for merely artistic competition. It is designed for something more glorious, in the providence and purpose of God. How remarkable was it that the first Pentecost came when the nations of the earth were met at Jerusalem! How remarkable, also, that when the Spirit of God was poured out on the day of Pentecost, in the language of the second chapter of the Acts of the Apostles, there were "Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judea, and Capadocia, in Pontus, and Asia, Phrygia, and Pamphylia, in Egypt, and in the parts of Libya about Cyrene, and strangers of Rome, Jews and Proselytes, Cretes and Arabians," all of whom heard in their own tongue the wonderful works of God! Just when representatives of all nations of the world were communing in Jerusalem, God struck a blow, the reverberations of which were transmitted by strangers to the remotest capitals of the earth. If another Pentecost has not occurred, an impression may have been made upon the recent great assemblage from all the quarters of the globe that will last while the night lasts. Barbarous princes, coming to our land may have seen the noblest civilization growing up from the purest Christianity on the earth. And Romish kings and priests may have witnessed a peace and a social elevation, emanating from an open Bible, an unfettered press, and free discussion, the recollections of which they may have carried home as prece-

dents for their own capitals. And cardinals from Italy may have learned that the truths of Protestantism were too deeply riveted in the hearts of this people to be surrendered to an impudent rescript, or to be laid down except with the warm blood that flows in these hearts, and with the lives that God has given them. And all these foreign princes, presidents, autocrats and kings, as they look upon our Christian congregations, may have felt what was said of old—"So the kings were assembled. They passed by, they saw it, and they trembled. Beautiful for situation—the glory of the whole earth—God is known in our palaces for a refuge." "Mark ye well her bulwarks, consider her palaces; that ye may tell it to the generation following. For this God is our God forever;" and he shall be England's God till the night is spent, and the day of glory and of beauty is come. God's word may have been put in the possession of many a visitor. Some simple testimony for evangelical truth may have been heard by not a few. Many may go home, having seen what a great land an open Bible can create, and how justly we are jealous lest any one's hand should clasp that book, or any one's blind be interposed, between the eye of the humblest and the page that shines and glows with immortality.

There are other lesser evidences that lead one to suppose that the night is far spent, and that the day is at hand. We know that, when the night is about to depart and the day is just about to shine, all the birds of the night and the beasts of the earth make their most desperate efforts to get their last morsel of prey, before the possibility of their preying any longer is utterly taken away. So now we may expect that every unclean bird and every evil creature will make, as I have already indicated, its last and its most desperate effort to secure a place and to hold a little longer its victims. Satan, knowing that he has but a little time, will be busy. Antichrist, aware that he has still less time, will also be busy. The roots of this last system are torn up in its own soil, its branches are trying to lean against our throne, and, parasitically, to find nutriment there; but it cannot be. Scepticism will try to sap and undermine the foundations of all real religion; and every bird of night will hoot, like the owl, at the rising Sun, thinking vainly to extinguish it, and all that are associated with its splendor. But let us rejoice that the people of God, as the night dies and the day comes, are growing more earnest, more spiritually-minded, more true to their principles. There never was a greater body of real Christians in the world than there is in our country at this moment. While I am not blind to its many apostasies, to its sins, to its awful shortcomings, I still believe there never was a larger number of Christians, nor greater efforts made to raise the poor, to teach the ignorant, to instruct the sinful, to reclaim the wanderer and the erring. It has comforted me, too, if I may be pardoned for alluding to it again, to see, when our birthright privileges were invaded, that eloquent protest which still reverberates from city to capital, from tower to tower, its crashes rising to the mountain-tops, and, as the newspapers have said, reverberating on the shores of Italy, and rolling in the halls of the Vatican, till the old Pope, as we are told, trembles, and fears he has taken most fallible advice, and committed a most grievous blunder, which, in Roman theology, is worse than a grievous sin. Who does not see in this an evidence that real religion is dear to us; that it was sleeping, not dead; that the hearts of our people are still alive? Thus everything, we may expect, will become, as the day approaches, more intense.

The Church of England is getting rid of its Tractarian contamination, and other Christians of their quarrels, and all the people of God are becoming more and more clustered into one group. The distinction between them that are Christ's and them that are not is becoming more apparent. Every distinction of Church and Dissent, Episcopalian and Independent, is falling. Inward reality is becoming more sharply defined. There are appearing only two great centres;

Christ, the centre of the faithful, with them that are his; Antichrist, the centre of the apostates, with them that are his. At the last conflict, these two shall be parted forever; and then the light shall be revealed, and the day of glory, of blessedness and joy, will shine over all the earth.

My dear reader, we may not be spared till that day; but we know that, if we do not see while in the flesh now, we shall see the day of death. We must die, if the Lord do not find us alive when he comes. Are you prepared for this? Your present character fixes your everlasting fate. We must all appear at the day of judgment, where God will reward every man according to his works. Life is precarious. There are a thousand avenues out of which life may rush at every moment. The puncture of a pin, the turning of a corner, the sting of an insect, a false step, or a flash from the cloud above one's head, emancipates the spirit, and dissolves the sheath in which, like a sword, it was hid. Are we ready for Christ to come to us, or for us to go to Christ? This is the question of questions. God write it on our hearts, and help us to answer it as we should, for Christ's sake, to whom be glory and praise forever!

(For the Herald.)

"Touched with the Feeling of our Infirmities."

How cheering to the Christian pilgrim as he journeys through this wilderness state, is the thought that while subjected to the greatest hardship and fatigue, privation and suffering, there is one who can be touched with the feeling of his infirmities. He knows that while his life is checkered with many scenes of sorrow and disappointment, and thorns and thistles obstruct his pathway, Jesus his advocate, who pleads his cause before the Father, knows it all; and more than this, the case lies near his heart. "For," says the apostle, "We have not an high priest that cannot be touched with the feeling of our infirmities, but was in all points tempted like as we are, yet without sin." (Heb. 4:15.)

This declaration of the apostle has given strength and encouragement to many a war-worn veteran of the cross, while engaged in the conflict. It has wiped away the fallen tear, soothed the aching heart, chased away the clouds of darkness, and caused bright rays of hope to enter many an heart and dispel the gloom and sadness which anchored there. How consoling and comforting the thought when in pain and distress, to know we have a friend who can feel for us, and sympathize with us in our affliction. Such a thought serves to mitigate the anguish which rests down upon the soul.

In order for us to feel for another's woes, fully, we must have experienced the same ourselves. What does the man who has never experienced a sick day, know of the suffering of one who is prostrated on a bed of languishing and pain? And what does the person who has always been surrounded with the comforts and luxuries of life, know of poverty and its privations? Imagination, it is true, may picture to him some idea of the condition such are in, but the idea must be a very faint one. It is only by an experience of the same ourselves, that we can rightly judge of, or appreciate the feelings of another. This being the case, Jesus, our great High Priest, took upon him the form of a "servant, and became obedient unto death, even the death of the cross." And says the apostle, "In all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. For in that he himself hath suffered being tempted, he is able to succor those who are tempted."

Are we exposed to the shafts and buffetings of Satan? So was our beloved Lord. "He was tempted in all points like as we are." Behold him in the wilderness forty days tempted of the devil. After having fasted forty days and being hungry and famishing, see the advantage Satan takes of his situation. Now, says he, "If thou

be the Son of God, command that this stone be made bread." But proving unsuccessful in this plot to entrap the Saviour, he tries another and another, but with no better success. Jesus by well directed blows with the sword of the spirit defeats him in every assault. Thus we see he knows from an experience how to feel for us when tempted.

Are we subjected to the ills of life, to want and suffering? So was Jesus. Hear him: "The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head." "He became poor, that we through his poverty might be made rich." For our sakes, "he was despised and rejected of men; a man of sorrows, and acquainted with grief." So that the Christian, though he may have to walk through poverty's vale, and be subjected to all the evils connected therewith; yet he can look up, and with confidence say, Jesus, thou knowest how to feel for me, for thou hast trod the same path of suffering.

Yes, we have a great high priest which can be "touched with the feeling of our infirmities." Behold him in that group of mourners at the grave of Lazarus, shedding the sympathetic tear. He knew their sorrow would be soon turned into joy, because he went to the grave for the express purpose of raising Lazarus from the dead; but when he saw those around him weeping, it affected his heart, and he wept too. Thus acting in accordance with his own command, to "weep with those that weep." And we not only have in him a sympathizer, but a helper. We can sympathize with our fellow beings in their affliction; and may even when the rude hand of death has severed one from our number, impart words of comfort and consolation to the bereaved, such as shall lesson, in a measure, their sorrow; but we cannot "bind up the broken heart,"—remove their sorrow, and turn their mourning into joy. We may have the disposition, but we have not the power. We can go thus far, but no farther. But our great High Priest has not only the disposition, but the power also. This he evinced in the case before us, and many others which might be named.

We have a striking exhibition of his mercy and forbearance, in the garden of Gethsemane, just before his betrayal. After having commanded his disciples to watch, and retiring a short distance from them, he pours out his soul to his Father in prayer. And after having agonized for a time with the sins of the world resting down upon him, he returns to his disciples and finds them asleep. Though they professed the most ardent love and attachment for their Master, and had been apprised by him a short time previous of his betrayal, yet in this trying hour, when he needed their support the most, their eyelids were closed in sleep. But on that dreadful night though his disciples had forgotten him, he was not without support. Heaven was wakeful; an angel was sent to strengthen him. But what was his language to his disciples when he returned and found them sleeping? What kind of a rebuke did he administer? Did he charge them with hypocrisy, and denounce them as unworthy of his mercy and forbearance? No; his language was that of love. "The spirit indeed is willing, but the flesh is weak." Peter, who had but a short time previous expressed so strong an attachment for his Master, that he even declared, though all men should be offended because of him, yet he would not; but when required to watch with him on that fatal night, before one hour had passed away he was fast asleep. While this would argue to an outward observer a want of true devotion and affection, Jesus, our blessed Saviour, who knoweth the intents of the heart, regarded it not as a wilful, or willing violation of his command to "watch," but as the weakness of the flesh. He therefore reproves them in the mildest terms: "What, could ye not watch with me one hour? Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak." "Like as a father pitieth his children, so the Lord pitieth them that fear him. For he knoweth our frame: he remembereth that we are dust." "Can a woman forget her sucking child that she should not have compassion on the son of her womb? yea, she may forget," unnatural as it may be, "yet will I not forget thee. Behold, I have graven thee upon the palms of my hands; thy walls are continually before me."

And not only has he evinced the most tender compassion to those who love and serve him; but his enemies have also shared in his pity. Jesus at one time, after having discoursed on the blindness and hypocrisy of the Scribes and Pharisees, and the evil that should come upon them, breaks out in the following language "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together as a hen gathereth her chickens under her wings, and ye would not!" He was willing and anxious to save, but they would not be saved.

Again we behold him on Calvary's brow extended on the cross with his hands and feet nailed to the rugged wood; his enemies mock and de-

ride him as he hangs bleeding; while those who are passing by wag their heads, and tauntingly and contemptuously call upon him to come down from the cross and save himself, if he be the Son of God. But none of these things move him: he still exhibits the same forgiving spirit. Instead of calling down the vengeance of God on their devoted heads, he prays, "Father forgive them for they know not what they do."

But the great crowning act of his mission to earth, and that which exhibits in such loveliness the feeling he had for us in our infirmities was, that, "He died that we might live." He saw man lost and ruined by the fall, and he gave his own life as a ransom. "Greater love hath no man than this, that a man lay down his life for his friends." But blessed be his holy name, he lives again. Death and the tomb could not hold him. The disciples were again cheered by his presence; but he soon left for the courts above where he is now interceding. He has been a long time absent, but he is not changed; he is the same tender compassionate Saviour that he was when on earth.

And when the times of the Gentiles are fulfilled, and his work as an intercessor finished he will come again not as the "man of sorrows," but as the mighty conqueror. Not to be despised and rejected of men, but "to be glorified in his saints, and to be admired in all his believers." Yes, that same Jesus who wept at the grave of Lazarus, and bled, died, and rose again and ascended to heaven, will appear again to the joy of the bereaved pilgrim. He was touched with the feeling of our infirmities, and therefore he left the blessed promise that he would come again to cheer and comfort his disciples, amid the trials and sorrows of the present life. And while we contemplate his last words, so full of comfort and consolation to the exile on the lonely isle of Patmos, "Surely I come quickly," methinks a thrill of joy must vibrate in every bosom, and every heart respond with the "beloved disciple," "Amen. Even so, come, Lord Jesus."

D. E. Atwood.

How we Grieve the Spirit.

In this article it is our design to point out some of the way sin which Christians are in danger of violating the injunction of Scripture, "grieve not the Holy Spirit of God whereby ye are sealed unto the day of redemption."

1. We notice that in connection with this injunction the Apostle Paul intimates that we grieve the Holy Spirit in his office as seal *when ever we grieve the hearts of our brethren.* Why not? The Spirit in whatever heart shed forth must be dear to God. We therefore just as surely grieve the Holy Spirit by grieving our fellow heirs, in whose hearts he is shed forth as their seal, as by any harsh treatment of the Spirit in our own hearts. This is according to the Spirit's own word, "if we love not our brother whom we have seen, how can we love God whom we have not seen." But still more explicitly has the Spirit asserted this doctrine in 1 Thessalonians 4:8. "He that despiseth, despiseth not man but God who hath also given unto us his Holy Spirit."

In connection with the injunction therefore, Paul proceeds to specify things which grieve the Spirit in his office as seal. Bitterness, wrath, anger, clamor and evil speaking with all malice, he puts down by name as grievances to the Spirit in this office. On the other hand, it is intimated that if we imitate God as dear children, walking in love as Christ hath loved us and given himself for us, we cherish the Holy Spirit; we keep our seal unbroken and bright. If kind, tender-hearted, forgiving one another, as for Christ's sake God has forgiven us, we have our Father's image. I wish I could engrave upon every heart as with the point of a diamond the implication of the last sentence. *If the Holy Spirit of God is in us, it prompts us to forgive like God, and if we do it not, we grieve that Spirit because we will not take his advice.*

2. *We grieve the Spirit whenever we neglect prayer.* "If ye being evil know how to give good gifts to your children; how much more shall your heavenly Father give the Holy Spirit to them that ask him." If we have a wise and good friend and fail to consult him we grieve him. If we can have the Holy Spirit by asking for him and still live without his advice, we treat him as unworthy of our confidence. What more grievous to a friend than such conduct.

In addition to the grievance in this case it has this, it is to reject one who anticipates our wants and can give expression to them when we cannot. He has been promised to assist our infirmities so that we may pray as we ought; to make intercession for us where we cannot give utterance to our petitions. It is by him that through Christ we have access to the Father; thus we are no more strangers, but fellow citizens with the saints and the household of God. Shall we then grieve him by living prayerless lives?

3. *We grieve the Spirit when we worship without his aid.* He that worships God must worship him in spirit and in truth. The Spirit as we

have seen can be had on such terms, that it grieves him that we are without him at all. Shall we then undertake without his aid to approach God!

These two grievances are also committed, whenever we attend any of the ordinances of God's house without the spirit. Much more do we grieve the spirit when we neglect the ordinances which he has appointed, and in which he has promised to manifest himself to us. I am told that in some parts, it is customary for Christians if they have not all the spiritual comfort they desire, to refuse to partake of the ordinances of the Lord's Supper. They are without the spiritual comfort, because they have grieved the spirit by disobedience, and now they propose to disobey him again by way of gaining his favor. My Christian friend, think you, that by suffering on the cross you can save your soul? O, no, look to the cross of Christ, ask the spirit, and go forward to confess Christ before men in his ordinance, unless you have made up your mind deliberately to abandon the hope of salvation.

4. Whenever we fail to sympathize with the spirit in promoting his work, we grieve him. If we show no care for the interests of a friend we grieve him. So in regard to the spirit. If he is convicting the impenitent, and we show no interest in their conversion we grieve him. This thought is capable of so many applications, as in prayer meetings, protracted meetings, in missions, and so on, that I must only take space enough to give the hint.

5. In general, we may be sure that whenever we fail through the help of the Spirit, to mortify the flesh we grieve the Spirit. The flesh lusteth against the Spirit, but the Spirit says, if we will walk in him we shall not fulfil the lusts of the flesh. The works of the flesh, are adultery, fornication, uncleanness, lasciviousness, hatred, wrath, strife, envyings, drunkenness and revelings, and their like. Mark, my Christian friends, with what sort of abominations, are classed as griefs to the Spirit. Abominations that pollute the body, which is called the temple of God for which pollution God threatens its perpetrators with destruction, and yet, how many indulge in hatred, wrath, strife and envy, and have very little thought how they are breaking the seal of their redemption. In concluding this part of our subject, let every Christian reader remember, that he with other Christians are said to be *built together for a habitation of God through the Spirit.* If in the struggle between the flesh and the Spirit, the flesh is victorious, the Spirit is foiled in his attempts to rear a living temple to God.

Religious Intelligencer.

The Good Shepherd's Appeal to a Wandering Sheep.

"I will seek that which was lost, and bring again that which was driven away." (Ezek. 34: 16.)

"Come unto me, all ye that labor and are heavy laden, and I will give you rest." (Matt. 11:28.)

Why, O man, hast thou left Me?

Why hast thou turned from Him that loved thee?

Why hast thou again joined thyself to thy enemy?

Remember that for thy sake I became flesh.

Remember that for thy sake I became poor.

Remember that for thy sake I was persecuted.

Remember that for thy sake I bore evil-speaking, reproaches, angry words, dishonor, wounds, spitting, blows, mockings, and bitter sufferings.

Remember that for thy sake I suffered a cruel death.

I was made low to exalt thee.

I was made poor to enrich thee.

I was dishonored to bring glory upon thee.

I was wounded to heal thee. I died that thou mightest have life.

Thou didst sin, and I took thy sin upon myself.

Thou wast condemned to death, and I died for thee.

Dost thou despise my love? Instead of love, thou givest me hatred. Thou lovest sin, and not me.

Thou laborest for thy passions, and not for me.

Now what dost thou find in me deserving of thy dislike?

Dost thou desire good for thyself? Every good is with me.

Dost thou desire happiness? Every blessing is with me.

Dost thou desire dignity? Who is more noble than the Son of God?

Dost thou seek exaltation? Who is higher than the King of heaven?

Dost thou desire wealth? I have all riches.

Dost thou desire wisdom? I am wisdom.

Dost thou desire friendship? Who is more worthy of love, and more loving, than I? for I laid down my life for all.

Dost thou seek help? Who can help except me?

Dost thou seek consolation in grief? Who can console except me?

Dost thou seek rest? Come unto me, and I will give thee rest.

Dost thou seek peace? I am the peace of the soul.

Dost thou seek light? I am the light of the world.

Dost thou seek truth? I am the truth.

Dost thou seek the way? I am the way.

Dost thou seek a guide to heaven? I am the guide.

Why dost thou not wish to come unto me?

Dost thou not dare to come? To whom is there an easier access?

Art thou fearful of asking? Whom coming unto me with faith, have I refused? Do thy sins hinder thee? I died for sinners. Does the multitude of thy sins distress thee? In me is abundant mercy.

Bishop Telson.

Foreign News.

THE *Franklin* arrived at New York on the 22d, bringing Liverpool dates to the 10th.

It was reported that Denmark and Sweden had joined the Western Powers.

Austria has presented fresh terms to Russia, which, if declined, she will join England and France.

The Russian fleet, it is reported, sailed from Helsingfors, May 5, upon hearing which Sir Charles Napier signalized the allied fleet to prepare for sea immediately. This is doubtful. The Russians would hardly venture to meet Sir Charles Napier beyond the range of the guns of their forts.

Fuller details of the bombardment of Odessa have been received. The Russian version gives a different color to it, claiming it as a brilliant feat on the part of the Russians, and stating that decorations had been bestowed on the officers engaged in it. They acknowledge that four were killed and sixty-four wounded.

Admiral Dundas' official report has not been received.

An additional camp of 50,000 men was formed near Madrid.

The Turks are about to blockade Greece.

The Shah of Persia has become hostile to Russia, and is raising an army of 50,000 men.

The Turks have advanced from Kalafat to Krajova.

The Russian fleet left Manilla for Batavia.

It appears that the hostilities against Russia are to be carried out on a much larger and grander scale by the allied powers, and the *Paris Moniteur* of the 6th just announces that the French and British Governments have agreed in the adoption of all the measures of precaution which the present war may render necessary.

With this object, the emperor has decided on the formation of two camps; the first, of 100,000 men, will be established between Montreuil and St. Omar, and the second, of 50,000, near Marseilles.

The English Government on its side (says the *Moniteur*) is preparing troops, and a fleet capable of transporting in case of necessity, the forces necessary to the Baltic or the Black Sea.

The *London Times* asserts that both Revel and Helsingfors are to be occupied, and the Gulf of Finland closed till an attack on Cronstadt can be organized.

In the Black Sea, a descent on the Crimea and the capture of Sebastopol will be effected, and the Crimea held by the allied armies. There is scarcely a doubt that this is a correct programme of the intended operations.

The formation of the Northern camp is supposed to be a demonstration against Prussia.

A paragraph in the telegraphic summary holds out a strong hope that the steamer *City of Glasgow* is safe, or at least that her passengers have been rescued.

A steamer, evidently in distress, with a barque alongside, was seen on the 21st ult., four hundred miles from the Azores.

Accounts from St. Petersburg state that the emperor was at Cronstadt personally superintending matters there, and examining the fortifications. He was filling the harbor with enormous masses of iron covered with sharp spikes. Upon his inquiry of the admiral as to the safety of the vessels in the harbor, he was said to have answered, they would be surely destroyed if kept there, and the best plan was to go out. At St. Petersburg the greatest consternation prevailed. The people were in the most alarming expectation of Napier's arrival.

A small squadron of ships of war was being prepared by the British for operations in the White Sea, and for an attack upon Archangel. The wags now say the emperor will be able to have it in black and white.

The Paris correspondent of the *London Times* says:

"The establishment of the camp between Montreuil and St. Omar is thought to be quite as much directed towards Prussia as towards the Baltic or the Gulf of Finland, and, in case Prussia

showed symptoms of foul play, it is not improbable that this army, joined by a formidable Belgian contingent, would find its way to the banks of the Rhine. It is whispered that the emperor reserves to himself the command of this fine army, and that he will establish his camp at Pont-de-Bric, where his uncle had once his headquarters."

The statement that the Emperor of Austria had given orders to his troops to enter the Turkish principalities, is materially modified in the following despatch to the *London Times*, which is probably nearer the truth:

"VIENNA, May 7.—Generals Jellachich and Mamula have received positive orders to enter the Herzegovina and Upper Albania immediately, should the Montenegrins cross the frontier, and the pashas demand the assistance of Austria."

According to the *Oest. Correspondenz*, Marshal Paskiewitch declares that Little Wallachia had been evacuated solely for strategic reasons; but that the Russians will soon return to Krajova and subject to martial law any persons who may have assisted the Turks. Great Wallachia, according to the same authority, will not be evacuated.

The statement of an important affair at Czeranovoda, in which the Turks gained a victory, is re-affirmed, in a despatch from Belgrade. It is said that 120,000 men were engaged. The account requires further confirmation.

The report of an engagement near Kalafat on the 17th ult., is also re-affirmed in the *Journal de Constantinople*. Fourteen squadrons of Russians, regulars and Cossacks, are said to have appeared before the fortifications of Kalafat, and prepared to attack the Turkish troops, who were outside the fortifications. From Kalafat, a body of troops made a sortie with eight pieces of cannon, and attacked the enemy, who, after a combat of three hours, took to flight, leaving behind a great number of dead and wounded.

From the Dobrujscha the only definite intelligence is that the Russians have not advanced. It is reported that General Luder has reached the centre of Trajan's wall, and has laid siege to Karasson, but without success. The correspondent of the *London Times*, writing from Constantinople the 25th says:

"I believe I can assure you that the Russians had projected marching directly on Constantinople, paying no attention to the fortified positions of the Turks, and passing the Balkans close to the sea, and at a place in which they nearly disappear. It appears that the mud of Dobrujscha has retarded the concentration of the Russians, that the troops expected from the other side of the Danube come up very slowly, and, that in fact, we appeared at Gallipoli much sooner than Prince Gortschakoff expected. The Turks act very prudently, and defend themselves behind their positions without risking anything serious."

Prince Napoleon arrived at Gallipoli on the night of the 30th of April. Lord Raglan arrived on the 29th, at which date there were 15,000 English troops there, and as many more French approaching. A part of the troops in the camp of Hayder Pasha had received marching orders for Adrianople.

We have the following interesting intelligence from the Black Sea:

The fleets were on the 25th of April before Sebastopol. Divisions were sent off to Anapa and Redout-Kale. Fifteen Russian merchantmen were seized before Sebastopol.

A rumor is current at Galata, that the bombardment of Sebastopol began on the 28th, but the statement requires confirmation.

A letter from Athens of 2d, in the *Paris Moniteur*, says:

"The Chambers have just been dissolved. The insurrection has been beaten on every point. In Epirus, the Turks have carried the camp of Peta, and in Thessaly the town of Donoco has been freed from blockade with great loss to the Greeks. Everywhere the volunteers are repulsed from the frontier. It is said that the expedition to Macedonia has likewise failed. However that may be, the Greek Government is organizing a new attempt, with the aid of a monthly subsidy of a million of francs, which, it is positively stated, it receives from Russia."

The following from Greece, 28th ult., is published in the *Nouvelliste* of Marseilles:

"In the evening of the 25th a Turkish steamer arrived in the Piræus, from Constantinople, with a note addressed by the Sublime Porte to the Greek Government, in which it is announced, that if within five days the Greek Government did not give a satisfactory reply to the demands made by the Ottoman Minister, before he left Athens, Turkey would be compelled to declare war against Greece. The French and English Ministers are said to have announced their intention to quit Greece, in the event of a rupture with Turkey."

A Vienna despatch of the 6th says that new proceedings have been taken by the Greek Government, with a view to avoid a declaration of war by the Porte. Austria and Prussia have

united with the Western Powers to put down the insurrection. An armed intervention is to take place, but it is not yet arranged which power shall be charged to carry it into execution.

PERSIA.—The statement that the Shah of Persia has become hostile to Russia, is made on the authority of the *Journal de Constantinople*. The Russian ambassador is reported to have called on the Persian Government to declare within two hours whether it intended to take part with Russia against Turkey. The Shah of Persia is said to have replied to this arrogant ultimatum by giving orders, to 50,000 men to proceed to the Turco-Persian frontiers, under the command in chief of Mehemet Khan, his minister of war. The Shah is said to intend to demand from Russia the restitution of the provinces which have been taken from him at different periods. If this news be confirmed, it may be considered as very favorable to Turkey and her allies.

Greek affairs appear to be in a precarious condition. The insurrection is said to be quelled, but there is no expectation that peace will be maintained. The *Moniteur* says a declaration of war by France against Greece is imminent. A special envoy has been despatched to King Otho by Louis Napoleon, with letters couched in the strongest language, in fact, commanding him to cease from taking part with Russia. It is also stated that the blockade and occupation of Greece is determined upon. The Austrian Minister at Athens has informed the Greek Government that if it was unable to maintain order, Austria was prepared to do so.

The public are anxiously awaiting intelligence from the Baltic. No intelligence has been received since the report that Sir Charles Napier's fleet had sailed from Elfsnabben, on intelligence being received that the Russian fleet was about leaving Helsingfors.

Commercial advices from St. Petersburg, May 2d, report the Neva to be full of broken ice—weather warm. The supply of tallow is a hundred and ten thousand casks, about last year's supply; half of this would be exported overland. Exchange on London has advanced to 35 pence.

A despatch says that Russia is posting a corps of 70,000 men on the frontier of Vukodina and Transylvania. This will compel immediate steps on the part of Austria.

BOMBAY, April 14.—The Shah of Persia and King of Buchara have concluded a treaty offensive and defensive. The *Journal of Constantinople* says Persia has declared against Russia, and demands restitution of her captured provinces.

HONG KONG, March 25.—The Imperial forces have been defeated, and those of Gen. Kang Chung have deserted their colors.

The Baltic Fleet.

ALL eyes are from day to day turned towards the Baltic, in the constant expectation of something serious occurring. Hitherto, however, the only events which have rewarded attention have been the seizure of ships, with occasional touches of description relative to the position of the fleets, and the feelings of the seamen, who are represented as filled with dreams of the ancient glory of England in the Baltic, and fired with ambition to emulate the deeds of their heroic fathers. It is not doubted, that Sir Charles will prove a second Nelson, and that the great errand on which he has been sent forth by his country will be fully realised. There is reason, however, to believe, that the mass of readers have but an imperfect conception of the true state of the case, and of the difficulties which beset the enterprise. The Baltic itself is the region of storms, and its shores are everywhere full of danger. It is enclosed by Sweden, Russia, Prussia, Germany, and Denmark, communicating with the Kattegat, and the North Sea, with the Sound, and the Great and Little Belts. Notwithstanding the large extent of the Baltic, it is marked by all the characteristics of a lake. No sea, in proportion to its magnitude, has so great an influx of fresh water, a circumstance which accounts for the fact that it contains but little salt, and consequently accounts for the great defect of that article in those regions. The depth of the Baltic is not great; on the west it is only about fifteen, and in general only from eight to ten fathoms deep; in the south it is nowhere more than fifty; towards the north the depth increases to about 100. From this it will be seen, that the danger to the navigation of large vessels, such as those that constitute the allied fleets, is very great. The Baltic receives the waters of the Niemen, the Vistula, and the Oder, besides numerous lakes and smaller streams. This vast infusion of rivers is attended with the unhappy consequence of carrying down measureless masses of sand and mud, by which the bottom of the sea is considerably raised, and the mouths of many of its navigable streams, where the deposit chiefly takes place, are, to all intents and purposes of heavy navigation, closed. The

progress of this evil is a matter which can be measured in the course of two or three generations. Where ships of some burden might have been anchored a hundred years back, they are now compelled to drop their anchor at a considerable distance from the rivers' mouths. To this must be added the fact, of the numerous islands and sand-banks, and the gradual rising of the sea, at the rate of several feet in a century, has rendered the navigation, more especially on the shores of Denmark, difficult and perilous. Again, the Baltic has no tides, or, rather, the effect of the tide is so little felt as not to be observable. It is mainly subject to changes, the level at the bottom of the sea depending on the winds retarding or accelerating the passage of the water through the Sound and the Belts. To add to the peculiarities of the Baltic, during the winter season it is usually frozen, to a greater or less extent, along the coast, a circumstance resulting mainly from the absence of tides, which, with recession and return, are in perpetual motion, rendering freezing impossible. Such, then, is the place in which the allied fleets are called to operate.

The most important harbor, beyond all comparison, is that of Cronstadt, which is the port of St. Petersburg, from which it is distant only eighteen miles. This harbor is situated on the Isle of Cotrine, in the Gulf of Finland. It was built by Peter the Great, in 1703. The population of the town is considerable, amounting to upwards of 53,000, more especially in the summer season; for, in the winter, when the port is ice-bound, the town is largely deserted. This harbor is by far the most distinguished and important in the Russian Empire; it is divided into three parts; that on the east is used for the Russian Navy; that in the middle is used for refitting ships of war; and that on the west for the lading and discharging of large merchant vessels, unable to make their way, for want of water, to St. Petersburg. The port is strongly defended by ramparts and bastions. A constant intercourse is kept up with St. Petersburg, between this great emporium, arsenal, and citadel, by steamers, sailing-boats, schooners, gondolas, and other vessels. The fortifications are exceedingly strong, constituting, as they are meant to constitute, the defence of the Capital, which towards the land is almost quite open. The docks are so extended as to admit of comparison with most of those in Europe. The largest of them will contain 600 sail.

Such, then, is the great object of attention to Sir Charles Napier. The fortress, which is constructed upon the most improved principles of modern practice, protects not only the river leading to the capital, but the navy; so that the Russian ships may lie at their ease, safely ensconced beyond their batteries, snapping their fingers at the united powers of France and England. It is impossible to reach them, but by advancing in the face of 800 cannon. It is, therefore, difficult to conceive of a collision between the Anglo-French fleets and that of Russia, without a measure of destruction to the former which it is frightful to contemplate. It may be doubted whether, supposing Sir Charles determined, at all hazards, to proceed till his guns were brought to bear upon the fleet of Nicholas, his force might not be completely demolished before it reached its destination. The only thing which could, by possibility, lead to success, would be the rapidity with which the steamers could pass the batteries. But even at full speed, it is impossible to escape a succession of charges, each of which might suffice to demolish a number of frigates.

Under circumstances, then, so peculiar, it is impossible to say what turn things may take. It has been said, if the fleet of Nicholas cannot be seized, let the blow be struck upon St. Petersburg itself, and the Baltic provinces be taught to know that their Czar is not invulnerable. Let this be done, and they will be "shaken from their allegiance by that one vigorous act of Napieresque daring." The opinion is plausible, and the words are soon uttered; but the difficulties which stand in the way are all but insuperable. At every turn in either channel, batteries are to be encountered,—in some cases, batteries upon batteries, like terraces on an acclivity. It is no exaggeration to affirm, that St. Petersburg is more strongly fortified by her position, and the batteries which line the approaches from the sea, than if she had a fleet ten times as strong as that which she possesses. She has only some 72 ships of all sizes, both in the Baltic and the Euxine Seas, commanded by "Generals," not Admirals,—men who know nothing of naval tactics! It is clear, that the allied fleet is capable of making short work with such a force as this; but when all shall have been taken, burned, or sunk, these batteries will remain to be encountered. Russia, feeble for naval offence, is all but impregnable to assailants. It seems probable it will be very much a question of time; nor does it appear very clear that any length of time will bring victory to the Anglo-French fleet. The summer months are now approaching, and they will speedily pass away. Unless, therefore, the mir-

acle of destruction shall have been performed a Cronstadt before the sky become dark, the snow begin to fall, and the ice to set in, nothing can be done for the six ensuing months. It has been intimated, that the only strength that can conquer inert, dogged, shameless obstinacy, is unflagging patience; but it remains to be seen what power patience has to overcome such obstinacy. If Cronstadt be impregnable, if, neither Moscow nor St. Petersburg can even be approached from the land, Nicholas has not much to fear from either the allied fleets or armies; a succession of defeats even would not greatly alter the position of affairs. Even were his troops to be driven from the Provinces, the war would not necessarily be at an end. Difficulties and dangers to the allied armies would then only be commencing. Thus he is in a position to render him proudly defiant on the earth, and still more defiant on the ocean. Odessa is the best port within reach of our fleets, and, were that and the remaining two or three inferior harbors seized, the triumph would be only a mitigated one, implying nothing decisive; whereas, that which constitutes the strength of the Empire, Cronstadt, will probably remain what it is now, "a mammoth hedgehog, with more than a rhinoceros' hide of granite," which no darts can pierce, and no blows can bruise. Without something of a special Providence, we are at a loss to see the end of the conflict. We deeply feel the force of the words with which Mr. John Macgregor, M.P., for Glasgow, closes an admirable article in the present number of *Tait's Edinburgh Magazine*. His words are the following:

"We have, in conjunction with France, commenced a war against a barbarous empire of many nations, in defence of, not the Islamic religion, but the Ottoman territories. We are waging a war against the great enemy of all civil and political liberty—of all religious and moral freedom. It is a war against a country and a people difficult, beyond any certain estimate, as to our power of reaching and subduing their vital strength. Shallow waters, visible and sunken rocks, morasses, forests, and deserts, are the natural defences of their borders. We may drive them out of the Turkish dominions, but we cannot well follow and destroy them, within their own wild and watery regions. We in fact, have entered upon a war, the duration, the success, the casualties, and expenses of which cannot be comprehended. It may involve all Europe, all the world, in a century of strife and in torrents of bloodshed. Therefore we cannot be too well informed as to the condition, morals, religion, resources, and people of the Ottoman Empire, and of the justice of the awful responsibilities undertaken by England and France."

These are weighty words, well deserving, solemnly demanding the consideration of every reflecting man.

British Banner.

From the Black Sea—Bombardment of Odessa.

FULL accounts are now received of the bombardment of Odessa. As surmised, the affair was far from decisive, being mere destruction without result. British accounts report the attacking force as the English steamers *Sampson*, *Terrible*, *Tiger*, *Retribution*, and *Furious*; French steamers *Mogador*, *Vauban*, *Descartes*, and *Caton*; also detachments of English rocket boats.

The mode of attack was new. The steamers continued for twelve hours to sail round in a circle of half a mile in diameter, two thousand yards distant from the batteries, and each steamer delivered fire as she passed, the rocket boats continuing to throw twenty-four pound rockets to set the town and shipping on fire. The steamers also threw hot shot.

The Russians fought with extreme bravery, returning the fire of the ships. Towards night, the battery becoming untenable, its fire became slower, though regular, and at length the shipping in the rear being on fire, it stopped.

During the action, red hot shot from the steamer *Terrible* blew up the Russian magazines on the Imperial Mole, and silenced a formidable battery there. A Russian frigate in harbor took fire, burned to the water's edge, and blew up; also twelve smaller ships, and two ships-of-war, building. Rockets set the lower part of the city on fire, also, which burned for two days. Three of the attacking steamers were disabled, and the *Vauban* was set on fire, but was extinguished. The British estimate their loss at less than twenty killed and wounded; the Russians theirs at twelve killed and sixty wounded. The British admiral, after the action, sent a circular to the fleet, that he had inflicted retribution on the Russians for firing on a flag of truce; but Russian accounts look as much like truth as the British.

Russia says that on March 27th, the British steamer *Furious* approached Odessa. Two guns, without ball, were fired from the batteries, and the *Furious* ordered not to approach nearer. The *Furious* therefore stopped, and sent a boat ashore with a flag of truce, which was respected, and the

boat was allowed to land at Ulhart, and was sent back to the *Furious* with information that the Consul had left. The *Furious*, however, again got up steam, and approached nearer, as if to survery, on which the battery fired seven shots, not on the boat with the flag of truce, but on the advancing frigate, which then left.

On April 2d, three of the allied steamers came to Odessa to demand explanation. Gen. Austin Sacken expressed his surprise, in writing, that the allied admirals should imagine that the Russian shot were fired at the flag of truce. He also explained how affairs were, and of course refused to deliver up the shipping in the harbor, as the admiral had demanded—accordingly, on the 22d, the bombardment took place.

It was reported that for the present the admirals had abandoned the intention of attacking Sebastopol.

THE FIRST FRUITS OF WAR.—A letter from the Rev. Wm. G. Shaufler, of Constantinople, draws a melancholy picture of the distress which the Eastern war has already occasioned among the poorer classes of Constantinople. He says that there is no commerce, no business going on, but little money to be seen, and thousands of human beings are dying of hunger, thirst, nakedness and disease. Rats and mice are eaten by many to allay the cravings of hunger, and people who but a few months since were comparatively rich in worldly goods, now beg for bread. Mr. Shaufler states that although he has resided twenty years in Constantinople, through all the horrors of war, plague, famine and fire, he never saw such distress as now exists.



The Advent Herald.

BOSTON, JUNE 3, 1854.

These readers of the Herald are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly dispute.

THE PROPHECY OF ISAIAH.

CHAPTER XII.

Behold, all they that were incensed against thee shall be ashamed and confounded: They shall be as nothing; and they that strive with thee shall perish.—v. 11.

"They that were incensed," refers to all the enemies of Israel. They will be "ashamed and confounded," when "the glory of the Lord shall be revealed and all flesh shall see it together." For, (Rev. 1:7,) "Behold he cometh with clouds, and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him."

"They that strive with thee," is in the margin, "the men of thy strife." Their destruction, which is affirmed, is illustrated by a simile, in their comparison to nothing—which figure is repeated in the next verse.

Thou shalt seek them, and shalt not find them, Even them that contend with thee: They that war against thee shall be as nothing, and as a thing of nought.

For I the Lord thy God will hold thy right hand, Saying unto thee, Fear not; I will help thee.—vs. 12, 13.

"Them that contend with thee," and "they that war against thee," are in the margin, "the men of thy contention," and "the men of thy strife." In the regeneration of the earth, they will no where be found on it. Psa. 37:9-13—"For evil doers shall be cut off: but those that wait upon the Lord, they shall inherit the earth. For yet a little while, and the wicked shall not be: yea, thou shalt diligently consider his place, and it shall not be. But the meek shall inherit the earth, and shall delight themselves in the abundance of peace. The wicked plotteth against the just, and gnasheth upon him with his teeth. The Lord shall laugh at him: for he seeth that his day is coming."

The Lord's holding his people by their right hand, is put by substitution for the protection he will extend to them. As the child, when its father holds it by the hand, feels safe, so may the child of God, when taken by the hand, rely on the Lord with perfect assurance.

The joining of hands, is a token of friendship, or has so been regarded by all nations. A league or covenant is sometimes thus sealed:

"Where is the plighted faith and right hands joined."—Obid. Epist.

So God here promises, (v. 10,) "with the right

hand of his righteousness," to "take hold of the right hand" of his dependent ones, in token of his everlasting covenant with them.

Fear not, thou worm Jacob, and ye men of Israel: I will help thee, saith the Lord, and thy Redeemer, the Holy One of Israel.

Behold, I will make thee a new sharp threshing instrument having teeth: Thou shalt thresh the mountains, and beat them small, and shalt make the hills as chaff.

Thou shalt thresh them, and the wind shall carry them away, And the whirlwind shall scatter them: And thou shalt rejoice in the Lord, And shalt glory in the Holy One of Israel.—vs. 14-16.

By the use of a metaphor, Jacob is denominated a "worm," to illustrate his present insignificance, weakness, and despised condition. Thus the Psalmist said (22:6), "I am a worm, and no man; a reproach of men, and despised of the people."

"Ye men of Israel," is in the margin, "Ye few men;" Theodorian and the Vulgate render it, *dead Israel*. This, like the former, expresses their weakness, and apparent inability to save themselves. It is in the midst of such weakness, that the Lord becomes an effectual helper. When there are no earthly means of support, then Jehovah manifests himself the helper of his people.

The Lord not only helps them, but he will use them for the chastisement of others. The declaration that he will make them "a new sharp threshing instrument having teeth," is a metaphor to illustrate that he will constitute his people an instrument for the accomplishment of his purposes.

They threshed their grain in Eastern countries by driving upon it oxen, who drew after them a pair of dented iron wheels, or else heavy planks stuck full of sharp flints. Its action on the grain and straw, is a forcible illustration of the crushing or subduing of an enemy. Thus it is said of Damascus, (Amos 1:3,) "they have threshed Gil-ead with threshing instruments of iron." And Habakkuk says (3:12) "Thou didst march through the land in indignation, thou didst thresh the heathen in anger." The Lord said of Babylon, (Jer. 51:33,) it "is like a threshing floor, it is time to thresh her: yet a little while, and the time of her harvest shall come."

The orientals selected hill-tops and places exposed to the wind for their threshing-floors, so that the chaff might be more effectually blown away. The top of Mount Moriah, where the temple was subsequently erected, (2 Chron. 3:1) was "the threshing-floor of Ornan the Jebusite." The act of threshing, by the attrition of the instruments, necessarily, in a measure, disintegrated, and pulverized the ground used for that purpose. And the declaration that Jacob shall be used to thresh the mountains, and to beat them small, and to make the hills as chaff, is a substitution, illustrative of the efficiency and vigor which God would impart to him, who in his weakness is denominated a "worm," and the manner in which he would overcome all his enemies. Or the mountains and hills, by a metonymy, may be put for their inhabitants, which oppressed Israel, and would in a corresponding manner disappear before them. Thus had the occupants of Mount Sier departed from the presence of Israel. The apostle says, (2 Cor. 10:4, 5,) "The weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds; Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ."

The fanning of them, and the scattering of them by the wind and whirlwind, is illustrative of their destruction. While such is the end of their enemies, Israel will exult in the deliverance which God works out for them, and will ascribe all to his interposing goodness.

When the poor and needy seek water, And there is none, and their tongue faileth for thirst, I the Lord will hear them, I the God of Israel will not forsake them: I will open rivers in high places, And fountains in the midst of the valleys: I will make the wilderness a pool of water, And the dry land springs of water.—vs. 17, 18.

A deprivation of water is one of the most serious hardships to which man can be subjected. Without it life could not long be preserved. (See note on 35:6, 7.) Even in such extreme destitution and dependence, God promises to be a helper; and therefore he may be safely trusted in all emergencies, at all times. He will protect them in present trouble, and ultimately will bestow on them exalted privileges—even restoring to high and barren hills and desert plains an abundant supply of the fertilizing element. (Read Isa. 50:8-13.)

I will plant in the wilderness the cedar, The shittah-tree, and the myrtle, and the oil-tree; I will set in the desert the fir-tree, And the pine, and the box-tree to, ether. That they may see, and know, And consider, and understand together, That the hand of the Lord hath done this, And the Holy One of Israel hath created it.—vs. 19, 20.

The "cedar," has already been described as one of the most majestic of the trees of the forest. (See note on Isa. 2:13.) The "shittah-tree," called in

Exodus 5, and elsewhere, "shittim-wood," is rendered by the LXX., *the box*, and by Lowth, the *acacia*—a large and vigorous tree in Arabia, which yields the gum arabic. Its wood is hard, black, and covered with large thorns. "The myrtle" is a flowering tree about ten feet high, with a dense full head, and is valuable for a shade. The "oil-tree is doubtless the *olive*. The "fir-tree," was an evergreen, supposed to be the cypress, a species of cedar. That rendered the "pine," is called by the LXX., the white poplar, and in the Vulgate, the elm—it is supposed that a kind of oak, or ilex, is meant by it. The "box" is a tall, spiral tree—a kind of cedar. An abundance of these and kindred trees would constitute a refreshing shade; and the promise of their presence, to those who inhabit the parched plains of the east, conveys an idea of comfort which we have never felt the want of. Thus the Psalmist said (121:5-7), "The Lord is thy keeper: the Lord is the shade upon thy right hand. The sun shall not smite thee by day, nor the moon by night. The Lord shall preserve thee from all evil: he shall preserve thy soul." And Isaiah said in another place (55:13), "Instead of the thorn shall come up the fir-tree, and instead of the brier shall come up the myrtle-tree: and it shall be to the Lord for a name, for an everlasting sign that shall not be cut off."

Pope, in his *Messiah*, has beautifully described this new creation:

"See, Nature hastes her earliest wreaths to bring, With all the incense of the breathing spring; See lofty Lebanon his head advance; See nodding forests on the mountains dance; See spicy clouds from lovely Sharon rise, And Carmel's flowery top perfume the skies! The wilderness is now like Eden green; And lilies in the desert wastes are seen. On rifted rocks, the dragons late abodes, The green reed trembles, and the bulrush nods: Waste sandy vallies once perplexed with thorn, The spiny fir and shapely box adorn; To leafless shrubs the flowering palms succeed, And odorous myrtle to the noisome weed."

This restoration will evince the wisdom and goodness of God, and it will be apparent to all, that he hath wrought all this,—the "hand" of the Lord being used by a metonymy for his power.

The Lord now, by an apostrophe to the worshippers of idols, or to the gods themselves, challenges them to plead their cause, and give proofs of their divinity.

VISIT TO INDIA.

The present condition of things in India is such that the Prudential Committee of the A. B. C. F. M., have resolved on sending a Commissioner to that country for the purpose of consulting with the Missionaries and learning more fully the wants of the Missions. It seems that the dependence of British India on the Government of Great Britain, and the rapid growth of an English speaking commerce, is exciting in the nations an intense desire to learn the English language—that being at the present time the road to wealth and to political preferment. To meet this desire the English Government is establishing schools and teaching the English language to a large number of Hindoos; but while they teach them the language, they do not instruct them in Christianity, and the consequence is, that while the educated Hindoos cease to reverence their native gods, they become infidels respecting the religion of the Bible. The labors of the missionaries have been limited principally to instructing the nations through the medium of the language of the country; but this outward pressure has become so great upon them, that to maintain the interests of the missions and to retain the scholars in their schools, they represent that they must have the facilities for teaching the English language, or their pupils will go where they can learn it. To give them these facilities would require such an outlay of money in the erection of school houses, and such an additional annual expenditure in the salaries of teachers, books, apparatus, &c., that before adopting any decisive measures the A. B. C. F. M. have concurred to visit the country; and they have appointed Rufus Anderson, D.D., senior Secretary of the Board, and Rev. A. C. Thompson pastor of the Elliott Church in Roxbury, and a member of the Prudential Committee, Commissioners to proceed to India, and adopt such measures as may be deemed necessary.

The present workings of the human mind in India, is only one of the many wonderful occurrences which mark the present as a wonderful era in human affairs. We have first the great heira of the Irish to the American Continent, and the immense immigration here from other European countries. Then we have the discovery of gold in California, and the rush of half a million of people to that land. Then we have a corresponding rush of human beings to Australia; and also a peopling of the immense prairies of the western states of this country, in a manner unprecedented. Then we find all Europe in arms, in the commencement of a contest, the end of which no human prescience can determine. Then there has been

the great reformation among the inhabitants of Armenia; and the astonishing revolution in China—connected as it is with its opposition to idolatry, and its apparent reverence for the religion of the Protestants. And finally we have this great educational movement in India. All of these things indicate an unsettled condition of things which is paving the way for vast results—according to the expectations of all creeds and opinions.

What the result of this movement in India will be, no believer in the world's conversion finds himself able to predict. That a limited period would effect a revolution in the idolatry of the country is evident; but whether that result would be infidel or Christian they cannot say. Of those educated in schools disconnected with the missions, infidelity is the natural result; but what the result would be from English mission schools, is a problem that is not yet solved to their satisfaction. Some 20,000 natives have been educated in the English schools connected with the Scotch Presbyterian church, under the superintendence of Doctor Duff; of those 20,000 he acknowledges "that very few" have been thus far converted; and therefore it is a question on the part of the American Board, whether the prospective results would warrant the additional expenditure necessary for that purpose.

We suppose, should time continue, missionaries will learn in India as well as in other countries, that there will be only the "few" gathered out the mass,—even as it is in this country; and that merely educating a person in connection with Christian influences will not convert him. And therefore if English schools are instituted in India with the expectation that the mass of those educated will come out preachers of the gospel, the result will be a disappointment. We can no more expect that they will do so, than that the students in our own schools will all be devoted Christians. On the other hand, if such schools are instituted merely for the purpose of keeping pace with the public mind, and to be in possession of all the appliances needed to have access to the intellect of India, it may be a wise measure, and be used by God in the accomplishment of his great purpose to "save some" out of all nations. The precise proportion of these not being revealed, there is the greatest inducement for the employment of any measure calculated to give Christians access to the mind of the heathen.

FAMILIAR CHAPTER ON ECLIPSES.

We presume that every educated man, woman, and child who reads our paper is familiar with the causes of eclipses, whether of the sun or moon. Yet there are many facts concerning these phenomena which are of great interest, and with which the mind may be refreshed sometimes with profit. At the present time, an eclipse of the sun, seems to offer a favorable opportunity for a few remarks on these phenomena, which may save some of our readers a search among astronomical tomes or school-books long forgotten.

An eclipse of the sun is caused, as everybody knows, by the passage of the moon between the sun and the earth. If the sun and moon were bodies of the same size, it will readily be seen that the rays of light from the former, projecting in a direct line and intercepted by the latter, would cause a shadow behind the moon extending in straight lines indefinitely into space. But the sun being a much larger body than the moon, the shadow of the latter is projected behind in lines which constantly approach each other, corresponding with those of a cone, tapering to an apex, or point at a distance from the moon about equal to the distance of that body from the earth. This shadow, within the limits of which the sun is wholly obscured, is called the *umbra*. There is another shadow projected from the moon in lines directly the reverse of those of the *umbra*. Starting from the moon as the apex, the lines of this shadow constantly diverge from each other until they are lost in the regions of space. This shadow is called the *penumbra*, and within it the sun is only partially obscured, the central and main portion of the rays of light being intercepted, and the outer rays transmitted over the edge of the moon, partially illuminating the obscurity.

The *umbra* or dark shadow of the moon only extends under the most favorable circumstances to about the distance of the earth from that body, where it converges to a point. When the moon is in her apogee, or greatest distance from the earth, the point of the *umbra* falls short of the earth, and the sun is not totally obscured, but is visible as a ring of light, surrounding the moon. The eclipse is then said to be annular. This interesting phenomenon will be presented during the eclipse this afternoon. A total eclipse is formed only when the moon is near her perigee or nearest distance from the earth, and then only upon a small por-

tion of the earth's surface at the same time. The diameter of the umbra upon the earth cannot exceed 167 miles, though the penumbra may extend over a section of the earth equal to five-ninths of its diameter. A total eclipse can be visible in one place not more than three minutes and a half, which is about the time occupied by the umbra in traversing a surface equal to its diameter. The penumbra, within the limits of which there is a partial eclipse, generally occupies between two and one-half and three and one-half hours in passing the limits of its diameter. An eclipse enters upon the earth at the Western point of its track, and moves majestically over this planet like the shadow of a cloud, at the rate of about forty miles per minute, and having passed over somewhat less than one half its diameter, leaves the earth and continues its never ending journey in the boundless regions of space, until in course of time it again visits the earth.

An eclipse of the sun can only happen forty-one times in eighteen years. This period forms a lunar cycle within which eclipses are visible in a certain order, at the end of which they are repeated, with some slight variations. The next return of this eclipse will be in 1872, when, however, it will not be visible in the United States. A total or an annular eclipse, though of frequent occurrence at some part of the earth's surface, is visible in any given place but once or twice in the course of a century. It was stated in a paper which was recently read before the American Academy, that in the century and a quarter between 1775 and 1901, but four have been or will be seen in New England. The last annular eclipse visible in any part of this section occurred April 2d, 1791, sixty-three years ago, and in the last forty-six years of the present century only one more will occur, viz., on the 28th of September, 1857.

In an annular eclipse, as that which is visible this day, the obscuration, of course, is total in no part of its orbit. The portion of the sun which will be visible in the form of a ring when the moon is in complete conjunction with that body, will diffuse considerable light—probably as much as exists in a very cloudy day. It is when the sun is totally invisible—when the earth comes within the umbra of the moon—that the phenomena occur which so startle the ignorant. Darkness spreads like a pall over the earth, the stars are visible in the heavens, beasts and birds retire as at night, and to the superstitious mind the end of all things seems to be approaching. In former times eclipses were considered the precursors of some dire calamity. Even now some barbarous nations consider them the effect of magic, or believe that a dragon is swallowing the sun, and the ignorant barbarians fall to drumming with all their might, and making hideous noises, to frighten the monster from his purpose!

Several eclipses presenting phenomena which startled mankind, are recorded in history. There was a total eclipse B.C. 188, and three days' supplication was decreed in consequence at Rome. There was also a general eclipse at the death of Jesus Christ, of which mention is made by Josephus, and which is recorded by Matthew, the apostle, in these simple words: "Now from the sixth hour there was darkness over all the land until the ninth hour. This corresponds very nearly with the average duration of solar eclipses." Livy mentions an eclipse at Rome A.D. 291, causing a total darkness at noon-day, and one causing a similar obscuration occurred in France, June 29th, 1033, and another in England in 1140. In 1191 another occurred, during which the stars were visible at 10 A.M., and April 2d, 1715, a total eclipse occurred, during which the stars shone, and the birds went to roost at noon. Halley describes very minutely the phenomena attending a total eclipse which he witnessed a few years later. Among other remarks he says, "the earth and the sky appeared totally black. It was the most awful sight I had ever beheld in my life."

Boston Journal of May 26th.

THE ECLIPSE OF FAITH.

We were pleased with an illustration we heard drawn from the obscuration of the sun on Friday, May 26th—the greatest eclipse for nearly half a century—by a comparison of the gloom and darkness which then pervaded the earth, to the gloom and darkness which necessarily pervades the soul, when any opaque body comes between it and the Sun of righteousness. Solomon said, "Truly the light is sweet, and a pleasant thing it is for the eyes to behold the sun." But the light of day is no more essential to outward enjoyment, than is the light of God's favor to the inward man. And thus we find the Psalmist praying, "Lord lift thou up the light of thy countenance upon us!" "Thou that dwellest between the cherubims shine forth!" "Turn us again, O God, and cause thy face to shine, and we shall be saved!"

The value of the light of God's favor is most sensibly realized, when the gloom of its withdrawal has once been felt. When the Saviour bore our

sins, and the sins of the whole world, and the light of the Father was temporarily withheld from him, his exclamation was, "My God, my God, why hast thou forsaken me!" And if the Son of God should so sensibly feel the loss of the Father's smile, how should poor sinners feel, when, not for others but for their own sins, they have forfeited God's favor? "They grope in the dark, without light;" and they can say as Job did, "He hath fenced up my way that I cannot pass, and he hath set darkness in my paths. He hath stripped me of my glory, and taken the crown from my head." Or as in another place, "Oh that it was with me as in months past, as in the days when God preserved me; when his candle shined upon my head, and when by his light I walked through darkness; as I was in the days of my youth, when the secret of God was upon my tabernacle; when the Almighty was yet with me." "When I looked for good, then evil came unto me; and when I waited for light, then came darkness." But he who thus causes darkness, can also give light, for he has said, "Call upon me in the day of trouble: I will deliver thee, and thou shalt glorify me." "The sacrifices of God are a broken spirit: a broken and a contrite heart O God thou wilt not despise." And therefore when deprived of the light of his favor, we may hopefully offer the prayer of David: "Have mercy upon me; O God, according to thy loving kindness: according unto the multitude of thy tender mercies blot out my transgressions. Wash me thoroughly from mine iniquity, and cleanse me from my sin. For I acknowledge my transgressions, and my sin is ever before me." For he that blotteth out transgressions has always said to penitent believers: "I have blotted out as a thick cloud, thy transgressions, and as a cloud thy sins: return unto me; for I have redeemed thee."

FUGITIVE SLAVE—RIOT, &c.

In another column it will be seen that the south with the aid of a few northern men, have violated their plighted faith respecting the Missouri compromise of 1820, by the enactment of the perfidious Nebraska bill. This opens to slavery, or not as those who settle there shall decide, a tract of country six times the size of all New England—a territory which the south, in 1820, in consideration of favor granted them by the north, solemnly covenanted should be free forever. Their now voluntary withdrawing from that compact, releases the north from all compromises with the south since made, and agitation for the repeal of the fugitive slave law, will doubtless henceforth be constant and unremitted throughout the whole north.

In the midst of the feeling on the subject in this city, a fugitive slave, named Burns, was arrested in our streets three days since and now while we write (Saturday, May 17th,) is having a hearing, which shall decide whether a creature of God, endowed with human sensibilities and responsibilities, accused of no crime but the accident of color, and entitled to the sympathies of all who sympathize with the sorrowful and suffering, shall be restored to liberty, the unalienable birthright of all, or be consigned to the caprice of a fellow worm, who may at his pleasure, chain, lash, imprison, or consign him to the miasmatic fields of the cotton and rice plantations of the south. He has our fullest sympathy for the recovery of his liberty; for if we feel no compassion for others woes, how can we hope for mercy.

Last night (the 29th) there was unfortunately a riotous effort to rescue him; unfortunate—for when such outbreaks transpire there is no knowing what the end may be; and in this instance one man was killed. No one can justify such acts, or declamations which lead to them; and public speakers should remember that when they advise in a given direction, those who are electrified by their advice never stop where their advice stops, and that they excite what they cannot control. The south, however, should remember that in the passage of the Nebraska bill they have excited a feeling at the north which is uncontrollable. Mr. Burns was arrested on Wednesday night, the 24th, claimed by one Charles F. Suttle of Alexandria, Va., as his slave, and the hearing was put over to this morning, the 26th. Last night a large meeting assembled at Fannil Hall to consider his case, which was addressed by George R. Russel, Esq., of Roxbury, who presided, F. W. Bird, of Walpole, John L. Swift, Dr. S. G. Howe, Wendall Phillips, and Theodore Parker. As the meeting was about to adjourn, there was a proposition made to rush to the court house and liberate Burns, and to mob Suttle and Brent at the Revere House. Mr. Phillips urged them not to baulk the prospects of liberation by legal means to-day, by any such fruitless effort last night, and had partially carried the feelings of the audience with him, when a man near the door cried out,

"Mr. Chairman, I am informed that a mob of negroes is in Court Square attempting to rescue Burns, I move we adjourn to Court Square!"

There was an immediate rush for the Court House, shouting "Rescue him! Rescue him!" and two thousand persons were soon collected there. The south door was beat down by a battering ram—a beam about twelve feet long and manned by a dozen or fourteen men, and brickbats were thrown, breaking the windows, &c. There was a rush into the building, but they were met by those who guarded it and prevented their further progress. One of the guard, Mr. James Batchelder, a truckman living in Charleston, was shot in the abdomen and expired almost immediately, exclaiming, "I'm stabbed." Several companies of military were called out, and order was restored.

Suttle and Brent, the slavers, were arrested for conspiring to kidnap Burns and are under bonds of \$5000, each.

Saturday, M.—The case of Burns is put over for a hearing to Monday next, May 29th, at 11 A.M.

Monday.—Order was preserved from Saturday up to the present time. There has been in all fifty arrests made for riotous conduct, seventeen of whom were committed to jail and the others discharged. Eleven of those committed were accused of connection with the killing of Mr. Batchelder.

At about five, Saturday, P.M., a Mr. Fay was struck by a stout colored man named Nelson Hopewell, who was immediately arrested. He had a belt around his body, and attached to the belt, was a leather sheath which held an African knife, called a *cresse*, the blade to which is some ten inches long, curved and slender, and bore upon it distinct stains of blood.

It appears from the *post mortem* examination of the body of the unfortunate Batchelder, that he was not killed by a pistol shot, but that the mortal wound was inflicted by a long sharp instrument; near the groin, penetrating the body six or seven inches, and severing the main arteries. The *cresse* is capable of inflicting just such a wound as Mr. Batchelder received, but there is no testimony yet made known which connects Hopewell with the outrage of Friday night.

The wife of Mr. Batchelder knew nothing of his death until Saturday morning, when the announcement was made to her by a lady, who saw the account of the occurrence in the morning papers. She chanced to be in the front yard, and immediately fainted and was taken into the house.

Tuesday.—The hearing before the commissioner in the case of the fugitive from bondage, was had all day yesterday before United States Commissioner Loring, without coming to a result. At 6 o'clock last night the court was adjourned to this morning and is now progressing.

There was a large crowd in Court Square all yesterday, and numbering sometimes as many as 8000, or 10,000. There was a constant arrival during the day of individuals from the country—many of whom were drawn in by handbills posted in various places urging them to come. There was no particular disturbance manifested, but there was evidently an intense feeling depreciating the existence of a law so unjust and inhuman as that under which this arrest has been made.

There is a petition at the exchange which is being numerously signed for the repeal of the fugitive slave law—all classes of the community appending their names to it.

On Saturday the claimant of Burns offered to sell him for \$1200, which was soon raised; but for some reason the purchase was not effected, and now he refuses to sell him at any price. There is no allay of excitement; and the case was not decided when we went to press, Tuesday night.

ELDER G. W. BURNHAM writes from Providence, R. I., May 29th, 1854:—"Bro. Himes: Things are passing pleasantly with us at the present. The influence of our late, harmonious conference, will be permanently good. With a few exceptions, all agree in saying—as they doubtless feel—that it was a blessed gathering. We have recently had the joy of receiving two young men among the confessors of Christ. They, and others perhaps, will be baptized next Sabbath."

DEATH OF MRS. MILLER.—We learn by a telegraphic dispatch, that the widow of the late Mr. Miller is dead, and was to be buried on Tuesday last.

NOTICE.—Friends ordering tracts by mail, will remember that under the present law each tract, however small, has to pay a postage of one cent.

"MAP OF THE SEAT OF WAR—Turkey the King of the North—Probable connection of the Present War and Soon Coming of Christ, as foreshown in Prophecy."

We have published the above, which appeared in the *Herald* a few weeks since, in a separate sheet, for general circulation. Price, \$1 per hundred.

CONFERENCE REPORT.

The fifteenth Annual Conference of Adventists, assembled at Providence, R. I., May 16th, 17th, 18th and 19th, 1854.

TUESDAY EVENING, 16th.—A very appropriate introductory discourse was preached by Elder J. Litch, from the text, "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation." He spoke of the present aspect of affairs throughout the world, more especially in China and Europe—and of the nature of our work as ministers and people, and the demands of the present age. The discourse was listened to with interest, and we trust, profit.

WEDNESDAY, 9 o'clock A.M.—The Conference temporarily organized by appointing Elder Henry Plummer, Chairman, and S. J. Roney, Secretary *pro tem*. Elders Crowell, Litch and Robinson, were appointed a committee to nominate officers, &c. They reported Elder Henry Plummer for President; Elder J. V. Himes, Vice President; Elders S. J. Roney and J. Pearson Jr., Secretaries. I. H. Shipman, L. Osler, J. T. Lanning, Geo. W. Burnham, J. W. Daniels, D. I. Robinson, J. Litch and A. Andrews, business Committee; brethren Andrews, Farrar, Sherwin, and Heath, a committee to receive the names of such as desired to be recognized as sympathizing with the Conference and its object.

On motion of brother Himes it was voted that reports be made from the different fields of labor, in the following order: Canada East, Maine, New Hampshire, Vermont, Connecticut, Rhode Island, New York and Pennsylvania.

Elder Ede Lee said, he was not delegated to represent the churches in Canada East. It is a large section of country, over which are scattered many churches of our faith.—At *Derby Lane*, a few are favorable to the definite time, but do not make it a test question. A number there have been, during the past season truly converted.—At *Barnstead*, the cause was never in a more prosperous condition. They have had, the past winter, thirty-three added to their number, and are still engaged in the work of the Lord.—At the *Outlet of Magog Lake*, we have a small company, a few of whom embraced the definite time, which caused a division.—At the *Head of the Bay*, there is a good company; about twenty new ones have been added to them the past winter.—In *Halley*, (East and West) there is a large church, and in a healthy and prosperous state. They are favored with the labors of Elder Warren, who is a faithful minister, striving to do all he can for the cause of his Master,—a burning and a shining light.—Where I reside, there is a goodly number, who are looking and waiting for the coming King. There never was a time when the Advent interest was in a more flourishing condition than at the present time.

STATE OF MAINE.

Elder I. C. Wellcome, said, I do not feel called upon to report the condition of the cause in all parts of Maine; it is a large state, and there are many Adventists in it, and various interests at the present time.

A few of us have labored in the vicinity of the Kennebec for a number of years, according to our ability, and we have obtained the assistance of others. Our efforts have been blessed of God. There are a goodly number of brethren and sisters who have stood on gospel ground, believing the signs of the past gave them the right to watch daily for the Lord, and to "know that it is nigh, even at the door."

We have had a large share of the spirit of liberty, and a great want of church order, in consequence of which we have lost much of what was gained. There seems to be an idea among many, that gospel order and Christian liberty cannot dwell together. Although there has been much preaching to this effect, still, in many places the cause has been progressing, notwithstanding this unfavorable circumstance.

During the past year a new phase of things has been obtained, by the promulgation of a new system, or a creed, which all are required to adopt, or be lost. This is so narrow, and contrary to the gospel terms of salvation, and produced such a censorious spirit in some of its advocates, that a few of us have been unable to receive it; yet nearly all of us are quite strong on the time part, and many receive the whole creed, and think there is good reason to expect the ending of the periods this spring. But as we cannot make it a test, nor embrace and teach the other parts of the creed, there is much division of feeling and interest, and

* This darkness could not have been the result of an eclipse, from the fact that eclipses of the sun occur only at the new of the moon. The crucifixion of our Saviour was in connection with the Jewish passover which always was observed at the full of the moon.—Ed.

an unhealthy state of things. Perhaps a hundred or more have professed religion under the new system of doctrine, but whether there is more gain to the cause of truth by this, than loss by the divisions, &c., produced by it, the day of judgment must determine. I am forced to believe that liberty has sometimes been used for a cloak of maliciousness. They are mostly young in the Advent faith, and do not know the experience and trials some have had before them. There are, however, many who love the Saviour, and mean to gain, at last, the kingdom. If this year brings the Lord, they will be rejoiced to see him; if not, they will see that they have spent much money for that which is not bread, while it might have been employed in support of wholesome truth. I allude to the rush and excitement sustained by a false application of Hab. 2:1-3, and the midnight cry, and some other things which only received significance by a suppression of a part of our history, with which young Adventists are not acquainted.

The doors are open in all parts of Maine to hear on the subject of our hope; we can supply but few of the calls; and had we more faithful men to travel, much good might be done.—At *Hallowell*, we have been blessed with a reformation during the winter, and the interest is still good. The cause was never in so healthy a state before. We have organized a church, and are striving to be useful, and to stand ready and waiting for our coming Lord, "knowing that he is near, even at the door."

Dr. N. Smith remarked that a man who has studied for the ministry, had lately avowed his faith in this doctrine. In some places where there has been distraction, a reaction has evidently taken place, and a more healthy state exists.

Elder T. Smith said that he had but little to say respecting affairs in Maine, as a preacher. East of the Kennebec he was almost alone—does not labor much among the time believers, because they require all to "say now Shibboleth."

NEW HAMPSHIRE.

Elder Shipman said, At *Sugar Hill* we have nothing of special interest to report at this time. We have a good company of reliable brethren and sisters—the same who have been with us from the commencement. The floating tests have affected us little; like the willows along the water courses, when the flood has swept past, we have endeavored to again straighten up, and to spread our roots deeper and firmer in the rich soil of truth, that we may the better stand the stormy trials of the way. The young converts are doing well. The community around us are interested in the doctrines we teach, and if we had more laborers, many houses would be opened for its reception. Our congregation is well sustained. Our Sabbath school numbers about one hundred scholars.—At *Whitefield* there is a good church. In the town of *Carroll*, Elder H. Eastman is enjoying a blessed revival. In the town of *Landoff* the brethren have moved away.

Elder Morse said, that the church at *Manchester*, had passed through trials common to other churches of like faith. Our meetings are interesting. We have secured the labors of Elder Latham, who has recently left the Methodist Church, and is now laboring with us, and the prospect is encouraging.

Elder Latham remarked, that he had preached to the church in *Manchester* three Sabbaths, and thought the believers very much encouraged. It was the wish of the church that brother Morse should be ordained. The division caused by the preaching of definite time will be of no injury to us.

Brother George Thompson said, that in *Nashua*, the cause held its own; some have professed religion within a few months, and some have been reclaimed. In the vicinity of *New Market* and *Lee*, there are a few who are looking for the coming kingdom.

Brother Locke, of *Louden Village*, said, I don't know as we have lost anything. We have passed severe trials, but we have regular and interesting meetings on the Sabbath, and three during the week. Brother Preble intends supplying us every four weeks; and when he comes nearly all the people appear anxious to hear him. There is a growing interest manifested by some on this question. The time-theory has had no effect among us.—At *Louden Ridge*, the preaching of definite time has produced distraction and disorder, and almost destroyed the meetings. Brother Preble has labored with great courage and zeal, and had he not persevered under the most unfavorable circumstances, the meetings seemingly must have been given up. The prospects are now much more cheering; a better state of things exists.

Elder W. Burnham said, In *Kingston* we have a small church, but in good condition. Have established meetings on the Sabbath.—In *East Kingston*, there are several believers; and at present there seems to be a door open to do good. They

can occupy a convenient house, and it is safe to say, that this doctrine has the ascendancy in that community.

Elder Bently remarked, that he spent two Sabbaths lately at *East Kingston*, and the prospect never was more encouraging to accomplish good. Probably about twenty-five would unite in Church order. He preached one Sabbath in *Kensington*. There, the so-called midnight cry came very near putting them all asleep—a few however, kept awake, and they are now doing better.

Elder J. V. Himes said, that the church in *Portsmouth* owned a chapel, and very much needed a faithful, energetic minister. It is a good field for profitable labor. We should remember that people at the throne of grace.

VERMONT.

Elder Reynolds said, In *North Danville*, we sometime since organized under the name of the Church of God, and from that time, with but one exception, we have continued to prosper. We received a visit from brother Himes last summer, which proved a great blessing to the Church. Last fall I baptized eleven. We are at peace, having no division among the believers.—At *North Troy*, I commenced preaching in the fall, and the prospect is encouraging. The Baptist meeting-house is opened for us half the time.—At *Vershire*, there is a society of about thirty. They are in rather a low state, but firm believers in the Advent.—At *East Haverhill* (N. H.), I commenced laboring this spring, and the prospect is truly encouraging. Some have been hopefully converted, and the community are favorably disposed. The Methodist society have consented to let us occupy their house a quarter of the time.—In *Cabot*, the cause is in a healthy and prosperous condition under the care of brother Thurber.—At *Harwich*, there is considerable interest. We can rely with more confidence of success in that large and interesting field of labor than ever before. Four or five conferences should be held in that region during the coming summer, and if more good, faithful, active and judicious men would enter that large, moral vineyard, much good for the cause of truth might be accomplished. The time question has had little influence there, or in *Canada*, is not made a test, nor do I know of any who believes it to be the midnight cry.

Elder Billings said, That he had passed through a portion of Vermont, and so far as he could learn, definite time had not affected those churches; some of them had the offer, but declined.—In *Cabot*, there is a very interesting society.—In *Calais*, also.—In *Hardwick*, things are in good condition; was pleased with the people.—At *Burlington*, there is a little church which should be remembered.—At *Middlebury*, I preached one evening, and although it was a rainy evening, had a good hearing. Where I have travelled in Vermont the churches generally are doing well.

Elder Bosworth said, That in *Mount Holly*, the cause was, until last fall, very low. At that time, under the most unfavorable circumstances, he commenced a protracted effort, which resulted in the awakening and reclaiming of backsliders, and the baptism of about twenty converts. A church of about twenty has been formed, and soon a number more will be added. They will soon build a chapel.

Elder Bently said, That the cause in *Bristol*, his former place of residence, is more promising than it had been for some years; they are making an effort to have a place of worship of their own, and have already commenced the work.—In *Addison*, the prospect was better than it had been for a number of years. In connection with brother Morgan, a series of meetings was held, and the Lord favored them with a glorious revival. About fifteen united with the church.—At *Brookfield*, as the result of a protracted effort, a church of about fifteen members has been organized, and others will probably join soon. As it regards the question of definite time, Vermont has stood as firm, as immovable, as her own beautiful green hills; still, they love the truth of the speedy coming of their glorious king, with all their hearts.

CONNECTICUT.

Brother Kelsey said, We have but one meeting in *Hartford*. Since Elder Fassett left, we have been without a pastor; are still firmly holding on to this faith. The cause in Connecticut is not very strong, though there are many who heartily sympathize with this conference. We have in *Hartford* a Sabbath-school of about one hundred scholars. Brother Griggs labors with us part of the time, to great acceptance.

Elder Griggs remarked that he had preached to the church in *Hartford* during the past winter; the two churches had united, and he thought it well under the circumstances. A few stand aloof, and perhaps will have another interest, but the wheat will be saved.

Father Lee said, That the brethren in *Enfield* for six months had been praying for the outpouring of the Holy Spirit, and the blessing had been received. A number have been baptized, and a good interest is manifested through that section, and the people were very much encouraged.

This session closed with singing, subject to the call of the President.

WEDNESDAY, P.M.—After an interesting and solemn discourse from Elder I. H. Shipman, (a sketch of which will be given hereafter,) the Conference was called to order by the president, when the following Resolutions were presented by the chairman of the business committee:

WHEREAS, the Advent Churches in many places are suffering for the want of laborers, and the state of the cause in the world generally calls for missionary effort, therefore,

Resolved, That the time has come when it is important to organize a general missionary society, to aid men and churches, wherever the most promising fields may open, and call for aid.

Resolved, That the children and youth of our churches and families, demand the general formation of Sabbath-schools and Bible-classes in all our congregations, where even a single teacher and class can be found to attend.

Resolved, That we are more than ever convinced of the evils of Church disorder, and the neglect of New Testament government and discipline, and would urge more earnestly than ever, all our brethren in every place, to enroll their names together, adopting the Scriptures as the rule of faith and practice, choose deacons and ordain elders, and maintain the ordinances, and the daily and weekly means of grace, and labor to build up each other in the truth, and save souls.

Resolved, That we recommend, that hereafter ordinations take place in the localities where the candidate is well known, and by the approval and recommendation of the church.

After accepting the above resolutions, it was moved by Elder Crowell, and seconded by Elder Himes, that the first resolution be adopted, which called forth some interesting remarks from brethren Himes, Litch, Robinson, Latham, and Wolstenholme.

Elder Himes said, That we should use common sense in religious matters as well as other things. We should be associated together, labor together, sympathize with each other, and with united purpose strive to build up this cause. He was pleased with the spirit and object of the resolution, and really hoped it would be unanimously adopted.

Elder Robinson said, Some may have doubts and fears respecting the object and result of the resolution. He would ask what would be thought of a farmer who should leave each field to take care of itself, and put forth no personal effort for the cultivation of his farm? How long would he be able to provide for those dependent upon him for support? We have acted too much upon this loose and indifferent principle for several years in the past, and if we had pursued a course of labor more in accordance with the gospel—a more enlarged, liberal method—we should have now been blessed with more and larger churches. Our honor and ease is of no more value than in years past, and we must again lay all upon the altar, and labor, and give, and sacrifice, and then something effectual will be done. We do not propose or design to do anything of which we shall be ashamed in the day of the Lord. This resolution contemplates doing good now, all the time, till the Lord shall appear in his glory. I hope and trust that all who want souls converted, and the churches built up and comforted, will heartily go for the resolution.

Elder Litch said, It is the will of the Lord Jesus Christ to extend the knowledge of the gospel of the kingdom to all the world, that men should be instructed and enlightened respecting this great and glorious subject. There are Christians—good, devoted Christians—who are ignorant of the true import of these great truths. This doctrine presents Christianity in so plain and simple a form, that it is well calculated to arouse and alarm the careless sinner as to his real condition. We are few and poor, but when we read what one single tract has done in turning so many to the true and living God, in China, we should not be discouraged. We should remember that it is not by our might, nor by our power that this is to be accomplished, but by the spirit of the Lord of hosts, and if we put our entire trust in him, we shall be blessed in the effort.

Brethren Latham and Wolstenholme, followed with some appropriate and forcible remarks in favor of the resolutions which were unanimously adopted.

On motion of Elder Litch, seconded by Elder Crowell, a committee was appointed by the chair to report a plan, and if considered necessary a Constitution for the formation of a Missionary Society, at the next session. This committee consisted of Elder Litch, Osler, Robinson and Crowell. The Conference then adjourned.

THURSDAY, A.M.—The Conference met according to adjournment, and after singing, "I'm a lonely traveller here," and prayer offered by Elder I. C. Wellcome, the report of the churches was resumed.

MASSACHUSETTS.

Elder J. Pearson, jr., said, that the church in *Newburyport*, were still enjoying peace, and union among themselves, and earnestly looking for the speedy coming of the Redeemer. The preliminary steps had already been taken for the building of a chapel which was greatly needed. The church numbers about forty members.

The President, Elder Henry Plummer remarked, that so far as *Haverhill* is concerned, I have not much to say; we keep along about so. This faith once took a deep hold upon this community, and there is now a small company out of the multitude who are waiting for the King. We have good meetings, a good congregation, and we desire your prayers that sinners may be converted.

Elder J. P. Farrar said, that in *Lawrence*, the cause was feeble; there were a few names who had not defiled their garments. There were existing in that place strong influences calculated to neutralize the good that might be accomplished.

Elder Bently said, that he had preached in *Lawrence* two Sabbaths since Elder Farrar had left, and that the brethren are making an effort to still retain their place of worship.

Elder Sherwin said, In *Lowell* the church was enjoying, and had for a year past, a state of peace and prosperity, and some have been converted. *Lowell*, said he, is the head-quarters of the new time question, but it does not effect that community as much as formerly. We are strong in the faith, and shall endeavor to hold fast until the Lord shall come to save his people.

Elder Roney said, In *Lynn* we have many things to discourage us, and much that is trying to contend with. About a year since, we organized a small church consisting of nine or ten members. We are still hoping for God's mercy and blessing, and waiting for redemption. We have a few upon whom we can rely with the utmost confidence; we may leave them to-day, where we shall find them to-morrow; ready and willing to sustain the meetings to the utmost of their ability. We have a Bible-class, and are endeavoring to become well instructed in the Scriptures; to be grounded in the faith and hope of the gospel.

Elder Farrar said, there had been some little interest in *Essex*, and lately a few converted. He had spent two Sabbaths there, and had the pleasure of baptizing two. The brethren desire permanent meetings, and it is an encouraging feature that the people will come out to hear.

(To be continued.)

CORRESPONDENCE.



CORRESPONDENTS are alone responsible for the correctness of the views they present. Therefore articles not dissented from, will not necessarily be understood as endorsed by the publisher. In this department, articles are solicited on the general subject of the Advent, without regard to the particular view we take of any scripture, from the friends of the *Herald*.

RACKING THE SCRIPTURES.

THE manner in which the Word of the Lord is handled, often by its friends, renders it difficult to determine whether it receives better treatment from many of its friends than from its avowed enemies. There are two extremes verging from the point where truth is to be found in its simplicity, and these extremes are followed by many who honestly claim to love the truth, and it is not easy to determine which of these two is the most destructive. One class use the words of inspiration as though they had little or no significance, as though they cannot be trusted to decide any doctrine, remarking that they may mean this, that, or the other, or something else. While another class decide all their creeds by the Bible, whether there is any scripture to favor them or not; scripture must be put to the rack and tortured, until every joint is dislocated, every feature displaced and distorted, until they are made to speak that which is not in them, that they will disown and contradict the moment they are taken from the rack and put in their native places. This is after the manner the *Catholics* have practiced to make true-hearted witnesses of Jesus deny the truth and speak in favor of the creeds of Popery. By preparing an ingeniously invented machine, and stretching the true disciples upon it, and drawing their limbs and muscles until life was nearly extinct, they have sometimes

made them confess that which they did not believe at heart. So the Word of God is often treated. There are many vain traditions and speculations of men, that are only kept up by keeping various texts and parts of texts constantly on the rack, stretching them out of all shape and place, causing them to speak what the entire soul and heart of Scripture refuses to endorse. I wish here to cite a few specimens as a sample of this work of racking Scripture. I judge not as to the guilt or innocence of the operators, but only allude to facts. There is a scripture which says, "for there is no man that sinneth not;" this is made to mean that all good men sin in their best acts of duty, even in their prayers. Again, "there is none that doeth good, no not one," is made to say that no Christian can do a good deed. "Christ our righteousness," is made to teach that we are accepted of God whether our moral character is changed or not. "Work out your own salvation with fear and trembling," is made to teach salvation by works. "Being justified by faith," is understood that we are accepted by faith without submission. "The free gift is eternal life through Jesus Christ our Lord," speaks unconditional salvation to all men. "You hath he quickened who were dead in trespasses and sins," is used to teach that the resurrection is at conversion. "He hath perfected forever them that are sanctified," is used to teach the absolute perfection of knowledge, love and sinless life of some, making it impossible for them to do wrong or fall. "My sheep hear my voice and follow me, a stranger they will not follow," teaches that a Christian can never be deluded. "Whatsoever ye ask the Father in my name I will do it," teaches some that anything asked for by a disciple will be given. "The Holy Spirit shall guide you into all truth," leads some to suppose if they have the Spirit they know all truth, or may know it. "In all thy ways acknowledge him and he shall direct thy paths," causes some to feel that every thought, word and act will be perfect with such a promise. "It is not in man to direct his steps," leads some to act as they please, thinking they have no agency in the course they take. "Blessed are the poor in spirit for theirs is the kingdom of heaven," leads many to believe the kingdom is above the starry region. "Behold the kingdom of God is within you," causes some to believe that Christians have the kingdom in their hearts. "And this gospel of the kingdom shall be preached in all the world for a witness to all nations," is made to teach the conversion of all men. "Behold I come as a thief," is enough to teach some that we should not be looking for Christ. "Of that day and hour knoweth no man," is sufficient to teach some that Christians know nothing about the time of Christ's coming, nor ever will. "It is not for you to know the times and seasons which the Father hath put in his own power," leads some to suppose that any attempt to study the Scriptures to learn what they teach on this subject, is prying into the secrets of God. "The saints shall take the kingdom," led a class of men once to arm themselves and march towards Jerusalem to conquer the Turks and take possession of Judea; they read the words *take the kingdom*. "Reward her even as she rewarded you," and double unto her double according to her works," has been taken to justify the most unchristian talk and action against the Protestant churches because they ill-treated important truths and abused the most faithful disciples of Christ. "Come ye out from among them and be separate," leads some to believe they must discountenance all order, all rules of organization, and it has even led some to scoff at the Scripture rule of elders and deacons. "The wise shall understand," teaches some that all true Christians will know the exact time of the end of probation and time of resurrection. "If the good man of the house had known what hour the thief would come he would have watched," gives confidence to some to teach that no one can watch unless they know the definite time of Christ's coming. "Therefore if thou wilt not watch I will come on thee as a thief and thou shalt not know what hour I will come on thee," teaches some that they will certainly know the hour before it comes if they watch. "But as it was in the days of Noah," leads many to believe now, that because Noah had seven days' notice of the flood, the church must have seven days' notice of the day of Christ's coming. I find this is extensively taught. "Sell that ye have and give alms," causes some to teach with great zeal that it is the duty of all Christians to sell their farms or other property, and give it away, because the Lord is soon coming. "He that provideth not for his own and especially they of his own house has denied the faith," gives some the liberty to lay up all the property they can get to use in a rainy day. "Every scribe instructed unto the kingdom of heaven," being "likened to an householder that brings out of his treasure

things new and old," causes some to look for a new message every few months. The "faithful and wise servant . . . to give meat in due season," causes some to feel that unless you give the last idea, labelled "present truth," you are in the dark, and they are famishing for the bread of life. "But and if that evil servant shall say in his heart, my Lord delayeth his coming and begin to smite his fellow-servant," is most solemnly but rigidly applied by some, to all who dare question the validity of evidence on definite time. But I have given enough to fully show the strange use made of the Word of God. There is much more of the like, and were it confined to that class of persons less favored with powers of discrimination, or with the means of acquiring knowledge, than the common classes of men, it would be less surprising; but we find many religious teachers industriously engaged in advocating these principles, and defending them by the process of racking certain scriptures to make them give testimony in favor of their imaginations, while if they could let their minds calmly consider and faithfully investigate the Scriptures, and give due credit and force to all the evidence on any point to be settled, they could see that every position which I have alluded to above as forced ideas, are false and subversive to the doctrine of Christ, and consequently are parts of other gospels, however well intended by their adherents. I do not speak of these things to condemn the brethren who are engaged in this work, but to show some of its glaring absurdities, and to call the attention of some to the fact that our God has given his doctrine so plain that we do not need forced witnesses to testify for him. If a point of doctrine is not clearly understood, call all the evidence God has given to the spot, and be sure that when one testifies contrary to the others, it is because it is not understood, or it is out of place, or it has been racked, and speaks what is not in it. But lest I say too much on this point, I will here close with the desire that the Lord will give us all, more of that "wisdom that is from above," which is "pure, peaceable, gentle, easy to be entreated, full of mercy and good fruits, without partiality, [wrangling, margin,] and without hypocrisy," remembering that "the fruits of righteousness is sown in peace of them that make peace."

I. C. WELLCOME.

Hallowell (Me.), May 13th, 1854.

IMPORTANT PUBLICATIONS.

Memoir of William Miller—Containing many expositions of Scripture and illustrations of prophecy, relating to the personal coming of Christ and the millennium at hand. Price, in cloth, \$1; gilt, \$1.50. Postage, 19 cents.

Commentary on the Apocalypse. By Sylvester Bliss. This is a valuable work to all seeking a knowledge of the correct principles of interpretation, and calculated to expose many of the unsound views that are afloat at this time concerning the Apocalypse. Price, in cloth, 60 cents. Postage, 12 cents.

The Inheritance of the Saints, or, the World to Come. By H. F. Hill. This is a doctrinal and practical work, embracing twenty dissertations on the millennium, the true inheritance, the earth renewed, &c. The subjects are ably discussed, and the book has found its way pretty extensively among church members of all denominations, turning many to the true faith and hope of the Lord's kingdom. Price, in cloth, \$1; gilt, \$1.37. Postage, 16 cents.

Fassett's Discourses on the Jews and the Millennium. This work meets and refutes the Judaizing notions advanced against the doctrine of the Lord's near coming, and overthrows the theory of a mixed race of mortals and immortals during the millennium, with sickness, sorrow, and death still existing on earth. Price, 33 cents. Postage, 5 cents.

Benedictions, or the Blessed Life. By John Cumming, D. D., F. R. S. E., minister of the Scottish church, Crown Court, London. In this work are set forth the constituents of the blessed life, in harmony with the blessed hope. We are also shown, that the grace of God upon the heart will alone send forth a holy and happy influence, transforming and renewing, causing life's parched places to freshen, and its deserts to blossom like the rose. Every Adventist should procure this work. Price, 75 cts. Postage, 18 cts.

Also *Dr. Cummings on the Apocalypse*—(First Series.) Price, 75 cts. Postage, 21 cts.

Dr. Cummings on the Apocalypse—(Second Series.) Price, 75 cents. Postage, 22 cents.

The Church before the Flood. By the same. Price, 75 cents. Postage, 17 cts.

Voices of the Night, by the same. Price, 75 cts. Postage, 13 cts.

Voices of the Day, by the same. Price, 75 cts. Postage, 15 cts.

Voices of the Dead. By the same. Price, 74 cents. Postage, 15 cents.

The Tent and the Altar. By the same. Price, 75 cents. Postage, 16 cents.

Scriptural Reading on Genesis. By the same. Price, 75 cents. Postage, 16 cents.

Lectures on our Lord's Miracles. By the same. Price, 75 cents. Postage, 19 cents.

Ad Tracts (in two vols.)—Containing twenty-one dissertations on nearly all the important subjects relating to the personal coming of Christ and the duties connected therewith. Price, 58 cents. Postage, 8 cts.

Morning of Joy. By H. Bonar. A work of practical and experimental teaching, in harmony with the Lord's speedy coming. It is a work of rare merit, and suited to the present time.—Price, 40 cents. Postage, 8 cents.

Night of Weeping, and, Story of Grace—By H. Bonar—These two works are of the same character and worth as the above. Price of each, 30 cents. Postage, 7 cts.

Eternal Day. By H. Bonar. This is a work of the same general character as the other works by the same author. Price, 50 cents. Postage, 11 cents.

The Premium Essay on the Characteristics and Laws of Prophetic Symbols. By Rev. E. Winthrop, Rector of St. Paul's church, Norwalk, Ct. This is a very invaluable aid for those who wish to acquire of the Divine principles of symbolic teachings. Price, 75 cents. Postage, 11 cents.

Gavazzi's Lectures, as delivered in New York city, reported by a Stenographer, and revised by himself, with a sketch of his life. Price, \$1.00. Postage, 17 cents.

Woman, in her various relations, containing Practical Rules for American females. Price, 63 cents. Postage, 12 cents.

The Mothers Book of Daily Duties, containing Hints and directions for the body, mind, and character. Price, 93 cents. Postage, 10 cents.

Life of Rev. George Whitefield, from the London Tract Society, with choice selections from other editions. Price, 50 cents. Postage, 10 cents.

Infidelity; its Aspects, Causes, and Agencies: being the Prize Essay of the British organization of the Evangelical Alliance. By the Rev. Thomas Pearson, Eyemouth, Scotland. Price, \$2.00.

The Advent Harp—Containing about five hundred hymns on the Advent of our Saviour and kindred subjects, together with over two hundred pieces of choice music. This work has been warmly commended wherever used, and is regarded as the only Advent hymnbook published. Price, 60 cents. Postage, 9 cents.

Hymns of the Harp (without the music)—New editions of both just out. Price, 37 1-2 cts. Postage, 6 cents.

TRACTS.

The World to Come—the Present Earth to be Destroyed by Fire at the End of the Gospel Age. This tract contains a clear and strong argument. \$2 per hundred; 3 cents single.

Glorification. By Rev. Mourt Brock, M. A., of England. A sound and convincing illustration of the question. \$2.50 per hundred; 4 cts. single.

The Lord's Coming a Great Practical Doctrine. By the same author. This tract will commend the Advent doctrine to any candid reader. \$2.50 per hundred; 4 cents single.

The Second Advent Introductory to the World's Jubilee. A Letter to the Rev. Dr. Raffles, of England, containing a complete refutation of the popular notion concerning the millennium. \$2 per hundred; 4 cents single.

The Duty of Prayer and Watchfulness in prospect of the Lord's Coming. A very important work for Christians at this time. \$2.50 per hundred; 4 cents single.

First Principles of the Second Advent Faith. This tract is illustrated by copious scripture references. \$2.50 per hundred; 4 cents single.

The Bible a Sufficient Creed. By Rev. Chas. Beecher. This tract clearly exhibits the proper use of creeds. Price, \$2.50 per hundred; 4 cts. single.

Promises Concerning the Second Advent.—This little work contains daily food for the soul. Price, 50 cents per dozen; 6 cents single.

Phenomena of the Rapping Spirits.—This tract will be sent by mail, postage paid, at \$3 per hundred, 30 copies for \$1, or 4 cents single.

Eternal Home. By J. Litch. Price, \$3 per hundred; 5 cents single.

Tracts for the Times—Nos. 1, 2, 3—"Hope of the Church"—"Kingdom of God," and, "The Glory of God filling the Earth." Price, \$1.50 per hundred.

Tracts for the Times—No. 4—"The return of the Jews." Price, \$2 per hundred, 3 cts. single.

Dialogue on the Nature of Man, his state in Death, and final Doom of the Wicked. Price, \$3 per hundred, 5 cts. single.

The Pauline Chart.—By J. W. Bonham. This is a very useful aid to the study of the book of Acts—giving as it does a synopsis of Paul's travels, the places he visited, and the principal events that transpired in his journeys. Price \$1.

Time of the Advent, or, What do the Adventists Teach now on Time? \$1.50 per hundred.

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Motives to Christian Duties in view of the Lord's Coming. \$1 per hundred.

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Kelso Tracts—Nos. 1, 2, 3, 4, 5, 6—"Do you go to the prayer-meeting?" "Grace and Glory," "Night, Day-break, and Clear-day," "The City of Refuge," "Sin our Worst Enemy, and God our Friend," "The Last Time." \$1 per hundred—comprising an equal number of each.

Knowledge for Children—a package of twelve tracts. Price, \$1 per doz. packages; single package, 10 cents.

The postage on the above tracts is one cent each.

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For all the Purposes of a Family Physic.

THERE has long existed a public demand for an effective purgative pill which could be relied on as sure and perfectly safe in its operation. This has been prepared to meet that demand, and an extensive trial of its virtues has conclusively shown with what success it accomplishes the purpose designed. It is easy to make a physical pill, but not easy to make the best of all pills—one which should have none of the objections, but all the advantages, of every other. This has been attempted here, and with what success we would respectfully submit to the public decision. It has been unfortunate for the patient hitherto, that almost every purgative medicine is acrimonious and irritating to the bowels. This is not. Many of them produce so much gripping pain and revulsion in the system as to more than counterbalance the good to be derived from them. These pills produce no irritation or pain, unless it arise from a previously-existing obstruction or derangement in the bowels. Being purely vegetable, no harm can arise from their use in any quantity; but it is better that any medicine should be taken judiciously. Minute directions for their use in the several diseases to which they are applicable are given on the box. Among the complaints which have been speedily cured by them, we may mention Liver Complaint, in its various forms of Jaundice, Indigestion, Langour and Loss of Appetite, Listlessness, Irritability, Bilious Headache, Bilious Fever, Fever and Ague, Pain in the Side and Loins; for, in truth, all these are but the consequence of diseased action in the liver. As an aperient, they afford prompt and sure relief in Constiveness, Piles, Colic, Dysentery, Humors, Scrofula and Scarry, Colds with soreness of the body, Ulcers and impurity of the blood; in short, any and every case where a purgative is required.

They have also produced some singularly successful cures in Rheumatism, Gout, Dropsy, Gravel, Erysipelas, Palpitation of the Heart, Pains in the Back, Stomach, and Side. They should be freely taken in the spring of the year, to purify the blood and prepare the system for the change of seasons. An occasional dose stimulates the stomach and bowels into healthy action, and restores the appetite and vigor. They purify the blood, and, by their stimulant action on the circulatory system, renovate the strength of the body, and restore the wasted or diseased energies of the whole organism. Hence an occasional dose is advantageous, even though no serious derangement exists; but unnecessary dosing should never be carried too far, as every purgative medicine reduces the strength, when taken to excess. The thousand cases in which a physic is required cannot be enumerated here, but they suggest themselves to the reason of everybody; and it is confidently believed this pill will answer a better purpose than anything which has hitherto been available to mankind. When their virtues are once known, the public will no longer doubt what remedy to employ when in need of a cathartic medicine.

Prepared by JAMES C. AYER, Practical and Analytical Chemist, Lowell, Mass. Price, 25 cents per box; five boxes for \$1.

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For the rapid cure of Coughs, Colds, Hoarseness, Bronchitis, Whooping-cough, Croup, Asthma, and Consumption.

This remedy has won for itself such notoriety from its cures of every variety of pulmonary disease, that it is entirely unnecessary to recount the evidences of its virtues in any community where it has been employed. So wide is the field of its usefulness, and so numerous the cases of its cures, that almost every section of the country abounds in persons publicly known, who have been restored from alarming and even desperate diseases of the lungs by its use. When once tried, its superiority over every other medicine of its kind is too apparent to escape observation, and where its virtues are known, the public no longer hesitate what antidote to employ for the distressing and dangerous affections of the pulmonary organs which are incident to our climate. And not only in formidable attacks upon the lungs, but for the milder varieties of Coughs, Croup, Hoarseness, &c.; and for Children it is the pleasantest and safest medicine that can be obtained.

As it has long been in constant use throughout this section, we need not do more than assure the people its quality is kept up to the best that it ever has been, and that the genuine article is sold by J. BARNET, Boston, and by all Druggists everywhere. [d. 10-6m.]

Valuable Religious Reading.

WE have completed our arrangements for republishing from the latest London editions, the very valuable writings of the learned and eloquent minister of the Scotch National Church, at Crown Court, London, Rev. JOHN CUMMING, D. D. The first volume is now ready, and is entitled,

"BENEDICTION, OR, THE BLESSED LIFE."

A truly excellent contribution to our Religious Literature, as are all the writings of this distinguished man. This volume will be followed by others at intervals of about four weeks. Each volume is complete in itself, and will be sold independently of others. The succeeding volumes will be published about as follows:

"Scripture Readings on Genesis." (March 1st.)
 "Voices of the Night." (April 1st.)
 "Scripture Readings on Exodus." (May 1st.)
 "Voices of the Day." (May.)

"The Apocalyptic Sketches," and "Scripture Readings on the New Testament," with the continuation of the Old Testament Readings, will follow immediately, together with other valuable works by the same author.

Dr. J. Ross Dix, the highly popular author of "Pen and Ink Sketches," thus describes this celebrated preacher and writer:

"At the present time Dr. Cumming is the great pulpit lion of London, as Edward Irving was some twenty years since. But very different is the doctor to that strange, wonderfully eloquent, but erratic man. There could not be possibility of a greater contrast. The one all fire, enthusiasm, and semi-madness; the other, a man of chastened energy and convincing calmness. The one, like a meteor flashing across a troubled sky, and then vanishing suddenly into the darkness; the other, like a silver star, shining serenely, and illuminating our pathway with its steady ray."

Published by JOHN P. JEWETT & CO., Boston. JEWETT, PROCTOR & WORTHINGTON, Cleveland, Ohio. For sale by all booksellers. [4-4-4.]

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ADVENT HERALD.

BOSTON, JUNE 3, 1854.

NOTICE. BOSTON ADVENT ASSOCIATION.

The requisite arrangements having been made to proceed in building the Advent Chapel in this city, the shareholders are hereby informed that the Trustees have made the first instalment of \$25. on each share, payable the second week in June, 1854.

JOSHUA V. HIMES, President of the Board of Trustees.
Boston, May 30th, 1854.

RECALL OF MY APPOINTMENTS.—Being confined to my room by illness, I shall not be able to meet my appointments at Fairhaven, Vt., June 1, or Bristol June 3d and 4th. I feel some confidence that I shall be able to meet with the brethren in conference at Hatley, C. E., June 8th. In case I do, I shall go direct by the St. Lawrence road. I will meet the calls of brethren as fast as I can, and will try to be with the church in Bristol at their dedication.

J. V. HIMES.

Boston, May 30th, 1854.

THE AMERICAN SECOND ADVENT MISSIONARY SOCIETY.

At a convention of Adventists called and held at Providence, R. I., May 18th, 1854, Henry Tanner, of Buffalo, N. Y., was called to the chair, and D. I. Robinson, was appointed secretary.

A constitution was reported, which had been prepared by a committee of the conference, which was adopted. (We give only an extract from the constitution, now; the whole will be given in the *Herald*, and in a pamphlet, as soon as prepared, with an exposition, plans of labor, &c.)

PREAMBLE.

Whereas, The great events of prophecy are being rapidly fulfilled, and the coming of the Lord evidently drawing nigh, we deem it a solemn duty, as believers in the glorious personal advent and reign of Christ over a redeemed world, to adopt more efficient measures than have of late characterized our efforts, to make known these great truths both to the church and world. And as a part of our system of labors, we agree to form a Missionary Society, and adopt the following

CONSTITUTION.

ART. 1. This Society shall be called the American Second Advent Missionary Society, whose object it shall be to raise and disburse funds for the support of missionary labor, in any field, either at home or abroad, where a door is opened, and a field promising usefulness presented.

The way being prepared for the reception of signatures, and the payment of the fee of membership, a number of names were enrolled, when the convention adjourned to 4 o'clock, P.M.

Met at 4 P.M. Henry Tanner in the chair. On motion the convention then dissolved. A call was then made for the members of the A. S. A. M. Society to meet and organize, over forty members having enrolled their names, which will be found in the treasurer's report in another column.

Henry Tanner was chosen chairman *pro tem*, and D. I. Robinson, secretary.

On motion, S. J. Roney, A. Sherwin, E. Burnham, were chosen to nominate officers for the Society the ensuing year.

On motion, J. Litch and J. P. Andrews were appointed to solicit subscriptions from the congregation.

Committee of nomination reported. Some of the names reported by them declining to serve, the list was finally made up as follows:

President, Henry Tanner. Vice President, I. H. Shipman. Secretary, J. V. Himes. Treasurer, Anthony Pearce. Directors, J. Litch, J. P. Farrar, J. Pearson, Jr., J. T. Lanning, D. I. Robinson, Thomas Smith, J. M. Daniels.

On motion, the Board of Managers was instructed to prepare an exposition of the plan of labor, and to take efficient measures of obtaining subscriptions for the Society. Also to publish the exposition of the plans of labor, with the constitution and by-laws, in the *Herald*, and in a pamphlet for use of the members.

Adjourned to meet at the time and place of the next General Conference of Adventists.

HENRY TANNER, Pres. J. V. HIMES, Sec'y.

Membership.—Any person sending \$1 to Anthony Pearce, the treasurer, will be entitled to membership in the A. S. A. M. Society. It may be sent to this office, or to the treasurer, Providence, R. I. It will be receipted in the *Herald*.

J. V. HIMES.

THREE FUGITIVE SLAVES, were arrested in New York city on Friday of last week and returned to Maryland. They were a father and two sons—Stephen H. Robert, and Jacob Pembroke. The father was a brother of Rev. J. W. Pennington, D.D. of Brooklyn, who on escaping from Maryland

twenty-seven years ago, changed his name. The *Tribune* publishes the pedigree of the Pembroke family, from which it appears that they are the descendants of a young Mandingo prince, who was taken from Africa about one hundred years since. Rev. J. W. Pennington, is a very respectable and esteemed minister of the Presbyterian Church, and received his degree of D.D. from a college in Europe. His heart must be greatly harrowed by this return of his brother and nephews to slavery. This additional case, will do nothing to allay the intensity of public feeling at the north on the subject of slavery.

BOOK NOTICES.

"SCRIPTURAL READINGS. Sabbath Morning Readings on the Old Testament. By Rev. John Cumming, D.D. Book of Genesis. Boston: Published by John P. Jewett & Co.; Cleveland, O.: Jewett, Proctor, and Worthington. 1854."

This is another of the volumes of Dr. Cumming's works now being timely issued from the Press of Messrs. Jewett & Co., of this city. Its author very properly says of it:

"I have been often and earnestly requested to print the necessarily superficial, but natural, and I humbly believe useful, exposition of the Chapter or Scripture Lesson which I give every morning service. On re-commencing the regular reading of God's Holy Word, I have resolved to make the attempt."

"I do not pretend in such expositions to give learned critical or strictly doctrinal disquisition for the instruction of divines; all I offer is an explanation of what occasionally perplexes the ordinary Christian reader, and a *resumé* of such elucidations of passages of Scripture as are not generally familiar or accessible. I attempt no fine writing, no learned criticism, no elaborate comments. I submit to the reader simply what seems suggested by, or explanatory of, the passage under review, while I endeavor to obviate difficulties, reconcile what appears contradictory, and impress what is beyond all dispute practical and plain. It is to Scripture Readers, City Missionaries, and plain firesides, and men of business and hard work, that I address myself."

"If the great acceptance with which they have been listened to in the sanctuary attends them in print I venture to hope that they will not be without fruit, by the blessing of God."

"THE TENT AND THE ALTAR, or Sketches from Patriarchal Life. By Rev. John Cumming, D.D. Boston: John P. Jewett & Co.; Cleveland, O.: Jewett, Proctor, and Worthington. 1854."

This volume is an accompaniment to that of "The Church Before the Flood." In its preface, the author says:

"In a former volume, not unacceptable to the Christian public, I have unfolded Christianity before the Flood. In the present I have endeavored to set forth the same glorious faith developed under the shining tents, and irradiating the holy altars, which the world's grey fathers raised in the desert. It is very pleasant to go backward to those days of patriarchal life, and watch the phases of nature—the influences of grace—and the ever enveloping providential presence of the God of Abraham, Isaac, and Jacob. The patriarchs lived in the dawn of the Christian dispensation, and in the youthful days of the human race. Each tent was a little world revolving round its own fireside. Each patriarch was a prince ruling over few but faithful subjects. All of them were among the first experiments of grace in a fallen world, the first proofs of its transforming and elevating influences. No one can read their biographies without interest. No Christian can study them without profit."

The following are the subjects noticed in the work:

A Pilgrim Father.
The Patriarch's Shield.
An Ancient Christian.
The Holy and Happy walk.
Christian Union.
A City Missionary.
Scarcely saved.
The Lost Wife.
The Victory that overcometh.
The Lord will provide.
A Mother.
The Wanderer's cry.
The Saracens and Hagarenes.
The way of all the Earth.
Rebekah's wedding.
The School of Experience.
Weary of Life.
Faith and Fruitage.
A Fatherless and Motherless Priest.
The Heavenly Highway.
The power of Love.
Forgotten Mercies and Forsaken vows.

"FORESHADOWS. Lectures on our Lord's Miracles. By Rev. John Cumming, D.D. Philadelphia: Lindsay & Blakiston. 1854."

This is one of the series of these works from a publishing house in Philadelphia—making ten volumes in all of Dr. Cumming's, which are now re-published in this country. There is still quite a number more to be issued to complete the series. As fast as they are published they will be for sale at this office, at the uniform price of 75 cents a volume, besides the postage when sent by mail, which varies from 16 to 22 cents, according to the size of the volume.

The following are the contents of this volume.
Water made Wine.
The Nobleman's sick Son.
The Soldier's sick Servant.
The Disciples in the storm.
The sorrowing Sisters.

The Lord and Giver of Life.
The great Typical Disease.
Lonely Thankfulness.
Maternal Love.
The Calmer of the storm.
Bethesda and its Blessings.
The Fishermen.
Nature sitting at the feet of Jesus.
Nature sitting at the feet of Jesus.
The Restored Son.
The Restored Daughter.
Creative Goodness.
The Blind Man.
The Withered hand.
Eloquent Nature.

Since writing the above, we have been favored by the publishers with a copy of,

"LECTURES OF OUR LORD'S PARABLES. By Rev. John Cumming, D.D. Philadelphia: Lindsay & Blakiston. 1854."

This volume reached us through the medium of Messrs. Crosby & Nichols, booksellers of this city, who, with the trade generally have it for sale. If copies of the other works have been sent us from this house, as is not impossible, they have failed to reach us. This makes the eleventh of Dr. Cumming's interesting works, and is devoted to the following subjects:

The Coming Harvest.
The Great Festival.
The Royal Feast.
A Contrast.
The Retribution.
The Vineyard Laborers.
The Fruit of Forgiveness.
Certain Progress.
The Future Separation.
The Rich Fool.
True Riches.
The Two Worshippers.
The Two Worshippers.
The Good Samaritan.
The Son of God.
The Two Generations.
Forgiven and Forgiving.
The Barren Fig-tree.
The End of the Year 1848.
The Last Reckoning.
The Last Discrimination.
The Midnight Cry.

"BAKERS SCHOOL MUSIC BOOK. A collection of Songs, Chants, and Hymns. Designed for Juvenile Classes, Common Schools, and Seminaries; containing a complete system of Elementary instruction in the principles of Musical Notation. By B. F. Baker. Boston: Published by John P. Jewett & Co.; Cleveland, O.: Jewett, Proctor, and Worthington. 1854."

This is a Music Book of 208 pages, which we presume to be in accordance with the full and descriptive statement in its title.

"DURHAM VILLAGE; A Temperance Tale. By Corra Lynn."

This is a small volume of 174 pages, just published by the same house. It is graphically written, and in an interesting narrative presents the insidious working of intemperance, the temptations to which those who sip a little are exposed, and the desolating results.

"PHOTOGRAPHIC VIEWS OF EGYPT, Past and Present. By Joseph P. Thompson. Boston: Published by John P. Jewett & Co.; Cleveland, O.: Jewett, Proctor, and Worthington."

This is quite an interesting volume, and presents a large amount of valuable information illustrative of Egypt as it was in former ages, and as it now exists.

"FIRST REPORT OF THE MASSACHUSETTS CONFERENCE OF ADVENT CHURCHES, holden at Lawrence, August 9th and 10th, 1853." Now out. 24 pages. Price, \$2 per 100, 3 cts single.

This is a valuable document, and should be widely circulated and read.

CONFERENCE

The Semi-annual Conference of Adventists of Northern Illinois, will hold its third session—Providence permitting—at Payne's Point, Ogle Co., Ill., commencing on Friday, June 30th, and continue over the following Sabbath. Brothers J. Litch, Samuel Chapman, John Cummings, Jr., and others, are expected to preach the "Everlasting Gospel." We hope to see a general gathering of the Brethren from the different sections of Illinois. Dear Bros. and sisters, may this Conference be made a special object of prayer, by every one who is looking for our coming King, that the Great Head of the Church will be pleased to smile upon us, and may this meeting be the best we ever enjoyed; may an influence go out from this gathering, which shall promote the spread of Divine Truth in this destitute region; and also love, and union, and co-operation, in proclaiming our "Blessed Hope." Homes will be provided for all who come. In behalf of the Committee.

Clinton, Ill., May 13th, 1854 N. W. Spencer, Secretary.

TREASURER'S REPORT OF THE AMERICAN SECOND ADVENT MISSIONARY SOCIETY.

BRO. HIMES:—I herewith forward you a list of names of subscribers and members of the Missionary Society, up to this date. The amt. of money received from this, purports to be \$60. The list of names number 60. The amount of money which came from these subscribers, was \$58. What two of these names have omitted to pay, I cannot tell. We hope to hear from them, or others, so as to correct mistakes.

Yours, truly, Anthony Pearce.

Receipts from May 19th, to May 30th, 1854
J. V. Himes, J. Pearson, Jr., D. Bosworth, A. Chase, Jr., J. T. Lanning, D. I. Robinson, L. Jackson, E. Jackson, H. C. H. Payne, C. R. Griggs, J. Taylor, Anthony Pearce, M. W. Pearce, Thomas Sayles, S. Sayles, T. Smith, H. Plummer, J. F. Guild, H. Tanner, G. L. Harwood, Mary L. Harwood, E. O. Harwood, Julia A. Harwood, A. J. Harwood, C. G. Taylor, A. P. C. Andrews, S. Andrews, W. Andrews, J. Litch, I. C. Wellcome, S. I. Roney, A. Randall, J. W. Daniels, T. Lee, I. H. Shipman, M. Bosworth, P. Pierce, A. Snel, J. Wolstenholme, Jane Wolstenholme, Sarah Wolstenholme, Lucius Aldrich, Mrs. H. Lawton, M. T. Currier, A. T. Townsend, Charlotte R. Shipman, Sarah Knowles, Rebecca Davis, Ruth S. Case, Ruth C. Ballard, J. P. Farrar, A. Sherwin, L. Osler, Charles Wood, A. Hale, A. W. Brown, Hulda Brown, Mary E. Brown, A. Pearce—each \$1.

Mary Davis, Polly M. Fisher, Dorinda Searle. Perhaps there may be a mistake about this.

Appointments, &c.

APPOINTMENTS FOR BRO. LITCH.

BRO. HIMES:—As Bro. Chapman is South, I have taken the liberty to arrange meetings for Bro. Litch, up to Conference, as follows:—Kishwaukee, Winnebago Co., Ills., commencing Friday eve., June 24, and continue over the following Sabbath. White Rock, Ogle Co., Tuesday eve., 6th. Shabbona Grove, De Kalb Co., Wednesday and Thursday, 7th and 8th. Sononank, grove-meeting—to commence Friday, 9th, and continue over the following Sabbath. Geneseo Grove, Whiteside Co., grove-meeting—to commence Thursday, 22d, and continue over the following Sabbath. Other appointments will be made, as soon as arrangements can be completed.

We expect that Bro. Chapman will be present, to co-operate with Bro. Litch, in his meeting.

John Cummings, Jr.
PS. I have written this for Bro. C., as he has been confined to his bed, by sickness, for two weeks past. He is now improving.

Clinton, May 18th, 1854. N. W. Spencer.

We are glad to learn that Bro. Cummings' health is improving.

J. V. H.

Providence permitting, I will preach at Derby-Line, Vt., Saturday, June 17th, and remain over the following Sabbath; at Barnston, C. E., the 20th, 21st and 22d—as Bro. McDuffie may appoint; at Hatley, the 23d, and remain over the following Sabbath, as Elder Warren may appoint; at Hatley West, the 27th—as Bro. Griffin may appoint; Head of the Bay, 29th and 30th, and remain over the following Sabbath; Fosterville, July 4th; Derby-Line, the 5th; West Derby, the 6th; So. Troy, the 7th; Richford, Sabbath, 9th; Montgomery, the 11th, and 12th; Morrisville, as Bro. French may appoint, the 14th; Waterbury, Sabbath, 16th. Week-day meetings, at 7 o'clock, P.M., or otherwise, as bro. in charge may think best.

N. BILLINGS.

THE ANNUAL SECOND ADVENT CONFERENCE FOR CANADA EAST AND NORTHERN VERMONT, will be held this year, in the "Old Meeting House," in Hatley, C. E., to commence on Thursday, June 8th, at half past 10 A.M. Meetings will continue over the Sabbath. We hope as many ministering brethren as can, will attend. Let there be a general gathering of all who are "looking for that blessed hope." Endeavor to be present when the Conference commences. The brethren will do what they can to accommodate those who come from a distance, with board and lodging. Make this meeting a subject of prayer, and we hope it will be one of great interest and profit.

J. M. ORRICK, Sec'y of C. E. Conf.

PROTRACTED MEETINGS will be held by Elders Wesley Burnham, and B. S. Reynolds, in the following places:
Danville, Vt., June 16, 17 and 18.
Yershire, Vt., June 23, 24 and 25.
East Haverhill, N. H., June 30, July 1 and 2.
We hope there will be a full attendance to these meetings, of the friends of the cause.

The annual Conference of the Advent Tract and Mission Society for Addison and Rutland Counties, Vt., and Washington Co., N. Y., will be held at Bristol, Vt., commencing Friday, June 24, 1854, at 7 o'clock P. M. and continue over the Sabbath.

H. BUCKLEY, Secretary.

ELDER C. R. GREGG, will preach in the Chardon-street chapel, on Sunday, June 4th.

BUSINESS DEPARTMENT.

BUSINESS NOTES.

J. Litch—We have no such subscriber as Mary Peall, at Camden. Do you mean she should be entered as a new subscriber for six months?

A. Gray—Shall be most happy to comply, as soon as the door opens.

A. P. Smith—I hope to another season, if Providence permits.

DELINQUENTS.

We are informed by the P. M., at Toronto, C. W., that T. HASTINGS, refuses to take his *Herald* from that office. He owes \$4.25.

POST OFFICE ADDRESSES.

Elder J. W. Daniels, No. 18 Greenwich Avenue, New York.

MEDICAL NOTICE.

BRO. HIMES:—With your permission, I will say through the *Herald*, that having for a number of years turned my attention to the study of medicine, and availed myself of the privileges of the Medical Colleges in this city, attending their lectures, &c., I shall be happy during my summer tour, to give advice or medical treatment to the afflicted. I would call the special attention of those afflicted with *fits* and *St. Vitus' dance*, *consumptive complaints*, &c., on account of their being as a general thing, considered so greatly out of the reach of medicine; and I have confidence that I can supply remedies, which will cure a majority of cases, if not too far advanced. And I would say the same of *neurotic complaints* generally, including palpitation of the heart, neuralgia, and general debility. Fever and ague also, treated and cured without the use of quinine or minerals.

J. LITCH.

Philadelphia, May 5th, 1854.

THE ADVENT HERALD

IS PUBLISHED EVERY SATURDAY
AT NO. 8 CHARDON STREET, BOSTON
(Nearly opposite the Revere House.)
BY JOSHUA V. HIMES.

TERMS.—\$1 per semi-annual volume, or \$2 per year, in advance.
\$1.25 do., or \$2.25 per year, at its close.
\$5 in advance will pay for six copies to one person; and \$10 will pay for thirteen copies.
Single copy, 5 cts.
To those who receive of agents, free of postage, it is \$1.25 for twenty-six numbers, or \$2.50 per year.

CANADA SUBSCRIBERS have to pre-pay the postage on their papers, 26 cts. a year, in addition to the above; i. e., \$1 will pay for twenty-three numbers, or \$2.25 a year. The same to all the Provinces.

ENGLISH SUBSCRIBERS have to pre-pay 2 cts. postage on each copy, or \$1.04 in addition to the \$2. per year. 6s. sterling for six months, and 12s. a year, pays for the *Herald* and the *American* postage, which our English subscribers will pay to our agent, Richard Robertson, Esq., 89 Grange Road, Bermondsey, near London.

POSTAGE.—The postage on the *Herald*, if pre-paid quarterly or yearly, at the office where it is received, will be 13 cents a year to any part of Massachusetts, and 26 cents to any other part of the United States. If not pre-paid, it will be half a cent a number in the State, and one cent out of it.

To Antigua, the postage is six cents a paper, or \$3.12 a year. Will send the *Herald* therefor \$5 a year, or \$2.50 for six months.

RECEIPTS.

The No. appended to each name is that of the *HERALD* to which the money credited pays. No. 659 was the closing number of 1853; No. 685 is to the end of the volume in June, 1854; and No. 711 is to the close of 1854.

J. Philbrick, 705; A. P. Smith, 685—and 25 cts. for G. J. Merritt, 716; J. Dugger, 706; M. B. Holman, 685; J. W. Daniels, on acct, have done so; S. Fellows, 703; J. Fitchett, 703; M. Tewksbury, 690; A. Johnson, 690; M. E. Potter, 706—each \$1.
A. P. Lynde, 716; A. Gray, 72—and Y. G. C. Murphy, 719; N. W. Spencer, acct—you are right; S. Collin, 697; G. Howland, 724—and 2 G's, J. Burditt, 704—and tracts; C. Norris, 730; L. Ingalls, 716—and \$1. for G. S. T. Colson, 716—each \$2.
C. Wood, 737—\$3.
G. W. Burnham, acct—\$5.



J. V. HIMES, Proprietor.

"WE HAVE NOT FOLLOWED CUNNINGLY DEvised FABLES."

OFFICE, No. 8 Chardon-street

WHOLE NO. 682.

BOSTON, SATURDAY JUNE 10, 1854.

VOLUME XIII. NO. 23

Anniversary Meetings.

CONFERENCE AND PRAYER AT THE NEW NORTH CHURCH.

The anniversaries opened in Boston on Monday, May the 29th, at the Unitarian Church at North End, with a meeting for conference and prayer, at 7 1-2 o'clock. The meeting was well attended, and the services interesting and spirited.

PRISON DISCIPLINE SOCIETY.

The twenty-ninth annual business meeting of the Prison Discipline Society was held in the vestry of Park-street church, Monday, at 12 o'clock M. The meeting was called to order by the President of the Society, Hon. Samuel A. Eliot, and prayer was offered by the Rev. Mr. Jenks. The report of the proceedings of the last annual meeting having been read by the Secretary, Rev. Lewis Dwight, the association proceeded to ballot for officers for the ensuing year.

The report of the Treasurer showed that the finances of the Society to be in a flourishing condition. The receipts, during the year have amounted to \$2520 75; disbursements \$2819 90; amounts due the treasurer at the commencement of the last year \$289 32; amount now due the treasurer from the Society, \$585 47.

An abstract of the report of the Board of Managers was read by the Secretary, and the report was ordered to be printed.

It being stated that the salary of the secretary of the society had not been paid for some six months past, a vote was passed directing the managers to dispose of sufficient stock to pay the secretary and treasurer the amount due them.

AMERICAN TRACT SOCIETY.

The annual meeting of the American Tract Society, for the choice of officers, hearing the Treasurer's report, &c., was held Monday, at the rooms of the society, No. 28 Cornhill. The meeting was called to order by the President, John Tappan. From an abstract of the annual report of the Treasurer, we learn that the Society has been in existence 40 years. The income of the first year was \$1250; that of the last nearly \$80,000. The total receipts of the last year have been \$79,171 67; expenditures \$73,347 46; balance \$2,824 21. During the year the publications have been 1912, of which 397 are volumes. Of the *American Messenger* upwards of 20,000 are printed monthly; of *The Child's Paper* more than 250,000; of the *German Messenger* about 25,000. Twenty-two colporteurs have been employed in Maine, New Hampshire, Vermont, Massachusetts, and Canada East.

AMERICAN EDUCATION SOCIETY.

The annual business meeting of this association was held at the Old South Chapel, Spring Lane, Monday, at 12 o'clock—Hon. John Tappan in the chair. Prayer was offered by Rev. Dr. A. D. Eddy, of Newark, N. J. The records of the last annual meeting were read by the Secretary. The treasurer, S. T. Farwell, Esq., read his report, from which it appeared that the receipt from donations, legacies, &c., the past year, were \$21,366 47; balance on hand at the beginning of the year \$3624 75, making the total available funds \$24,991 22. The disbursements have been \$19,673 59. Balance in the treasury April 30, 1854, \$5317 63. Earnings of beneficiaries \$17,638. Number of young men assisted during the year 297; new applicants received, 76. The report was accepted.

The Society then proceeded to the election of officers, and re-elected the Board of last year.

MASSACHUSETTS BIBLE SOCIETY.

The business meeting of this Society was held in the vestry of the Central church, Winter-street, Monday afternoon, at three o'clock, Rev. D. Frothingham, Vice President, in the chair. Rev. Dr. Butler, Secretary, read the proceed-

ings of the last annual meeting and the general meetings of the year.

The report of the Treasurer, Geo. R. Sampson, Esq., was then read, from which it appeared that the receipts for the year have been \$26,808 97, and the disbursements \$24,549 81; and there is now in the treasury \$2127 55. The amount of property belonging to the Society is \$24,075 27.

AMERICAN PEACE SOCIETY.

The anniversary of this Association was held in Park-street church Monday evening. A good audience was in attendance, Hon. Samuel Greely presided. Prayer was offered by Rev. Charles Brooks. Rev. Dr. Beckwith, Secretary of the Society, then gave an abstract of the annual report, which alludes hopefully to the prospect of obtaining the incorporation in the pending treaty between Great Britain and the United States, of a clause securing the settlement of all differences between the two nations by umpires, without resort to the sword. Both governments exhibit a decided willingness to enter into such an arrangement. The receipts of the Society for the year have been \$5322 11, showing an increase of fifty per cent. over previous years. The expenses have been \$5051 21, leaving a balance of \$270 86 in the Treasury. The number of the Society's publications issued has also been largely increased.

SEAMEN'S FRIEND SOCIETY.

The business meeting of the Seamen's Friend Society was held Monday afternoon in the vestry of the Central church, on Winter-street, the President of the Association, Mr. Alpheus Hardy, in the chair. The annual report of the Board of Managers was read and accepted, and on motion one thousand copies of it were ordered to be printed. The treasurer's report stated that the actual receipts during the past year were about \$11,710. A considerable portion of the debt of the association has been paid off during the year. The floating debt of the Society is now about \$4319, to meet which there are funds to the amount of \$3000.

THE EPISCOPAL MISSION FOR SEAMEN.

The anniversary of the Episcopal Board of Missions was celebrated at St. Paul's church on Sunday evening, in the presence of a large number of the supporters and well wishers of the mission.

BOSTON YOUNG MEN'S CHRISTIAN ASSOCIATION.

The anniversary of the Boston Young Men's Christian Association was held in Tremont Temple on Sunday evening, at 7 1-2 o'clock. The Temple was filled to its utmost capacity, the body of the house being occupied by the members of the Association.

SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.

The Annual Meeting of the Society for Promoting Christian Knowledge, Piety, and Charity, was held on Monday.

It was voted that the income of the funds for the present year be expended by the Professors of the Theological School at Cambridge, in the purchase of books for the Library of that school.

This society is one of the oldest existing among us. It was established in 1806, and was incorporated by a special act of the Legislature, in 1812.

BOSTON ASSOCIATION OF UNIVERSALISTS.

A business meeting of this body was held Tuesday at 9 o'clock A.M., in the vestry of the School-street church.

MASSACHUSETTS UNIVERSALIST HOME MISSIONARY SOCIETY.

The annual meeting of this organization was held in the vestry of the School-street church, Tuesday forenoon, at 11 o'clock—the President, B. B. Mussey, Esq., of Boston, in the Chair. The Secretary, Rev. H. G. Emerson, then read

his annual report, from which it appears that there is a lack of interest among both ministers and people in regard to missionary effort, and but little has been accomplished. The report of the Treasurer, Abel Tompkins, Esq., was then presented. The expenses of the year have been \$751 75, and the receipts \$992 70, including a balance of \$165 23 in the treasury at the beginning of the year; and there is now in the treasury \$240 95.

CONGREGATIONAL LIBRARY ASSOCIATION.

The First Annual Meeting of the Congregational Library Association was held at 12 o'clock, Tuesday, at the Old South chapel, Rev. Doctor Dwight, of Portland, in the chair. Prayer was offered by Rev. Dr. Bond. The minutes of the last meeting were read by Rev. Mr. Clark, the Secretary of the Association.

The report of the Treasurer was then read. During eleven months, there have been 582 names received, and about 200 names have been received this month. The sum received during the year is \$789; and there is now in the Treasurer's hands \$348.

A room was opened by the Association in July last, in the Tremont Temple, and it now contains 3000 bound volumes, more than 10,000 pamphlets, a respectable collection of manuscripts, religious papers, and other publications. The very valuable Old South Library will be transferred to the Association as soon as a fire proof building is provided.

NATIONAL POPULAR EDUCATION SOCIETY.

The anniversary of the Boston branch of the National Society for Popular education at the West, was held in Tremont Temple Tuesday morning, Hon. Thomas S. Williams of Hartford, in the chair.

Gov. Slade, the efficient agent of the Society, stated that during the last seven and a half years the Society has sent out 370 teachers; and the Boston Ladies' Society, with which this one has been recently united has sent out 109—in all 9479. Of the 370 sent out by the National Society, 105 were sent to Indiana and 87 to Illinois. Of the teachers, 95 were from Massachusetts, 94 from Vermont and 65 from New York. It has been the great object of the Society to send these teachers to the most destitute places—places where their services are most needed, and the result is that most of them have been sent to the West. The seed is being sown broadcast over the great field of the West, and though its fruits may not appear in our day, they are none the less certain. The society's labors are among children. The teachers who are to be sent forth are gathered together for a period of six weeks, every year, in Hartford, to undergo a course of tuition to fit them for the duties of their mission. The teachers are all women, and they do a work which no others can do so well. Their presence, and influence too, often has the effect of turning the attention of the Western women to the importance of teaching, and it infuses and spreads a Christian spirit wherever they come in contact. The demand for teachers in the West, he said, is continually increasing, and it is to be regretted that the supply does not proportionally augment. Both teachers and funds are wanted.

AMERICAN AND FOREIGN CHRISTIAN UNION.

The fifth anniversary of the American and Foreign Christian Union was celebrated in Tremont Temple Tuesday morning, the President of the Union, Julius A. Palmer, occupying the chair. The exercises of the occasion were commenced by the Rev. Dr. Neale, of this city, who read a passage from Scripture and offered prayer.

Dr. Baird made a few remarks explaining the object of the society, stating that it was formed for the purpose of conflicting with the Church of Rome, and spreading the truth among our Catholic brethren. He then stated that the receipts for the year ending April 1st, were \$75,701, which, with the balance in the treasury at the commencement of the year, makes the entire re-

sources for that period, \$79,561. The disbursements were \$76,875, leaving a balance on hand of \$2686. The outstanding debts at the end of the year were \$9078. A number of books have been published, and it is the design of the society to embark more largely in this field of diffusing Christian literature. The amount of missionary service performed during the last year was somewhat in advance of that of the preceding year. Missionaries were employed who preached the gospel, even in this country, in the German, French, Italian, Spanish, Irish and English tongues. One great object of the mission is to prevent the accumulations of vast amounts of church property in the hands of bishops and priests. Another object is to secure the natural rights of Protestants in papal countries. Thirty or forty missionaries have been employed in foreign lands by this association.

ANTI-SLAVERY CONVENTION.

The New England Anti-Slavery Convention met at the Melodeon Tuesday morning, shortly after 10 o'clock, some two hundred people being present, mostly from the country. Prayer was offered by Mr. Griswold, of Connecticut. The following officers were chosen:

President, Edmund Quincy.
Vice Presidents, Francis Jackson, of Boston; Charles L. Remond, of Salem; Effingham L. Capon, of Worcester; S. J. May of Syracuse, and Rev. S. S. Griswold, of Conn.

Secretaries, Samuel May, Boston, and Elias Smith, New York.

On the business Committee were Wendell Phillips, Lucy Stone, and one or two other ladies.

Mr. Quincy was not present and the chair was filled by Mr. Jackson.

Mr. Wright offered a series of resolutions, referring to the present fugitive slave excitement in this city, very incendiary in their character.

The first resolution was as follows;
Resolved, That resistance to slaveholders and slave catchers, is obedience to God.
The remainder were of similar tenor.

THE AMERICAN UNITARIAN ASSOCIATION.

The twenty-ninth anniversary of this Association was celebrated Tuesday evening by a public meeting in the Federal-street church, the President, of the Association, Rev. Dr. Lothrop, occupying the chair,

THE UNITARIAN FESTIVAL.

At Faneuil Hall on Tuesday afternoon, about eight hundred persons, ladies and gentlemen, sat themselves down to a social festival.

MINISTERIAL CONFERENCE.

The annual meeting of the Unitarian Ministerial Conference was held on Wednesday in the Chapel of the Church on Bedford-street. The annual theological address was delivered by the Rev. James T. Clark of this city.

WESTERN COLLEGE SOCIETY.

The anniversary of the Society for the promotion of Collegiate and Theological Education at the West, was held Wednesday at 9 o'clock, in Tremont Temple. A crowded auditory was in attendance. The President of the Society, Chief Justice Hornblower, of New Jersey, occupied the chair. Rev. Dr. Eddy, of Newark, N. J., offered prayer.

From the report we learn that the balance in the treasury at the commencement of the year was \$646 17. The receipts during the year have been \$20,931 17, and the entire resources \$21,625 32. The following appropriations were made during the year: Marietta College, \$1,000; Wittenberg College, \$1,000; Wabash, \$1,500; Illinois, \$1,250; Knox, \$750; Belvit, \$1,790; Iowa, \$1,000; German Evangelical Mission College, \$500; Col. Dep. Tualatin Academy, Oregon, \$600; endowment fund Marietta College, \$1,000; of Illinois College, \$1,856; of

Wabash College, \$250. The balance in the treasury is \$318 22. One institution has been added to the Society's list during the year, making ten in all. The Secretary represented the condition of the Society to be most flourishing, its means increasing, and its labors highly successful.

DOCTRINAL TRACT AND BOOK SOCIETY.

The annual meeting of the above Society was held Wednesday, at its rooms in Tremont Temple. The meeting was opened with prayer by the President of the Society, Rev. Dr. Woods, of Andover.

The first business was the acceptance of the act of the last Legislature, changing the name of the "Doctrinal Tract and Book Society" to the "Congregational Board of Education." The act was accepted, and the Society will be known by that name in future.

The report of the Executive Committee was then read by the Secretary of the Society, Rev. Mr. Harding. Notwithstanding various obstacles have stood in the way, the Society has been generally successful the past year. The inattention with which the literature of the Congregationalists has always been attended, it is hoped will be remedied to some extent by the operations of this Society. The design of the Society in their publications was fully stated, from which it appears that the labors of the Society will not be confined to doctrinal publications alone, but will embrace all subjects connected with morals and the reforms of the day. A primary object with the Society has been the supplying poor pastors libraries, and missionaries, with standard publications. The Society has furnished each Congregational church in Michigan with a library, and it is intended to extend the labor of love throughout the whole West. The number of volumes distributed during the year has been 1233, and the amount received has been \$1444. The committee have made arrangements to establish a system of colportage. But three works have been published during the year. The society propose to issue a monthly publication. The report makes a strong appeal for funds, and for the co-operation and sympathy of the great body of Congregationalists.

FESTIVAL OF THE CONGREGATIONAL LIBRARY ASSOCIATION.

The festival of the Congregational Library Association, held in Faneuil Hall Wednesday afternoon, was a new feature in the services of Anniversary week, so far as they are connected with the Orthodox denomination.

The company assembled at Faneuil Hall previous to 2 p.m., at which hour *punctually* the doors were opened and the company were seated at the tables. The tables in the centre of the hall were occupied exclusively by clergymen. Rev. Dr. Dwight, of Portland, presided, and on the platform with him were many reverend and honored fathers in the ministry, and some of the ablest defenders of the Orthodox faith of the present generation. Among them were Rev. Lyman Beecher, D.D.; Rev. Dr. William Jenks; Professors Park and Stowe, of Andover Seminary; Rev. Edward Beecher, D.D.; Chief Justice Hornblower; Rev. Dr. Patten, of New York; Rev. Dr. Anderson; Rev. Dr. Worcester, of Salem; Rev. Dr. Eddy, of New Jersey, and others. The tables were spread for seven hundred and twenty persons.

SEAMAN'S FRIEND SOCIETY.

The 26th anniversary of this body was held in Tremont Temple at 11 o'clock Wednesday forenoon, and was very fully attended. Prayer was offered by Rev. Mr. Leavitt, of Providence.

Rev. Mr. Hanks, one of the Secretaries, made some statements in regard to the condition of the affairs of the society, and the present characteristics of our commercial marine. Ships do not now leave the port of Boston on Sunday, the shipping agents and sailing masters having agreed not to furnish crews to sail on the Sabbath. The receipts of the year have been \$12,308, of which \$4,900 has been remitted to the American Seaman's Friend Society, of which this Society is an auxiliary. The operations of the Society afford cause of gratification.

AMERICAN TRACT SOCIETY.

The fortieth anniversary of the American Tract Society was held at the Tremont Temple, Wednesday evening, the President, John Tappan, Esq., in the Chair.

UNITARIAN SUNDAY SCHOOL SOCIETY

The anniversary meeting of the Unitarian Sunday School Society was held in the Freeman Place Chapel, Wednesday evening. Services were opened with prayer by the Rev. Mr. Livermore, of Clinton. In the absence of the President, Rev. Calvin Lincoln was called upon to preside.

CONVENTION OF CONGREGATIONAL MINISTERS.

The Convention met in the Supreme Court Room Wednesday afternoon, at 5 o'clock, P.M.

Rev. Ralph Sanger, of Dover, was chosen Moderator *pro tem.*, owing to the absence of Rev. Dr. Hitchcock.

Rev. A. C. Thompson, of Roxbury, was re-elected Scribe.

Rev. S. K. Lothrop, Treasurer, read his report for the last year, showing the total receipts to have been \$725 85; paid in shares \$682 55; balance in treasury \$43 30.

Rev. Samuel K. Lothrop was unanimously re-elected Treasurer.

Rev. Dr. Worcester, of Salem, was nominated and confirmed as Auditor.

Rev. Mr. Trask, from the committee appointed last year on the subject of "Tobacco," read a lengthy report. Almost at the commencement, the report states that the use of this narcotic makes God's noblest work an antique mummy, laid out in state. The report also states that we have clergymen now on tours in Europe, and fashionable Saratogas, and Insane Asylums, who might now be at home with their flocks, had it not been for this narcotic. Tobacco is robbing the pulpit of more victims than all other evils combined. The report was accepted.

A preamble, accompanied by resolutions recommending the members of the Convention to abstain from the use of tobacco, and to use whatever influence they have with others to do likewise; also, that any attempts at reform in the use of this narcotic have the hearty co-operation of the Convention, was adopted.

Rev. S. K. Lothrop, from the Central Committee, made a report, recommending the names of fifty-one widows and daughters of deceased clergymen, to receive shares of the usual fund. The report was accepted.

THE CHILDREN'S MISSION.

The fifth anniversary meeting of the Children's Mission was held in the Hollis-street church, Wednesday afternoon, a large congregation of the young friends and supporters of the Mission being present. The exercises were opened with the singing of a hymn, after which prayer was offered by the Rev. Dr. Hill, of Worcester.

The report of the treasurer stated that at the commencement of the year there was a balance of \$215 52 in the treasury. This sum, added to the receipts of the year, made a total of \$732 47, of which \$729 33 had been paid out for necessary expenses, leaving \$3 14 in the treasury.

MEETING OF CLERGYMEN.

In accordance with a notice given at the Tract Society meeting Wednesday, a meeting of clergymen was held in the Meonian at 9 o'clock Thursday morning to consider their duty in relation to the subject which is so seriously agitating not only this community, but our whole country. The hall was nearly filled with clergymen.

The meeting was called to order by Rev. H. M. Dexter, and Rev. Dr. Barstow, of Keene, was chosen Moderator, and Rev. J. W. Olmstead, of Boston, Secretary.

Rev. Mr. Dexter stated the meeting to be one for consultation in regard to the duty of clergymen under the present emergency. It had been suggested that it might be well to take steps towards the calling of a convention of the Christian community in New England, embracing clergymen and laymen, to consider the matter of duty as it regards action.

Professor Stowe advocated immediate and definite action, which should be marked by firmness, wisdom, coolness and consideration. He believed there was a general desire in the community for a union, by men of all parties, against the further encroachments of the slave power.

Rev. Dr. Edward Beecher offered a motion for the appointment of a committee to consider the matter in regard to two results—the religious bearing of the subject, and of its political bearing.

A lengthy discussion ensued, in which Rev. George Allen of Worcester, Rev. R. W. Clark of East Boston, Rev. Mr. Walcott of Providence, Rev. Dr. Cleveland of Northampton, Rev. Dr. Hall of Providence, Rev. Stephen Thurston of Seaport, Me. Rev. Mr. Blood of Illinois, Rev. Horace James of Worcester, and others, participated. Several amendments were proposed to Dr. Beecher's motion, and they, with the original motion, were referred to a committee consisting of Rev. Dr. Cleveland, Rev. Dr. Edward Beecher, Rev. R. W. Clark, Rev. Mr. Walcott, Rev. Mr. Kirk, Rev. Mr. Dexter, and Rev. J. Pierpont.

This committee retired, and subsequently reported the following preamble and resolutions:

Whereas, The recent action of Congress has made a new crisis, threatening the vital interests of freedom, and, *whereas*, it is of the highest importance that the resolutions of clergymen to this whole subject be clearly settled, therefore,

Resolved, That in the sense of this meeting, it is expedient that the clergymen of New England

meet in convention to consult and to determine their duty in this exigency.

Resolved, That a committee of seven be appointed by the chair to nominate a permanent committee of twelve to co-operate with clergymen of all denominations in carrying into effect the foregoing resolution.

The following gentlemen were selected to compose the committee of twelve provided for in the above resolution:

Rev. J. Pierpont, Rev. J. W. Olmstead, Dr. E. Beecher, Dr. J. P. Cleveland, Prof. E. C. Stowe, Dr. W. T. Dwight, Rev. H. M. Dexter, Rev. S. Wolcott, Rev. E. N. Kirk, Dr. E. B. Hall, Rev. R. W. Clark, Rev. Dr. Alvin Pond.

This committee, it was understood, is to co-operate with clergymen of all denominations, and take those steps which will lead to the holding of a convention in which the clergymen of all denominations shall unite. This meeting was called by members of the Orthodox denomination, but there were present members of the Baptist, Unitarian and other denominations, who were cordially welcomed and who participated in the meeting. The feeling seemed to pervade the meeting that the time for the pulpit to speak out has come; that it has a right to speak on all moral questions, and that its voice ought to and shall be heard now in behalf of freedom and against the aggression of slavery.

AMERICAN SUNDAY SCHOOL UNION.

The thirtieth anniversary meeting of the American Sunday School Union was held in the Tremont Temple Thursday morning. A large congregation was present. His Excellency, Governor Washburn, occupied the chair.

The exercises of the occasion were opened with prayer by the Rev. Dr. Neale of this city. Extracts from the annual report were then read, showing that the total receipts during the year had been \$297,555 including a bequest of \$50,000 towards the permanent fund. In the course of the year 322 missionaries had been employed, in thirty states of the Union. There had been established 2012 new schools, and 2961 revived, embracing in all 30,112 teachers, and 236,000 scholars.

MASSACHUSETTS COLONIZATION SOCIETY.

The fourteenth anniversary of this body was held in the Central church, Winter-street, Thursday morning at 9 o'clock. But few people were in attendance. Rev. Charles Brooks presided. Rev. Dr. Humphrey opened the exercises with prayer.

Rev. Mr. Tracy read the annual report, giving a statement of the doings of the American as well as the Massachusetts Colonization Society. The former body has secured the liberation of 4549 slaves since its organization, and given homes to them, and also 272 whose freedom was purchased by themselves or friends; also to 3383 free-born persons of color. It has given protection and homes to over 1000 native Africans rescued by our government from slave traders, and prevented the sale of thousands collected in barracoons ready for market. The Society has exterminated the traffic along 520 miles of coast, and rescued a population of 200,000, from a constant dread of being seized by slave catchers. The receipts for the year were \$112 441 58 being \$14,168 32 over the previous year. It has sent to Liberia 783 emigrants. The receipts of the Massachusetts Society have been \$8,908 66, and the disbursements \$9,251 38; showing a balance due the treasurer of \$345 72.

MASSACHUSETTS SABBATH SCHOOL SOCIETY.

The twenty-second anniversary of this association was celebrated by a public meeting in the Tremont Temple Thursday afternoon.

Rev. Dr. Albroy was called to the chair. A brief statement of the position and progress of the society during the past year was made by the Secretary, Rev. Asa Bullard. He stated that the business of the association has amounted to about \$29,000. The publishing department continues prosperous. The new issues during the year have been 38 in number, embracing 4680 pages. The society has three ministers laboring for the promotion of the Sabbath school cause at the West. The whole amount of donations during the year was \$5090.

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS.

The usual meeting in behalf of the American Board of Commissioners for Foreign Missions was held in the Tremont Temple Thursday evening. The attendance was very large. Chief Justice Williams of Hartford, Vice President of the Board occupied the chair.

Rev. Dr. Pomroy, one of the Secretaries of the Board, then said, that instead of the usual abstract he would present a few items of information which would be heard with interest. These items were as follows.

Two missionaries and their wives are in the city on their way to Mironesia. Two of these,

Mr. Doane and wife, go to Ascension Island, and Mr. Shipman and wife, to Strong Island, to re-inforce Mr. Snow. They are expected to sail on Saturday of this week.

Recent letters from Constantinople informs us that in the midst of wars and rumors of wars, there seems to be no abatement of religious interest, but rather an increase, and indicate also a movement in a quarter where it was least expected. The writer does not think it prudent as yet to give particulars.

A recent letter from Syria indicates an encouraging state of things in Mount Lebanon.

The missionaries in the Turkish Empire have high expectations of good as the result of the present war.

A Bible Society has been formed in Constantinople, and thousands of Bibles are on their way from England, or have arrived, for distribution in those lands. Among these are New Testaments in the Russian language, for captives, if any should be taken. Dr. King is still at Athens, preaching the gospel with all boldness—the machinations of his enemies have been thus far signally defeated. It has been stated in the paper that he is about to visit this country. He has not, however, intimated any such thing to any one at the Missionary House. The number of young men in our colleges and seminaries who have the foreign field in view is unusually large, and may be regarded as one of the striking signs of this time. The funds have come in since January in an encouraging manner. Still, June and July must each yield its \$40,000, in order to meet the appropriations for the year. This fact we trust will "sink down into your hearts."

Rev. S. B. Munger from the Ahmednugger Mission, India, was introduced and addressed the audience upon the great changes going on in India. He spoke of the labors of the East India Company to educate a limited number of the youth of India and mentioned as a singular fact that from this education they exclude the Bible. They do this under a pledge that they would not interfere with the religious notions of the people, and yet in their studies in regard to the formation of the earth they disprove the assertions of the Hindoo Bible.

There are thousands of young men who have been educated in these government schools who have rejected, as a matter of faith, the Hindoo religion. They still manifest an outward respect for it in order to preserve *caste*. They have set themselves about the education of females. Now, in Bombay, there are 2000 girls being educated. In Ahmednugger two schools have been opened within eighteen months, for the education of females. Again they have attempted to break over that rule of their religion, which dooms the widows to perpetual widowhood; and this circumstance is most hopeful in regard to the future. He selected an affecting incident of the conversion of an aged man, and his faith and firmness under persecution—and concluded with an earnest exhortation to the Christians before him to send help to India, and send it *now*, for she needs it *now*.

TEMPERANCE MEETING.

A very large and enthusiastic audience assembled in Park-street Church Thursday evening, to listen to addresses on the subject of temperance. His Honor Mayor Smith occupied the chair.

CLOSING PRAYER MEETING.

In the Central Church, Friday morning, was held the closing prayer and conference meeting of the Congregational Churches. The church was crowded to its utmost capacity, and the meeting was one of the most interesting of the many interestings of the week. The services were commenced by the reading of the Scriptures, and followed by singing and prayer. Among those who made brief addresses was Rev. Dr. Eddy, of Newark, who had formerly lived at the South. He earnestly besought prayers for deliverance from the evils of the institution of slavery. The subject of slavery was also referred to by Rev. Dr. Beecher and others, who expressed the belief that the Christian ministry of New England had a very important work to do in freeing the land from the curse of slavery, and that a crisis such as we had never known in our national history was now upon us. Prayers were offered by Rev. Dr. Worcester, Chief Justice Williams, and others, and the meeting separated.

Satan.

FROM THE LONDON "QUARTERLY JOURNAL OF PROPHECY."

Of Satan's creation we know nothing. That he was created holy we cannot doubt, for God is not the author of unholiness, but of holiness.

Of the time when he was created nothing is revealed; nor of how long he stood; nor of how he fell. For aught that we knew, he might not have stood longer than Adam, or he might have

done so for ages. This only would we say, that it seems impossible for a creature, standing alone simply in creature strength, to stand any length of time, however short.

What led to his fall we know not. He "kept not his first estate, but left his own habitation;" this is all that we are told,—as if he had become dissatisfied with that estate, and gone in quest of another habitation.

How he came to be connected with this earth is wholly unrevealed. Whether this were his "first estate,"—his realm,—and he had become dissatisfied with it, or whether some other planet were his kingdom, and he having become dissatisfied with it had come in quest of another abode to this earth,—these are questions which we may ask, but cannot answer. Certainly his connexion with our world is a mysterious fact. How he should be found here,—and found here just as the time of man's creation,—is quite inexplicable. We are so accustomed to consider him as connected with earth and its history, that we lose sight of the mystery of the commencement of this connexion. Why, out of all the million of stars, should this be the place where he appears? How did he find his way to this orb, if he were not here before? What brought him to it? Was it solely as a tempter that God allowed him to come, or is he wandering about like a dethroned monarch, seeking to regain his lost sceptre, and once more to be sovereign of this his lost planet?

We are not concerned to account for his sudden appearance on this globe at the time of man's creation, nor to answer any of the above questions. We are satisfied to take the simple facts of Scripture, and to learn from them his character and actings.

He is brought before us under several characters, or rather, we might say, his character is brought before us under several aspects,—all of them dark, repulsive, horrid. There is nothing in any of them, of that grandeur and nobleness which Milton has ascribed to him. He tells us that

"His form had not yet lost
All her original brightness, nor appeared
Less than an archangel ruined, and the excess
Of glory obscured."

Scripture attributes to him nothing save evil,—unmingled evil, enmity to God and man, special enmity to Christ and to his Church.

We find him set forth to us under such names or aspects as the following:

1. *The Tempter* (1 Thess. 3:5).—It is under this character that he first appears before us in Paradise,—tempting the woman, and persuading her to disbelieve, to distrust, and to rebel.

2. *The Deceiver* (1 Tim. 2:14; Rev. 20:3, 8, 10).—He is not merely a tempter, but a deceiver. He beguiled Eve with his subtlety, and his object has been, ever since, to practise deceptions upon the children of men,—nay, to transform himself into an angel of light,—and by his cunning to deceive, if it were possible, the very elect.

3. *A Liar* (John 8:44).—He tempted Eve by a lie; he deceived her by a lie; he carries on his temptations and deceptions still by a lie! He has lied from the beginning; he lieth still; he is a liar; he is the father of lies, and with his lies he is seeking to cover the whole earth.

4. *A Murderer* (John 8:44).—His whole aim from the beginning has been to slay men, both soul and body. He has delighted to torment men's bodies, as we see in the case of Job and in the case of the demoniacs in the time of our Lord. He bears deadly malice against the whole race, and specially against the woman's seed, which he has been carrying out in persecution and murder, age after age; so that his name is truly Abaddon, or Apollyon, "the destroyer." It is he who has so often unsheathed the sword against the godly, and shed the blood of saints. It was he who entered into Judas, and led him to hand over his Master to his murderers. It is to be he who is to muster the great Armageddon host, to fight against Jehovah in the last days.

5. *An Executioner* (Heb. 2:14).—He is said to have the "power of death," as if he were God's executioner,—as if it were through him that disease smites us, and death is at last inflicted. He is the angel of death! Terrible name! How he came to have the power of death, or when the sword of death was put into his hands, we know not. But there he stands, executing that very sentence which he so cunningly declared to the woman would not take place,—"ye shall not surely die." At the time he uttered the words he had the sword in his hand; he stood waiting for his prey, ready to seize his victim as soon as by disobedience, she should put herself into his power.

6. *An Adversary* (1 Pet. 5:8).—He is the Church's great enemy,—watching to destroy,—like a beast of prey prowling round the fold in order to seize his victims. This enmity is what the first promise predicts: enmity between the seed of the woman and the seed of the serpent; yet limited enmity, enmity which God restrains, and which can go no further than the heel, either in the case of Christ or his Church.

7. *He is an Accuser* (Rev. 12:10).—His name,

Devil or *δίαβολος*, signifies this, just as Satan signifies adversary. No doubt, after deceiving our first parents, he went straight and accused them to God, which he seems always to have had the power of doing, and hence he is called "the accuser of the brethren." Awfully true to his name has he proved himself to be! What evil reports has he not set on foot against the saints! what lies has he not invented! what slanders has he not heaped upon them! Both before God and man he has proved the truth of his name, "the accuser of the brethren."

8. *He is the God of this world* (2 Cor. 4:4).—This name seems to correspond with that which our Lord gives him, "the Prince of this world" (John 14:30), and to that which the apostle gives to the principalities and powers, "the rulers of the darkness of this world." He has got dominion over the earth. The world obeys him. He has covered it with darkness, and that darkness he rules or wields at pleasure. And hereafter he will induce the whole world to wonder after his representative, "the beast,"—nay, to have its name stamped upon their forehead—nay, to fall down and worship it.

Other similar names he has, such as Beelzebub, that old serpent, the dragon, the wicked one. All these indicate the same characteristics of utter wickedness and rebellion against God and his Christ.

These characteristics have been exemplified in each age and clime of this world. To trace his workings in the earth would lead us into a larger field than we can at present occupy; this, however, we may say, that he has, without cessation, been working in our world from the beginning hitherto. By his legions of evil angels he carries on his schemes in every kingdom and in every heart. He leaves no place unassailed, no heart untempted, in so far as he is permitted of Jehovah. For let us remember that he is not omnipotent, nor is he at liberty to do all he desires or plans, unrestrained. But in so far as this divine permission allows him, he works without ceasing everywhere.

Nor does he work at random. He has evidently had a regular and consistent plan all along to carry out. Possessed of vast wisdom, he does not fling away his efforts uselessly. He works out a consistent and considered scheme. He does not allow wrath to blind or malice to mislead him. He plans and he executes with all the superhuman skill with which he is gifted, as originally an angel of light, excelling in wisdom as in strength. All error comes from him, all apostasy, all idolatry, all denial of Christ. He is ever on the watch to ensnare and lead captive the unwary.

His greatest device is that of Antichrist. This he has been building up and maturing during past centuries? and this he is still occupied with in these last days. This is his main central scheme, on which he expends his utmost cunning and strength. He has amazingly succeeded in leading men into the entanglements and abominations of Popery, and he is yet to have more universal success, when he deceives the whole world, and makes it to wonder after and to worship the beast. (See Rev. 13.)

(To be Continued.)

Do You Pray?

LITTLE FOLKS, do you pray? When—how often—how? With your lips only? Ask any little boy or girl, almost, "Do you pray?" "Oh yes, to be sure I pray!" But what do these little folks mean? That they do pray, really and sincerely, to God with all the heart—is this it? Or is it rather lip-service—a mere chattering, like the parrot or black-bird? "God is not mocked." Remember, whatever we sow, we are sure to reap. The Lord Jesus called the Pharisees, hypocrites. Wherefore? "This people draweth nigh unto me with their mouth, and honoreth me with their lips; but their heart is far from me." (Matt. 15:7, 8.) What is prayer?

"Prayer is the soul's sincere desire,
Unuttered or expressed—
The motion of a hidden fire
That trembles in the breast."

"Prayer is the simplest form of speech
That infant lips can try;
Prayer the sublimest strains that reach
The Majesty on high."

Another thing, young friends, remember: Sin must be put away—all sin. "If I indulge iniquity in my heart, the Lord will not hear me."

And dost thou sin—thy deed of shame concealing
In some dark spot no human eye can see—
Then walk in pride, without one sigh revealing
The deep remorse that should disquiet thee
God knows it all!

"Abide with Us, for it is Evening."

THE rear of an Indian march, we are told by those who observe that unhappy people, is marked by scenes of great distress. The sick and the

weary, if they cannot keep up with the camp, are deserted, and often towards night-fall, when the fainting limbs refuse any longer to discharge their office, piteous cries will arise from those left behind to die. "Abide with us,—just a little while, the night draws nigh, it is true, but a little rest will restore our strength. Abide with us, and abandon us not to the horrors of starvation in this our extremity." Man's ear turns from the call, but not so with the Lord our Saviour. Hence it was addressed to him in person. His disciples were faint and desolate. It was the evening of the day, and to them it seemed like unto the evening of their lives. It was then that he appeared to them in person as he always will to his people who thus call. They said, "Abide with us, for it is toward evening, and the day is far spent. And he went in to tarry with them. And it came to pass that as he sat at meat with them, he took bread and blessed it, and brake, and gave it them." And so it is that my blessed Lord appears to me in person, and communes with me, when in sickness or sorrow, I call upon Him to leave me not in my desolation. And when friends at the last hour leave me, and the shades of night grow thick, then I know He cometh.

"Tarry with me, O, my Saviour!

For the day is passing by;

See! the shades of evening gather,

And the night is drawing nigh!

Tarry with me! tarry with me!

Pass me not unheeded by!

"Many friends were gathered round me,

In the bright days of the past;

But the grave has closed above them,

And I linger here the last;

I am lonely; tarry with me

Till the dreary night is past.

"Dimm'd for me is earthly beauty;

Yet the spirit's eye would fain

Rest upon thy lovely features:

Shall I seek, dear Lord, in vain?

Tarry with me, O, my Saviour!

Let me see thy smile again!

"Dull my ear to earth-born music:

Speak thou, Lord, in words of cheer:

Feeble, tottering my footsteps,

Sinks my heart with sudden fear:

Cast thine arms, dear Lord, around me,

Let me feel thy presence near.

"Faithful memory paints before me

Every deed and thought of sin:

Open thou the blood-filled fountain,

Cleanse my guilty soul within:

Tarry, thou forgiving Saviour!

Wash me wholly from my sin!

"Deeper, deeper grow the shadows,

Paler now the glowing West;

Swift the night of death advances;

Shall it be the night of rest?

Tarry with me, O, my Saviour!

Lay my head upon thy breast!

"Feeble, trembling, fainting, dying,

Lord, I cast myself on thee;

Tarry with me, through the darkness!

While I sleep, still watch by me,

Till the morning, then awake me,

Dearest Lord, to dwell with thee."

THE SERVANT OF CHRIST.—The following sketch of a sermon, preached some years since by the Rev. Dr. Wardlaw, of Glasgow, who has recently departed to rest, will furnish material for thinking.

"Ye serve the Lord Christ," Col. 3:21.

If you really serve Him:

1. His will will be your rule.

2. His love will be your principle.

3. His glory will be your end.

4. His example will be your pattern.

5. His grace will be your confidence.

His approbation will be your aim.

COMING OF CHRIST.—Christ, in some future years, will come visibly, in the clouds of heaven. But in the spiritual sense, and in some respects in the more important sense, he may come now; he may come to-day. Oh! let us labor for his present coming; not for a Christ in the clouds, not for a Christ outwardly represented, but for a Christ inwardly realized.

Madame Gayon.

The Great Men of France.

I know not; but certain it is that the nation has an immense progress to make in serious thought if she wishes to remain free. If we look at the characters, compared as regard religious sentiment, of the great nations of Europe, America, even Asia, the advantage is not for us. The great men of other countries live and die on the scene of history, looking up to heaven; our

great men appear to live and die, forgetting completely the only idea for which it is worth living and dying—they live and die, looking at the spectator, or at most, at posterity.

Open the history of America, the history of England, and this history of France; read the great lives, the great deaths, the great martyrdoms, the great words at the hour when the ruling thought of life reveals itself in the last words of the dying. But cross the Atlantic, traverse the channel, come to our times, open our annals, and listen to the last words of the great political actors of the drama of our liberty. One would think that God was eclipsed from the soul, that his name was unknown in the language. History will have the air of an atheist, when it recounts to posterity these annihilations, rather than deaths, of celebrated men in the greatest year of France!

Look at Mirabeau on the bed of death. Said he, "crown me with flowers; intoxicate me with perfumes. Let me die to the sound of delicious music."

Not a word of God or of his soul. Sensual philosopher, he desired only supreme sensualism, a last voluptuousness in his agony. Contemplate Madame Roland, the strong-hearted woman of the Revolution, on the cart that conveyed her to death. She looked contemptuously on the besotted people who killed their prophets and sybils. Not a glance towards heaven. Only one word for the earth she was quitting,—"*O Liberty!*"

Approach the dungeon door of the Girondins. Their last night is a banquet; the only hymn, the Marseillaise! Follow Camille Desmoulins to his execution. A cool and indecent pleasantly at the trial, and a long imprecation on the road to the guillotine, were the two last dying thoughts of this dying man on his way to his last tribunal.

Hear Danton on the platform of the scaffold, at the distance of a line from God and eternity. "I have had a good time of it: let me go to sleep!" Then to the executioner,—"*You will show my head to the people: it is worth the trouble!*"

His faith, annihilation; his last sigh, vanity. Behold the Frenchman of this latter age!

What must one think of the religious sentiment of a free people, whose great figures seem thus to march in procession to annihilation, and to whom that terrible minister, death, itself recalls neither the threatenings nor promises of God!

The Republic of these men without a God has quickly been stranded. The liberty, won by so much heroism and by so much genius, has not found in France a conscience to shelter it, a God to avenge it, a people to defend it against that atheism which has been called glory. All ended in a soldier, and some apostate republicans cannot be heroic. When you terrify it, it bends; when you would buy it, it sells itself. Who would take any heed? the people ungrateful, and God non-existent! So finish atheist revolutions.

Lamartine.

Tremendous Gunpowder Explosion.

WILMINGTON, DEL., May 31st.—About 11 o'clock this morning three wagons loaded with five tons of gunpowder, belonging to Dupont & Co., exploded at the corner of 14th and Orange streets, killing fifteen horses, and three drivers, named John Keese, Thomas Farley, and Thomas Chambers; also two other men and one woman and a child is also missing. One man, two women and a child were seriously injured. The dwelling houses of Bishop Lees and James E. Price, together with five other dwellings and six stables were demolished. About seventy-five other houses were badly damaged, and many persons slightly hurt. Damage estimated at \$50,000.

The teams were passing the elegant residence of Bishop Lee, which was badly shattered. The front wall fell into the street. The floors were broken up and every window and door in the house was torn away and broken to pieces. The Bishop's beautiful garden was entirely destroyed. There was fortunately only one servant and a child in the house, the bishop and his family being absent attending a convention of the diocese in St. Andrew's church, a few squares off. The servant woman was very badly injured, and the child escaped nearly unharmed.

Three houses on Orange-street, below 14th-street, were completely destroyed. One of the houses, a wooden structure, was utterly demolished. A young Irishman, boarding with John McLanahan, was fatally injured, and died shortly after the disaster.

The scene in the neighborhood of the explosion this forenoon exceeds all description, and looks as though an earthquake had taken place.

There were three large teams, each containing 450 kegs of powder from the Dupont Mills, the whole estimated at about five tons. The powder was being conveyed from the mills to the wharf, for shipment, and many persons living in adjacent houses were more or less injured.

The residence, barn and stables of John F. Price were nearly demolished, and a colored man killed.

Trees were torn up by the roots—fragments of the wagons, horses and drivers were scattered in all directions. The mutilated remains of one of the drivers were lodged on the shore of the Brandywine.

Nearly all the houses along Orange-street, as far south as 10th, had glass shattered. Thus far only five persons are known to have been killed.

The explosion was felt thirty-five miles south of Wilmington. Total loss \$75,000.



The Advent Herald.

BOSTON, JUNE 10, 1854.

THE readers of the Herald are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly dispute.

THE PROPHECY OF ISAIAH.

CHAPTER XLII.

PRODUCE your cause, saith the Lord; Bring forth your strong reasons, saith the King of Jacob. Let them bring them forth, and show us what shall happen: Let them show the former things, what they be, That we may consider them, and know the latter end of them; Or declare us things for to come. Show the things that are to come hereafter, that we may know that ye are gods: Yea, do good, or do evil, that we may be dismayed, and behold it together.—vs. 21-23.

The Hebrew of "produce your cause," is given in the margin, "cause to come near." Bishop Lowth says of this:—"Let your idols come forward which you consider so very strong."—*Hieron. in loc.* I prefer this to all other interpretations of this place, and to Jerome's own translation of it: "Bring it forward, if haply ye have anything." The false gods are called upon to come forth and appear in person; and to give evident demonstration of their foreknowledge and power, by foretelling future events and exerting their power in doing good or evil.

There is a metaphor in v. 21, in the use of the word "strong," which, connected with "reasons," is expressive of convincing evidence. In v. 22, the same figure occurs in the words, "latter end"—used for the close of the period at the accomplishment of the things referred to. And also "come" is the same figure for the transpiring of the events.

If the gods of the heathen were worthy of adoration, they could do what was here demanded of them; and their worshippers claimed this for them. Said Xenophon: "The immortal gods know all things, both the past, the present, and those things which shall proceed from each thing."—*Cyro. lib. 1.*

The utterances of the heathen oracles were usually very equivocal. Says Rollin:

"The general characteristics of oracles were ambiguity, obscurity, and convertibility, (if I may use that expression,) so that one answer would agree with several various, and sometimes directly opposite, events. By the help of this artifice, the demons, who of themselves are not capable of knowing futurity, concealed their ignorance, and amused the credulity of the pagan world. When Croesus was upon the point of invading the Medes, he consulted the oracle of Delphi upon the success of that war, and was answered, that by passing the River Halys, he would ruin a great empire. What empire, his own, or that of his enemies? He was to guess that; but whatever the events might be, the oracle could not fail of being in the right."—v. 1, p. 392.

The gods of the heathen being unable to foretell the future, or to give any evidence of their divinity, Jehovah adds:

Behold, ye are of nothing, and your work of nought; An abomination is he that chooseth you.—v. 24.

Thus the Psalmist said, (115:4-8), "Their idols are silver and gold, the work of men's hands. They have mouths, but they speak not: eyes have they, but they see not: they have ears, but they hear not: noses have they, but they smell not: they have hands, but they handle not: feet have they, but they walk not: neither speak they through their throat. They that make them are like unto them; so is every one that trusteth in them." Isaiah said in another place (44:9), "They that make a graven image are all of them vanity; and their delectable things shall not profit; and they are their own witnesses; they see not, nor know, that they may be ashamed." And the apostle said,

(1 Cor. 8:4), "We know that an idol is nothing in the world, and that there is none other God but one."

"Ye are of nothing," is in the margin, "worse than nothing." They are not what they are claimed to be, shrines of intelligent divinities, but are senseless representations of dead men. They are absolute cheats and lies.

An "abomination" is abhorrent to God; the idols and the idol-worshippers are alike offensive to him.

In contrast with the inability of the heathen idols to accomplish anything, Jehovah says:

I have raised up one from the north, and he shall come; From the rising of the sun shall he call upon my name: And he shall come upon princes as upon mortar, and as the potter treadeth clay.—v. 25.

There is a diversity of opinion respecting the person of whom this is spoken. Kimchi and Bishop Lowth apply it to the Messiah, but most commentators understand that Cyrus is brought to view as the deliverer of Israel from Babylon.

Cyrus came from Media or the north of Babylon and from Persia on the east, to the conquest of that city, as Jeremiah said (50:9, 41), "For lo, I will raise and cause to come up against Babylon an assembly of great nations from the north country: and they shall set themselves in array against her; from thence she shall be taken: their arrows shall be as of a mighty expert man: none shall return in vain. . . . Behold, a people shall come from the north, and a great nation, and many kings shall be raised up from the coasts of the earth."

In the performance of his mission, he also recognized himself as an agent of Jehovah, and called on the name of God. Ezra 1:2—"Thus saith Cyrus king of Persia, The Lord God of heaven hath given me all the kingdoms of the earth; and he hath charged me to build him an house at Jerusalem, which is in Judah."

There is however an evident reference to the one brought to view in v. 2—the calling of Abraham from the north and east. As the father of the faithful was thus called, it is proper to ascribe the same geographical origin to Israel, who, in v. 8, are called by God "my servant," and "the seed of Abraham, my friend." At the head of that chosen seed, stands the Messiah, the Captain of the hosts of Israel. He is the one prophesied of in the commencement of the next chapter, which is a continuation of this; and the one here commissioned to tread upon princes, is evidently the one to whom attention is there called. He fulfills this prediction at the consummation. Isa. 63:1-6—"Who is this that cometh from Edom, with dyed garments from Bozrah? This that is glorious in his apparel, travelling in the greatness of his strength! I that speak in righteousness, mighty to save. Wherefore art thou red in thine apparel, and thy garments like him that treadeth in the wine-fat? I have trodden the wine-press alone; and of the people there was none with me: for I will tread them in mine anger, and trample them in my fury, and their blood shall be sprinkled upon my garments, and I will stain all my raiment. For the day of vengeance is in mine heart, and the year of my redeemed is come. And I looked, and there was none to help; and I wondered that there was none to uphold: therefore mine own arm brought salvation unto me; and my fury, it upheld me. And I will tread down the people in mine anger, and make them drunk in my fury, and I will bring down their strength to the earth."

By the use of similes, this subjection of the nations, is illustrated by the treading of mortar, and the treading of potter's clay—i. e., they were to be entirely discomfited.

After uttering this prediction, Jehovah says:

Who hath declared from the beginning, that we may know? And beforetime, that we may say, He is righteous? Yea, there is none that sheweth. Yea, there is none that declareth. Yea, there is none that heareth your words. The first shall say to Zion, Behold, behold them: And I will give to Jerusalem one that bringeth good tidings.—vs. 26, 27.

Ability on the part of the soothsayers and diviners to have foretold this, would have demonstrated their truthfulness; and therefore Jehovah inquires who had done it? The answer is that no one had foretold such an event; no one had heard the words of such a prediction uttered, except as God by his prophet had announced it. He was the first who had made the declaration of it to Zion. And he adds:

For I beheld, and there was no man, Even among them, and there was no counsellor, That, when I asked of them, could answer a word. Behold, they are all vanity; their works are nothing: Their molten images are wind and confusion.—vs. 28, 29.

Among all the soothsayers, necromancers, diviners, magicians of every kind, on looking around over the entire heathen world, God could find no one sufficiently sagacious to council respecting the

future; or that could correctly answer any question. And this demonstrated their worthlessness,—which is illustrated by their being denominated, by a metaphor, "wind." Jehovah, therefore, is alone worthy of confidence and trust.

CHAPTER XLII.

Behold my servant, whom I uphold; mine Elect, in whom my soul delighteth; I have put my Spirit upon him: He shall bring forth judgment to the Gentiles.—v. 1.

Having brought to view, in v. 25 of the preceding chapter, one who should accomplish the acts there predicted, this chapter commences by calling particular attention to him.

"Behold" him! He is no common personage. His appearance is on no ordinary occasion; nor is he raised up for any common work. Both He and his mission demand our most serious consideration.

He, even Christ, is denominated a servant. Phil. 2:6-8—"Who, being in the form of God, thought it not robbery to be equal with God; but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross." 2 Cor. 8:9—"He was rich, yet for your sakes he became poor, that ye through his poverty might be rich." He left the glory which he had with the Father (John 17:5,) before the world was; and, as a servant, he says, (John 4:33,) "I came down from heaven, not to do mine own will, but the will of him that sent me." He also said, (Isa. 4:34,) "My meat is to do the will of him that sent me, and to finish his work;" and (Isa. 14:31,) "as the Father gave me commandment, even so I do." And God said of him, (Isa. 52:13,) "Behold my servant shall deal prudently; he shall be exalted and extolled, and be very high." Isa. 53:11—"By his knowledge shall my righteous servant justify many; for he shall bear their iniquities."

"Whom I uphold." Clark renders this, "on whom I lean," and explains it by "the custom of kings leaning on the arm of their most beloved and faithful servant." But the servant, evidently, is himself to be sustained, till he shall perform the commission entrusted to him,—"uphold," being a substitution for such sustaining grace.

"Elected," is expressive of being "chosen;" and it is thus quoted in Matt. 12:18, "My servant, whom I have chosen; my beloved, in whom my soul is well pleased,"—"soul," being put by a metonymy for the person of God.

"I have put my Spirit upon him,"—the past being used for the future—shows that he will be adapted to the work assigned him. At the Saviour's baptism, (Matt. 3:16,) "lo, the heavens were opened unto him, and he [John] saw the Spirit descending like a dove, and lighting upon him." Nor, (John 3:34,) did God "give the Spirit by measure unto him." "For," (Col. 2:9,) "in Him dwelleth all the fulness of the Godhead bodily,"—as Isaiah said, (Isa. 11:2,) "The Spirit of the Lord shall rest upon him, the Spirit of wisdom and understanding, the Spirit of counsel and might, the Spirit of knowledge, and of the fear of the Lord."

On one occasion when the Saviour visited Nazareth, (Luke 4:16-21,) "He went into the synagogue on the Sabbath day, and stood up for to read. And there was delivered unto him the book of the prophet Esaias. And when he had opened the book he found the place [in Isa. 61.1.] where it is written, The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken hearted, to preach deliverance to the captives, and the recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord;" and he added, "This day is this scripture fulfilled in your ears."

This is one of the many passages in Isaiah, which brings to view the extension to the Gentiles of the privileges and immunities of the kingdom of God. It is quoted in Matt. 12:19, "I will put my Spirit upon him, and he shall show judgment to the Gentiles."

THINGS THAT ARE COMING.

"MANHOOD will come, old age will come, and the dying bed will come, and the very last look you shall cast upon your acquaintances will come, and the time when you are stretched a lifeless corpse before the eyes of weeping relatives will come, and that hour when the company will assemble to carry you to the churchyard will come, and that moment when you are put in the grave will come, and the throwing in of the loose earth into the narrow house where you are laid, and the spreading of the green sod over it—all will come on every living creature who hears me, and in a few years the

minister who now speaks and the people who listen, will be carried to their long homes, and make room for another generation. Now all this you know, must and will happen; your common sense and common experience serve to convince you of it. Perhaps it may have been little thought of in the days of careless and thoughtless and thankless unconcern which you have spent hitherto; but I call on you to think of it now, lay it seriously to heart, and no longer trifle and delay, when the high matters of death and judgment and eternity are thus set so evidently before you."

Exchange Paper.

This affords a thought for solemn reflection, but is not exactly scriptural; for the apostle has declared, (1 Cor. 15:51, 52,) that "We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump." Our constant liability to death as well as the certainty of judgment, is however a consideration, for self examination and preparation for the "things that are coming" and from which there is no escape. Death as surely terminates the probation of an individual, as will the sudden change of the living at the last trump; and as any one is over taken by either of those events, his condition for eternity is fixed.

It is not merely the thought of laying as a lifeless corpse, or in the narrow tomb, but the condition of the heart when our probationary career shall terminate, that should elicit earnest and careful consideration.

"God hath appointed a day in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead."—Acts 17:31. "In the day when God shall judge the secrets of men by Jesus Christ according to my gospel."—Rom. 2:16. "For we shall all stand before the judgment seat of Christ. For it is written, As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God. So then every one of us shall give account of himself to God."—Isa. 14:10-12. "I say unto you, that every idle word that men shall speak, they shall give account thereof in the day of judgment," Matt. 12:36. "Be not deceived: God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting."—Gal. 6:7, 8. "For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad. Knowing therefore the terror of the Lord we persuade men; but we are made manifest unto God."—2 Cor. 5:10, 11. "He that doeth wrong shall receive for the wrong which he hath done; and there is no respect of persons."—Col. 3:25. "Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, looking for and hastening unto the coming of the day of God; wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat."—2 Pet. 3:11, 12.

These and other scriptures teach the certainty of the judgment, whether death shall intervene or otherwise, when each one will have to give an account of himself to God. The question then comes home, "How should man be just with God? If he will contend with him he cannot answer him one of a thousand."—Job 9:2, 3. David said, "Enter not into judgment with thy servant: for in thy sight shall no man living be justified."—Psa. 143:2. And Paul has declared that "by the deeds of thy law shall no flesh be justified in his sight."—Rom. 3:20. "For all have sinned, and come short of the glory of God."—Isa. 23.

In all his dealings with man, God recognizes him only as a sinner,—as an impenitent and rebellious, or as a penitent and forgiven sinner. In those two classes we are all numbered,—we and all mankind. If we are in the former, how sad and gloomy our state in view of the judgment to which we are hastening; but if in the latter, how glorious and joyous. The ground on which we may hope for pardon and forgiveness is therefore a question of no small import. If left to our own unaided reason we should be able to discover no way of escape. "Wherewith shall I come before the Lord, and bow myself before the high God? shall I come before him with burnt offerings, with calves of a year old? will the Lord be pleased with thousands of rams, or with ten thousands of rivers of oil? shall I give my first born for my transgression, the fruit of my body for the sin of my soul?"—Mic. 6:6, 7. None of these things could avail us anything, and we might despairingly exclaim, "O wretched man that I am! who shall deliver me from the body of this death?" (Rom. 7:24) did not the scriptures bring to view the glo-

rious gospel of the grace of God, which makes provision for the salvation of the chief of sinners. "For when we were without strength, in due time Christ died for the ungodly."—Rom. 5:6. He "gave himself for our sins that he might deliver us from this present evil world, according to the will of God and our Father."—Gal. 1:4. He "hath redeemed us from the curse of the law, being made a curse for us. . . . The scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe."—Gal. 3:13-22. "For God hath concluded them all in unbelief, that he might have mercy upon all. O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments and his ways past finding out."—Rom. 11:32, 33. "Being justified freely by his grace through redemption that is in Christ Jesus: whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past through the forbearance of God; to declare, I say at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus."—Rom. 3:24-26.

Thus there is a way of access to God, opened to us in the Gospel, through which by the merits and intercession of Christ we may approach the Father of our spirits and live—receiving the salvation of our souls. Whether we owe "fifty," or "five hundred pence," our Creditor frankly forgives us all; and when forgiven, the dying bed, the lifeless remains, the narrow cell, and the green spread clouds lose all their terror; and the coming of the Son of man becomes an object of hope instead of the terror and dread which the thought of it conveys to the impenitent.

The hope that is so freely set before us in the gospel, and the bitter consequences which must surely follow its neglect, should, it would seem, make us constantly watchful,—looking continually for that measure of grace which shall enable us to overcome the temptations that beset us and the wiles of the adversary. And yet a retrospection of ones own life will show him how sadly deficient he has been, and how far he comes short of the path in which he should walk. Hence the injunction "Examine yourselves, whether ye be in the faith; prove your own selves; know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates."—Cor. 13:5. "The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord."—Rom. 6:23. And one of these will be the eternal portion of each son and daughter of Adam—the former of those who believe not; and the latter, of those who with penitence and faith in Christ accept of the offered gift. In which class shall I be enumerated? is a question which the writer and each reader should often and seriously ponder—lest at last any one should fail of the grace of God. Well did Paul say "I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway."—Cor. 9:27. But "God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it."—10:13.

THE FUGITIVE SLAVE.

"So I turned and considered all the oppressions that were done under the sun: and beheld the tears of such as were oppressed, and they had no comforter; and on the side of their oppressors there was power; but they had no comforter." (Eccl. 4:1.) "And moreover I saw under the sun the place of judgment, that wickedness was there." (Jb. 3:16.) "If thou seest the oppression of the poor, and violent perverting of judgment and justice in a province marvel not at the matter; for He that is higher than the highest regardeth; and there be Higher than they." (Jb. 5:8.) "For the oppression of the poor, for the sighing of the needy, now will I arise saith the Lord; I will set him in safety from them that puffeth at him." (Psa. 12:5.) "Behold, the hire of the laborers who have reaped down your fields, which is kept back by fraud, crieth: and the cries of them which have reaped are entered into the ears of the Lord of Sabaoth. . . . Behold, we count them happy which endure. Ye have heard of the patience of Job, and have seen the end of the Lord; that the Lord is very pitiful, and of tender mercy." (Jas. 5:4, 11.)

Friday, June 2d, 3 P.M.—We have just returned from a sight such as we never before saw, and the like of which we hope never to look upon again. The case of the fugitive slave which we noticed in our last paper, was not decided till this morning, when the Commissioner gave a decision adverse to liberty. Soon after 2 P.M., poor Burns was escorted down State-street, walking in a hollow

square composed of the "Bay State Club,"* U. S. Marines and soldiery from the forts, preceded and followed by citizen soldiery—the entire body of the first brigade having been ordered out to enforce the execution of this exceedingly distasteful law. They marched him down to the end of Long wharf where a U. S. revenue cutter was in waiting to carry him back to slavery under the flag of liberty! The procession was greeted during its entire progress with hisses, groans, and shame, shame, from all classes of citizens, who crowded in immense masses the sidewalks, windows and roofs; and it had to pass buildings shrouded in mourning, and under the flags of the United States suspended with the Union down and draped with black crape. Never before was there manifested at the North, such united and uncompromising determination to be free at the earliest possible moment from all legal obligation to permit such another occurrence as this to be exhibited on the soil of freedom.

The *Boston Journal* remarks: "We sympathize deeply with the unfortunate colored man who has been remanded to the custody of a Virginia task-master, and we still more deeply sympathize with the colored population of this city, many of whom are fugitives, who are taught by this decision that although in a State where freedom reigns, they are not safe from the claims of those who have a title under the Constitution to their services—or in other words, a property in their bones and sinews—their flesh and blood. It is this conviction of insecurity, constantly forcing itself upon their minds which has made them look upon this case with intense interest, and it is the knowledge of the absolute misery that is carried into the homes of many worthy colored families by the enforcement of this law, which has deeply stirred up the feelings of the community, and which affords the only palliation for the disorderly and riotous conduct. The citizens of Boston have repeatedly submitted to the enforcement of a law which tramples upon their every sentiment of justice and humanity. . . . but they will not quietly sit down with the prospect before them of a renewal of the scenes which have transpired during the past week. They must be relieved from an obligation which requires such sacrifices of feeling, and which so conflicts with their sentiments of humanity."

The disapprobation manifested towards efforts of riot, were not caused by any feelings of complacency towards the law on the part of the city government. Even the soldiers on guard to preserve the peace, regarded the law with detestation; and therefore its enforcement in the present instance should not be regarded by the South as any evidence that the North will longer willingly submit to the longer existence of the Fugitive Slave Law on the Statute Book. Every legal means will doubtless now be resorted to effect its repeal, and till that is effected to throw legal obstacles in the way of its execution. The feeling is fast increasing, that if such a law is to be farther executed it must be done solely by officers and soldiers of the General Government.

The courts of the United States have till now been held in the city Court House: but the United States has been notified by the city government, that having made a slave pen of those rented apartments, they must vacate the premises on the 1st of July next, when their lease of the occupied rooms terminates. We understand that a court room is to be fitted up in the U. S. Custom House.

Commissioner Loring, before whom the case was tried, is also Judge of Probate for this district. A petition is now being circulated for his removal from this office, which can only be done by the Legislature when in session. It was stated by Mr. Dexter, at the Pine-street church on Sunday, that Burns was a licensed preacher of the gospel, in the Baptist Church. If so, the words of Christ were addressed to each one who assisted in his capture or return to bondage: "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." (Matt. 25:40.)

Nearly three thousand names have been appended to the petition for the repeal of the Fugitive Slave Law, and the number is hourly increasing.

* The "Bay State Club" was organized to oppose the Maine Temperance Law.

THE ARMED PAGEANT OF YESTERDAY.

[The following is from the *Boston Traveller*, of June 3d:]

"The deed has been done. The Compromise has been observed. A law repugnant to the moral sentiment of this entire community has been executed. The fugitive from slavery has been carried through our streets guarded by a thousand bayonets, and an United States armed vessel has borne him back to the land of bondage!

"But after all, this is only the beginning of the

matter. The imposing array of military force, the fixed bayonets, the loaded guns and pistols, the drawn sabres, and above all, the trailing artillery, which the United States Marshal thought necessary to call to his aid in the execution of this law, have been like leaven in the public mind, which has worked, and will continue to work with mighty power. Our sober and peaceable citizens, as they stood jammed into corners by the bayonets and sabres of the military, yesterday; as they found themselves excluded from the marts of business by armed guards; as they were refused permission even to pass to the Banks to pay their notes, or to their offices of business; as they were made to feel that Boston was in a state of seige, that martial law was established in the city—as they saw, and felt all this—they were constrained to ask with deep emotion: Is all this necessary to preserve the peace of the most peaceable large city in the United States? Is all this imposing array of military force required to enforce a law of the United States? And, if so, can that law be just and righteous? Can a law which so outrages the public conscience as even to be thought to require such an army to enforce it, in such a community as this, be right in the sight of heaven?

"The execution of the Fugitive Slave Law amidst such scenes as were witnessed in our streets yesterday, has done more to awaken the slumbering consciences of men, to open their eyes to the iniquity of the whole slave system, and to arouse within them the resolution to seek more earnestly its overthrow, than anything—than everything—that ever occurred in this community before. And this feeling will be borne, as on electric wires, to every portion of New England, by the hundreds of clergymen and others who were present at the anniversary meetings of the week.

"If the effect of this most melancholy scene shall be—as we trust it will be—to awaken the North, and to unite all good and true men in opposition to the continued encroachments of the slave power of this country, then will God have brought good out of evil, and made the wrath of man to praise him. And thus we trust it may be."

OUR FINANCES.

We have avoided any illusion to our finances, for sometime past; but circumstances make it necessary for us to do so now.

We must call upon delinquent subscribers to remember us, having long waited upon them. They cannot remember us in a better time. Our agents will also remit what they have on hand. We have large bills to meet the first of July.

In regard to the office and *Herald*, we would say, that it will require the special efforts, not only of ourself, but of all our friends, to sustain them. The increased price of paper, and of almost everything else, has greatly increased our expenses. But the receipts of the office have not been correspondingly increased. An effort to enlarge our circulation will have to be made in good earnest, in order to keep our head above water. We need an enlargement of five hundred subscribers to place the office above embarrassment. We shall have to aim at the accomplishment of this, as an indispensable duty.

In addition to the above, I have not been sustained of late in my Missionary work. The "Tract Department," is not sustained. We need help in this work. And in conclusion, I will add, that our *Poor list* is large, and we have received but little aid to sustain it.

Our friends will take these matters into consideration, and if they have any duty to do in respect to these things, we shall be glad to hear from them. A new and persevering effort must be made in all these departments, or we shall be obliged to suffer embarrassment.

J. V. H.

BILLS.—We are sorry again to announce that the large number of subscribers who are in arrears for the present and past volumes will oblige us to send out bills in a few weeks, that we may raise the wherewithal to keep the wheels moving. If each one indebted for the paper would promptly send in his or her dues, on reading this, it would save us that labor. And as many of such as will send immediately, will so much lessen that task, and cause us to hold them in kind remembrance.

Special Notice.

ELDERS HIMES AND OSLER, will hold a general meeting at Loudon Village (N. H.), June 28th and 29th. Services, day and evening, at the usual hours. Also, a general meeting and ordination, at Manchester (N. H.), June 30th, July 1st, and 2d. Sessions at 10 A.M., 2 P.M., and evening. These meetings will be of much interest to the cause, and it is hoped there will be a full attend-

ance of Adventists, and all who wish to know the reasons of our hope and position.

Intending to hold several meetings of a similar character, in New England, we shall be glad to hear without delay from any who may wish such meetings in their neighborhood.

J. V. HIMES.

L. OSLER.

NOTICE.—Friends ordering tracts by mail, will remember that under the present law each tract, however small, has to pay a postage of one cent.

THE CHAPEL.—It will be seen by a notice in another column, that we still need about one hundred shares to complete the amount contemplated in the articles of agreement. Shall not that number be soon raised?

MARRIED.—At Sacramento, Cal., April 27th, by the Rev. Mr. Graham, Rev. Wm. A. Simmons, of Grass Valley, Cal., to Miss Gorgiana B. Coles, daughter of Dr. L. B. Coles, of Boston.

Book Notice.

"A REVIEW OF THE ARGUMENT ADDUCED TO PROVE THAT 'THE 1260, 1290 AND 1335 DAYS, IS GIVEN BY DANIEL AND JOHN,' began in A.D. 519. By T. M. Preble. Boston: No. 8 Chardon-street. 1854." Price \$2.50 per 100, 4 cts. single.

The first edition of this being exhausted, a second will be issued in a few days.

This is a very clear argumentative *expose* of the means by which the events of history are so placed and interpreted as incorrectly to appear to give authority for making 519 an epoch from which to date the prophetic periods.

This is an important work for all those who wish to see both sides of the argument. Prove all things and hold fast that which is good.

NEW TRACT.—We propose to re-publish soon a pamphlet from the pen of Prof. N. N. Whiting of Williamsburg, N. Y., entitled:

"WHAT WILL BE THE MORAL CONDITION OF THE WORLD AT THE SECOND ADVENT OF CHRIST?"

This will be an important work for Adventists, and all who are looking at the signs of this time.

CONFERENCE REPORT.

(Continued from our last.)

Brother Eustis Burnham remarked, that if they could obtain some judicious preacher who would go there and labor, a good Advent interest could be built up in Essex. There are those in Essex who could be relied upon.

Here the report of the churches was interrupted by a motion to appoint a committee on ordinations. The following brethren were chosen: Wellecome, Shipman and Himes.

The order of the meeting being resumed, Elder Osler said, that he had been in Salem six years, and could say that he was exceedingly attached to the people, and had reason to believe that there existed a reciprocal feeling. During the year God had blessed them. It had been his custom every winter to give a course of lectures, and this season he had given sixteen lectures, which resulted in good. The first thing he did on going to Salem was to establish order, and he would not labor for any people that would not consent to order, discipline and wholesome government. Our success has proved the feasibility, and practicable benefit of order. We number eighty-seven members, and have an interesting Sabbath school. The teachers are mostly females who do much for the interest of the cause in Salem; this, said he, I speak to their praise. We enjoy the confidence of the community, and endeavor to show in our daily conduct, Christianity exemplified. We try to show in all our relations of life, that our faith, and the principles we hold make us better men and women. The public and private meetings are well sustained; this has, ever since my residence there, been to me a source of great encouragement and satisfaction. We as a church, firmly and decidedly believe that the Lord is very near.

Elder Himes said, The church in Boston still exists—faint, yet pursuing. We have not, the past year increased in numbers, but never enjoyed greater peace, and harmony, and union, than at the present time. We have no permanent pastor, yet our congregation is good; a class of persons comes to hear that do not wish or expect to listen to novelties.

Circumstances obliging us to relinquish the chapel in Chardon-street, we were greatly afflicted on account of a place of worship. A committee was chosen to take into consideration the subject and report to the church. After due deliberation it was decided to build a chapel, which would cost

about \$12000. This house will be located in a part of the city where there is a good prospect of building up the church and society.

Elder L. Jackson said, There has been some interest in Abington the past winter. Some few accessions have been made to our number, although we have not been without our trials. Brother Taylor, who has been our pastor for five or six years, thinks some of resigning his charge. We are hoping and praying for the favor and blessing of God, and a revival of true religion.

Brother Heath of Worcester, said, Soon after organizing, we secured the labors of Elder Shipman for one year, and he preached the *Advent doctrine*; and the result was, that the people heard and believed. After that we had the labors of Elders Bonham, Osler, Crowell, Himes, &c. We have now secured brother D. T. Taylor, to be our pastor, who will commence his labors the first of June. The preaching of definite time at the other place in Worcester has had a good effect, and some of the best brethren who have sustained that separate interest have left because of it, and have come with us, so that our prospects are quite encouraging.

Elder Crowell said, We are able to report an existence in Holden. I have been preaching in Holden a year. A vast amount of prejudice has been removed, and we are enabled to exert a healthy influence in the community. We have on the Sabbath an excellent congregation, but feel the loss of social meetings; our members live so scattered that we cannot enjoy such gatherings. We have an interesting Sabbath school, and have raised twenty dollars for a library.

Elder Griggs said, In Westboro' a portion of our brethren had left us because of church order and definite time. They opened meetings in a hall but soon gave them up. We prospered, were blest with a revival, and our loss was more than made up. We then felt the importance of putting forth an effort, and the church decided to give Elder E. Burnham an invitation to help us, and hold a series of meetings. He, with others, proposed a union. Some pledge was given that those who had left, should not make their views a test question. We however lived, or kind of lived through the winter, sometimes up, and sometimes down; some held those views kindly, others did not. On Fast Day circumstances obliged us to make some different arrangement: we agreed to occupy the same place of worship, but we have two kinds of preachers, two sets of officers, and separate finances, which places us in a better condition, and are hoping if the time should pass that the wheat will be saved. I have baptized six, and four others are ready to go forward. Among our brethren there is a good state of feeling, and they sympathize with this Conference. We are known in the community, and upon the whole feel encouraged.

Elder J. S. White said, I have nothing particularly to say about Attleboro'. The Advent meeting was formerly held in Wrentham. Our meeting is not very large. The brethren so far as I know are united. The congregation is not large, nor very small. We are looking for, and trusting in the Lord, and hoping to be saved at his coming.

Brother L. Cunningham said, At Newton Upper Falls we have a few faithful brethren who are steadfast in the faith. We hold regular meetings on the Sabbath, and have preaching occasionally, and receive a good hearing. We feel like holding firmly on to the truth, sustaining the light until the coming of the Lord.

RHODE ISLAND.

Elder Champlin said, In Warwick we commenced with seven. Since then we arrived to one hundred and fourteen, but subsequently became reduced by death and otherwise to seventy-five. Necessity was laid upon us to go to work; and last Christmas we commenced a series of meetings. There appeared to be, however, obstacles in the way; all was not right, and we called a special meeting and we made a general confession, and from that time the blessing of God was poured out, and about seventy were added to the church.—At Fiskeville, I preach once a month. One year since that church was very low; but they concluded to go to work. They commenced meetings to that effect—God blessed, twenty-one were converted, and seventeen baptized. They are still prospered, are more united, stronger, and know more about God than ever before.

Elder George W. Burnham said, that the church in Providence has its vicissitudes, but as a body were united in sentiments, views and feelings, and were in sympathy with this conference. They had been blessed with a score of conversions and reclaimed ones, and are continuing in their love to God, and his word. Our hearts have been made sad by some things which have lately transpired without, calculated to distract and divide us, which called forth many tears; our motives have

been questioned, but God knows our hearts. We number about one hundred. Have a Sabbath-school and Bible-class in a prosperous condition.

Brother Eustis Burnham said, that in North Scituate, there are a number of good brethren, on whom we can depend. They have a small house, and an encouraging field of labor.

Elder Himes remarked, that in Bristol, there is a small but good church, which needed very much a pastor.

NEW YORK.

Elder Robinson said, The field of which I shall speak, embraces nine churches. At Buffalo, before they had a pastor, we commenced a series of meetings with good results. They occupy a fine meeting-house, and are under the pastoral care of Elder Fassett. Their prospects are encouraging.

—At Lewiston, there is a small company of believers. I labored with them for two Sabbaths, but met with little success. Brother Fassett however had a good hearing there.—At Lockport, there is also a small church, and they are anxious to have a pastor. They have not enjoyed regular preaching for several years. Should a good, self-sacrificing minister go there, he would do well.—At Batavia and vicinity, there is an excellent field of labor, and churches could be raised up, if a minister could remain among them, and the ground be permanently occupied.—At Rochester, where I formerly labored, the majority who were then connected with the cause have scattered; and some have gone to other churches, where they can hear less error and more truth than under the influences that remain. Some thirty or forty would have united in sustaining an interest based upon sound principles, if a minister could have been obtained.—At Seneca Falls, there is a small organized church. They could and are desirous to support a preacher half the time. A good congregation could be there gathered.—At Homer, the church is in a prosperous condition. We held a protracted meeting there, with happy and encouraging results.—At Cortlandville, We held a series of meetings, in the Baptist house, and the result was, that souls were awakened and converted. When we left, about seventeen were seeking the Lord.—At Brewerton, where there were only two or three families believing with us, we preached in a house occupied by three different denominations, and had a most interesting and refreshing season. We gave while there, fifty-four lectures; forty individuals were hopefully converted and reclaimed, and thirty united in church relations. I expect to return to Brewerton from this Conference.—The church at Auburn has been favored with the labors of brother Ingmire, but he has lately resigned his pastoral charge, and the church is in an unsettled state. They have a meeting-house.

At the conclusion of Elder Robinson's remarks, the resolutions not disposed of, were called up and adopted.

The Committee appointed to report a plan and constitution for a general missionary society, then offered the following for the consideration of the Conference:

PREAMBLE.

Whereas, The great events of prophecy are being rapidly fulfilled, and the coming of the Lord evidently drawing nigh, we deem it a solemn duty, as believers in the glorious personal advent and reign of Christ over a redeemed world, to adopt more efficient measures than have of late characterized our efforts, to make known these great truths both to the church and world. And as a part of our system of labors, we agree to form a Missionary Society, and adopt the following

CONSTITUTION.

ART. I. This Society shall be called the American Second Advent Missionary Society, whose object it shall be to raise and disburse funds for the support of missionary labor, in any field, either at home or abroad, where a door is opened, and a field promising usefulness, presented.

ART. II. The officers of this Society shall consist of a President, Vice President, Secretary, Treasurer, and seven Directors, to be chosen annually by the Society, who together shall constitute a Board of Managers, whose duty it shall be to perform all the functions usually pertaining to those various offices in similar associations, both in the general meetings of the Society, and in the board. The Board of Managers shall, under the general instructions of the Society, select such fields of labor, and employ such laborers to occupy them, as will in their judgment most successfully accomplish the objects of our organization. They shall have authority to adopt such rules and by-laws for their own government, as they shall deem necessary; not inconsistent with the provisions of this constitution.

ART. III. All pastors of Second Advent churches and evangelists connected with Second Advent churches in church-fellowship, who shall, during the year, have exerted themselves in collecting funds for the benefit of the Society, be members of this Society, and entitled to participate in its business. Also, each church which shall raise and remit to the Treasurer of the Society not less than five dollars, shall be entitled to send one delegate to the meetings of the Society. And each ten dollars above the fore-named sum, shall entitle it to one

extra delegate. Any person by the payment of not less than one dollar, annually, is constituted a member of the Society. Any church which shall pay into the treasury of this Society, not less than fifty dollars, annually, shall be entitled to elect one additional Director, to be entitled to a seat in the Board of Managers.

ART. IV. It shall be the duty of each pastor or evangelist connected with this body, to bring the subject before each church to which he ministers, at least once a year, by preaching on the subject and taking a collection, or by adopting such other measures for raising money for the aid of the Society, as the circumstances may suggest.

ART. V. There shall be an annual meeting of this Society held in the month of May, at such date and place as it shall from time to time designate. Or in default of such appointment being made by the Society, it shall be the duty of the President and Secretary to call the annual meeting through the *Advent Herald*. Special meetings of the Society may be called by the Board of Managers if found necessary.

ART. VI. The Board of Managers shall have power to fill all vacancies which may occur in their own board during the year.

ART. VII. This Constitution may be altered or amended by a vote of two-thirds the members present, and voting at any annual meeting of the Society.

The report of the churches being resumed, the following interesting letters were read:

FROM ELDER L. D. MANSFIELD.

"DEAR BRETHREN:—I regret that engagements previously made, will compel me to forego the pleasure of meeting you in Conference this week. Be assured that you have my heart's sympathy in your endeavors to spread abroad the doctrines which we mutually cherish, relative to the appearing and kingdom of the Messiah.

"This subject has lost none of its interest to me during the last few years, but it seems to grow in my esteem, and to assume proportions of greater magnitude, as I become better acquainted with the teachings of the Bible on the subject.

"I cannot sympathize with that state of mind which finds it necessary to superadd to the glorious doctrines which we cherish—that the Lord is near, and that he will soon redeem his people and renew the earth—the fixing of a positive definite time for the Lord's return, in order to furnish a sufficient reason for the Advent movement.

"This movement is a vastly important one, independent of all definite calculations of prophetic times. The subject of Christ's personal return, and his reign with the saints on earth, had almost passed out of the memory of the church. The doctrine of a literal resurrection of the body to occupy a material but glorious earth, the only real, scriptural theory of a future state, had also been buried in the rubbish of accumulated errors, and needed to be brought to light. This has been done in some good measure, and the work ought to be prosecuted with vigor until the Lord shall come.

"I rejoice to believe that the consummation of the hopes of the saints of all past ages is very near, but should we be compelled to wait as much longer as we have waited, I shall bless God for the agitation of this sublime and deeply interesting theme, and that I have been permitted to bear some humble part in its labors, and have been honored with some measure of its reproaches.

"I would not be understood as implying any reproach upon those beloved brethren who have been fellow-laborers with us who now feel constrained to the advocacy of definite time. I only mean to say that in my estimation we have reason enough in the intrinsic merits of this subject independent of its definite chronological aspects, to justify our movement.

"May the Lord bless you in all your deliberations, is the desire and prayer of your brother.

"L. D. MANSFIELD.

"New York, May 15th, 1854."

FROM ELDER L. E. BATES.

"BELOVED BRETHREN:—I had hoped to have been with you, to have mingled in your associations, and shared in the benefits of your mutual convocation; but circumstances which I could not control will render it impossible for me to realize my fond expectations, and gratify the earnest desire of my heart. Suffer me however, in a word to express the strong sympathy that I feel in the object of your gathering, and the deep interest of my soul in the success of that cause in which you are mutually enlisted. The prominent and fundamental features of the faith you cherish, and which distinguish us as a people, are as dear to my heart this hour, as when my attention was first arrested, and my mind established in the great doctrines of the personal pre-millennial advent of the Lord, the two resurrections of the dead, and the earth regenerated as the final inheritance of the saints.

"That wisdom from on high may be imparted to guide you in council, aid you in your deliberations, and render your efforts greatly efficient in the work of the Lord, is the prayer of your afflicted but sympathizing Christian brother,

"L. E. BATES.

"Westmoreland (N. Y.), May 15th, 1854."

FROM THE CHURCH IN HOMER, N. Y.

"BELOVED BRETHREN IN CHRIST:—It is with no ordinary interest, that we look forward to the occasion when you will again enjoy the opportunity of meeting each other face to face, of communing together in a social and familiar manner in reference to your trials and prosperity as experienced in your different fields of labor, and spheres of influence, and of conferring together upon the wisest and best means for advancing the interests of the cause of the 'coming One.'

"The Advent cause, like other causes, has its principles and its practice, its doctrines and its activities. As no person can act consistently and successfully, without fundamental principles or

doctrines on which to base his faith and efforts, so no cause can result in efficient and consistent action without principles to regulate and inspire to action the faith of its advocates; such an affirmation of general doctrines is found in the 'Declaration of principles, by the Mutual General Conference of Adventists, at Albany, April, 29th, 1854,' and re-affirmed at New York and Boston, in May 1850.

"Bodies of persons, as well as single individuals, will entertain sentiments and partialities both in doctrines and practice, not of a general character, but merely incidental to general principles, yet being possessed of an appropriate share of Christian forbearance and brotherly love and kindness, they can so hold the rein upon themselves, as on the great subjects of faith and hope, to 'all speak the same thing' and 'be perfectly joined together in the same mind and in the same judgment,' and thus 'there be no divisions among them.' Individuals thus co-operating together in a great work, exemplify the grand result ordained of God: 'I wisdom dwell with prudence!'

"We look forward to your anticipated meeting with confidence for such results; and realize, such being the case, that you will severally disperse to your fields of labor and activity, refreshed in mind and spirit as giants invigorated with new wine, and feel fully able, by the grace of God, to endure and overcome during the remainder of Christian warfare, and, in the end, go up and possess the promised goodly land. 'Blessed are the meek: for they shall inherit the earth.'

"With sentiments of profound gratitude to our Our Father in heaven, for unnumbered blessings and providential care, individually and as a church, and with good hope, through his grace which is in Jesus Christ, that we all, and the elect of God everywhere, shall be kept by the power of God through faith, unto the appearing and kingdom of Christ in glory,—praying always that his kingdom may speedily come, when his will, will be done on earth as it is now done in heaven. We commend you to God and the word of his grace, trusting that your deliberations will have the happy effect to 'excite one another to love and good works,' and that we may be permitted, if we meet no more on the shores of time, to meet on Canaan's shore, where sickness, sorrow, pain, and death shall be never known.

"By order of the church of believers in the speedy advent of Jesus Christ, which is in Homer, N. Y. H. H. GROSS.

"Homer, N. Y. May 14th, 1854."

Brother Tanner, of Buffalo, being called upon said, It is with pleasure that I am able to speak of the promising state of the cause in Buffalo. The church there was never in a more prosperous condition. Ever since brother Fassett has been with us, there has been a steady increase of our numbers. His untiring labors and of his companions, have been owned and blessed of God in the building up of a healthy, religious interest. The question of time has been preached there, and a few of our brethren have embraced it who are with us in all our labors of love, and efforts to establish and maintain Gospel order. There is, at present, no division among us. We have always acted on the principle as a church, even when having no minister, of not admitting those to preach for us in whom we have not had the fullest confidence. Perhaps some of the remarks which I have made may seem hardly reconcilable with the notice published in certain papers, that, "The Second Advent brethren in Buffalo hold their meetings" at a certain Hall,—inviting all ministers to make their appointment accordingly. There is, in that publication, a small mistake. Instead of those who worship there being the Second Advent brethren in Buffalo, that meeting was organized in the following manner: One of our members who was under discipline, separated himself from us by striking his own name from our records, and then others who were not members of the church united with him in starting and sustaining the meeting at the place mentioned in that notice. Only two others have left our church to join them, and those belonging to the family of him who was its originator. On the day of their withdrawal, eleven new candidates were presented for membership to our church.

Elder Chandler said, that he visited Syracuse last February, and found the cause there rather low; a very few met in social meetings. He proposed to hire a hall, and some being in favor of public meetings, they engaged the place formerly occupied by brother Mansfield; and on the Lord's day had a good audience. There are now from twenty-five to thirty identified with us, and I have had the pleasure of baptizing some. The brethren feel very much encouraged. Last week we had a business meeting on the question of order; and it was the unanimous wish that Gospel order should be established. The definite time has been preached among us, and the report has been put in circulation that I was in sympathy with that movement—which is not true. The prospects are very favorable in S.

Elder G. W. Daniels said, that he had preached in New York City, Seventh-avenue, two Sabbaths. Owing to the ill-health of brother Porter, that church had not been favored with regular preaching. Judging from observation, he should think

that if some permanent arrangement could be made, a good congregation might be secured.

Elder Bosworth said, Although *Low Hampton* is small, still it was not an uninteresting place, or of no importance. We number in church order about forty; some have not, as yet, united. There exists an excellent state of feeling, and the congregation will compare favorably with other country congregations. Last fall we had a Conference, and enjoyed a revival, since which time we have more influence, and receive more favor from the people.

PENNSYLVANIA.

Elder Daniels said, I have labored in *Morrisville* nearly three years. The church numbers between fifty and sixty members. It is favored with excellent officers, who have the good of the cause at heart, and study its advancement. They have a chapel, which gives them a permanent advantage, and they pursue a systematic policy in sustaining their meetings, which has been blessed to their up-building, and commends itself for the adoption of such churches who are unorganized, and living without Gospel order. They have made a practice of holding one or more protracted meetings every winter, resulting in the conversion of souls. The congregation is large, and as a church they are respected in the community. They have not been troubled with such a variety of teachers and theology as some other places, and are, therefore, generally harmonious in their views and conduct. The preachers that have labored among them have aimed to bring out those truths particularly calculated to discipline the life: promote pure devotion, and elevate the spiritual man. They have a good Sabbath-school.—*Yardleyville* is five miles from *Morrisville*, where I have labored a portion of my time. There is a church there numbering thirty and forty members, and occupying a convenient and pleasant chapel. They have also a Sabbath-school of good size. During the protracted meetings held in March, in which Elder Mansfield assisted, five or six were converted, all of whom were heads of families. Their congregation is good, and the church presents an encouraging aspect at this time.—Among the adjacent localities, *Newton*, *Bristol*, and *Lambertville*, present interesting and promising fields of labor.

Elder Litch said, The church in *Philadelphia* made a special effort last winter, and some were converted and received as members of the church, and we hope by the blessing of God to exert a more healthy and wider influence. We have an interesting Sabbath-school, and an excellent library. In the south part of the city a small church has been organized of about twenty members, and some are now seeking an interest in Christ. Bro. Lelary is their pastor.

(To be continued.)

CORRESPONDENCE.



CORRESPONDENTS are alone responsible for the correctness of the views they present. Therefore articles not dissented from, will not necessarily be understood as endorsed by the publisher. In this department, articles are solicited on the general subject of the Advent, without regard to the particular view we take of any scripture, from the friends of the *Herald*.

BOSTON ADVENT ASSOCIATION.

We now lack about one hundred shares to meet the arrangements for the building. It is all important that these should be taken up at once. Are there not one hundred persons among us who will be willing to invest as much as one share each, and thus take them up. Shall we not soon hear from all the friends interested on this subject?

The following letters relating to this enterprise will be read with interest. Father Tewksbury who sent us the following note, is an aged minister of the gospel, who feels a deep interest in the cause. He will accept our thanks for his sympathy and good will. The other note is from a respected brother in the West, who recently moved from Pennsylvania. He has our gratitude for the deep interest he takes in our enterprise.

J. V. H.

Bro. Himes:—I am much pleased with your plan for building a chapel in Boston. I have thought for a long time the Advent brethren needed such a house, and I think the plan that the committee have presented to the Advent brethren is an excellent one, and think that the 1200 will soon be subscribed for its accomplishment. I have no funds to aid you in building this house but my prayer to God is, that he would bless you, and all who are, or shall be engaged in building this

house for the down-trodden Adventists; and this movement does not in the least lessen my faith in the speedy coming of Christ, even if he should come this year, amen. Neither does this movement prove to me that those who are engaged in this thing have lost their faith in the soon coming of the Son of man, and that their lamps are gone out, and that they have no oil in their vessels. Let us not judge our brother or set him at naught, because he does not believe in definite time. Jesus says, "Ye know not when the time is," but he says, "Watch, for in such an hour as ye think not, the Son of man cometh." May the Lord help us all to watch, and be prepared to hail him with joy, and say, "this is our God, we have waited for him, and he will save us." Amen. From your aged brother, looking for God's everlasting kingdom, soon to be set up, and the saints of the Most High God take possession of that glorious inheritance, and dwell therein for ever and ever.

MOSES TEWKSBURY.

Hartland (Vt.), May 25th, 1854.

Bro. Himes:—I received the Circular of the Boston Advent Association, and I have delayed up to this date to comply with your request on account of the circumstances that I am placed in. I have my capital all invested, and am therefore unable at present to give any aid in the enterprise. But my object has been and still is to arrange, if I can, to raise sufficient means in time to be of service to you, in which case I will feel a pleasure in affording you such aid. I hope you will inform the friends, through the *Herald*, of the prosperity of the enterprise. I heartily approve of the plan and hope that the friends of the Advent cause may feel the great importance of sustaining the *Herald*, and of placing it on a permanent foundation so that the borders of its usefulness may be enlarged, and its light may shine more and more. I, for one, feel that the *Herald* is a great aid in the present day, in steering our way through the thick darkness which is spread over the true light. May the Lord's blessing attend it in the future.

I hope you will remember this portion of the West. Here are very many precious blood-bought souls going in the broad way. Your brother in hope of soon deliverance,

THOMAS BROWN.

McConnell's Grove (Ill.), May 18th, 1854.

IMPORTANT PUBLICATIONS.

Memoir of William Miller—Containing many expositions of Scripture and illustrations of prophecy, relating to the personal coming of Christ and the millennium at hand. Price, in cloth, \$1; gilt, \$1.50. Postage, 19 cents.

Commentary on the Apocalypse. By Sylvester Bliss. This is a valuable work to all seeking a knowledge of the correct principles of interpretation, and calculated to expose many of the unsound views that are afloat at this time concerning the Apocalypse. Price, in cloth, 60 cents. Postage, 12 cents.

The Inheritance of the Saints, or, the World to Come. By H. F. Hill. This is a doctrinal and practical work, embracing twenty dissertations on the millennium, the true inheritance, the earth renewed, &c. The subjects are ably discussed, and the book has found its way pretty extensively among church members of all denominations, turning many to the true faith and hope of the Lord's kingdom. Price, in cloth, \$1; gilt, \$1.37. Postage, 16 cents.

Fassett's Discourses on the Jews and the Millennium. This work meets and refutes the Judaizing notions advanced against the doctrine of the Lord's near coming, and overthrows the theory of a mixed race of mortals and immortals during the millennium, with sickness, sorrow, and death still existing on earth. Price, 33 cents. Postage, 5 cents.

Benedictions, or the Blessed Life. By John Cumming, D. D., F. R. S. E., minister of the Scottish church, Crown Court, London. In this work are set forth the constituents of the blessed life, in harmony with the blessed hope. We are also shown, that the grace of God upon the heart will alone send forth a holy and happy influence, transforming and renewing, causing life's parched places to freshen, and its deserts to blossom like the rose. Every Adventist should procure this work. Price, 75 cts. Postage, 18 cts.

Also *Dr. Cummings on the Apocalypse*—(First Series.) Price, 75 cts. Postage, 21 cts.

Dr. Cummings on the Apocalypse—(Second Series.) Price, 75 cts. Postage, 22 cts.

The Church before the Flood. By the same. Price, 75 cts. Postage, 17 cts.

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"Voices of the Night." (April 1st.)
"Scripture Readings on Exodus." (May 1st.)
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ADVENT HERALD.

BOSTON, JUNE 10, 1854.

NOTICE.

BOSTON ADVENT ASSOCIATION.

The requisite arrangements having been made to proceed in building the Advent Chapel in this city, the shareholders are hereby informed that the Trustees have made the first instalment of \$25. on each share, payable the second week in June, 1854.

JOSHUA V. HIMES, President of the Board of Trustees.
Boston, May 30th, 1854.

My HEALTH is a very little better, so that I concluded to start for the Conference in Hatley (C. E.), Wednesday, June 7th. I shall labor as my strength will allow.

J. V. HIMES.

FOREIGN NEWS.



The steamer *Asia* which left Liverpool May 20th, arrived at New York on the 1st inst.

The Vienna correspondent of the *London Times* says that positive information has been acquired which fully confirms his previous report that an attempt was about to be made by this Government to induce Russia to yield to the demands of the great Powers. He adds, however, "it is hardly necessary to remark that Russia is not likely to accept the conditions which the Western Powers, and even Austria, will now consider it necessary to insist on."

The Berlin correspondent of the *London Times* says:

"Advices from Cracow state positively that a corps of 20,000 Russians, with artillery and provisions, is on its march towards the Austrian Galician frontier. On the Austrian side there are stated to be 100,000 men already concentrated in Galicia, together with 150,000 men in Southern Hungary, part of whom are directed on Transylvania."

The writer supposes this assemblage of Austrians to be a demonstration against Russia. With regard to the movements of Russian troops above noticed, the Paris correspondent of the *London Times* says:

"It is now three or four months since I alluded to a project attributed to the Emperor of Russia of re-constructing the kingdom of Poland, not, of course, out of any regard for Polish independence, but out of vengeance on those Powers that refused to associate themselves in the enormous injustice he mediated against Turkey, or who have contravened his designs. The movement of Russian troops to the frontier of Galicia and the Bukovina would seem to render probable the execution of that menace; and though such an attempt would in all probability, terminate as much to the disadvantage of the Emperor himself as to those against whom it was directed, yet from what we have already witnessed of his conduct, we are justified in supposing that no step will be thought too desperate for him to undertake."

The operations on the Danube appear to have been confined to unimportant skirmishes, the most important of which are noticed in the following summary:

A despatch received in Paris from Vienna on the 15th, states that the bombardment of Silistria with eighty pieces of cannon had commenced.

The evacuation of Lesser Wallachia had been suspended.

The allies are now in possession of Varna, and as the French have already advanced to Adrianople, the Turkish garrison of that city is on its way to Shumla.

It is also confidently asserted at Constantinople, that the French will have a reserve corps at Rodost, of 50,000 men, where their engineers are already taking measurements for a fortified camp.

A despatch from Constantinople of the 9th, announces that Sebastopol had been cannonaded by the French and English fleet, with guns of long range, and a view to destroy the advanced works of the port.

The allied fleet attacked one of the outer ports of Sebastopol, and the Russians were compelled to evacuate it.

Three vessels were cruising along the coast of Circassia, waiting for the Ottoman fleet, which was to bring 5000 men for disembarkation in Arabia.

Vely Pasha has been confirmed in his post at the

request of Prince Napoleon.

CONSTANTINOPLE, May 10.—The Duke of Cambridge and Marshal St. Arnaud have arrived.

The ratifications of the treaty of triple alliance have been exchanged.

A great quantity of French artillery, and four squadrons of Spikers, have reached Gallipoli.

From Kalafat, it is reported that an engagement between six squadrons of Cossacks and five of Turkish Hussars, had taken place near Badona, on the 4th of May. The Cossacks were defeated and lost 60 horses, 2 guns, and 138 men killed.

VIENNA, May 10.—Orders have been received at Adrianople to have provisions ready for 70,000 men, who are expected there towards the end of the month.

The Vladika of Montenegro has declined to make war against the Turks, having received strong representations, upon which he has acted.

The Russians are preparing materials for two bridges, intended to be thrown across the Danube between the Schyl and the Aluta. Their flotilla is concentrated near Hirsova, with a view to act against Silistria.

The troops of Omar Pasha have driven the Russians out of Krajova.

TREBIZOND, April 30.—The forts of Nevopossis and Geladjik, on the Circassian coast have been evacuated by the Russians. Sechem Kale is almost deserted.

A despatch from Omar Pasha, dated Shumla, May 9th, states that Sali Pasha had, on the 28th of April, defeated the Russians at Nicopolis, with a loss to the Russians of 1500 men.

On the 2d of May, Suleiman Bey had also defeated the Russians at Padova, not far from Krajova.

The Paris journal, *Patrie*, says news has been received from Constantinople that the Russians had attempted recently to cross the Danube at various points, and that they had been repulsed with heavy loss.

Accounts have been received from the Danube, to the effect that owing to a sudden rise and overflow of the river, immense damage had been done to the Russians. Their pontoon works have been swept away, their bridges destroyed, and it is also added that illness had broken out amongst them to a considerable extent.

As near as we can understand, the position of the contending parties from the meagre accounts before us the Russians have made no important movement from the Dobrudscha, but are still investing Silistria. They have also attacked other Turkish positions on the right bank of the Danube, but no important success has been achieved. The Vienna correspondent of the *London Times* says:

"The garrisons of Silistria and Rutschuk are probably in great distress at this very moment, as orders have been received from St. Petersburg to take the two fortresses by the 15th of this month, 'cost what it may.' The Russians have concentrated an enormous force at Kalarasch, Oltonitza, and Guirgevo, but the Turks will not fail to give them a warm reception. We are told that a Russian brigade is on the right bank of the river near Silistria, and occupies the fortified camp which the Aashi-Bazouks quitted about five weeks ago. There was a vague rumor in Bucharest on the 7th that Rassova, after having been violently bombarded on the 4th and 6th of May, had fallen into the hands of the Russians; it was added, that the garrison of 700 men had surrendered at discretion. This intelligence requires further confirmation; but probably it is only too correct."

Advices from Bucharest, dated May 8, state that Prince Paskiewitch has again left for the Danube. An attack by water and by land is about to be made, under his direction, on Silistria.

The Hospodar has placed Servia in a kind of state of siege. On the 4th and 5th there were very serious affairs at Guirgevo, with great loss on both sides. No particulars are known.

KALAFAT, May 6.—The day before yesterday six squadrons of Turkish Cossacks and five of Turkish Hussars had an engagement with the Russian Cossacks near Radovan. The affair lasted three hours, and ended with the total defeat of the latter.

Lord Raglan, the Commander-in-Chief of the British forces in Turkey, immediately upon his arrival in Constantinople, issued a proclamation to his troops, urging upon them the necessity of strict discipline, and of respecting the laws and customs of the peculiar people with whom they are allied. The proclamation also stated that the army was to be for the first time in the field with an ally to whom the British nation had been opposed for centuries. The high military qualities of the French army were matters of history, and he trusted the alliance now formed would be of long duration, and productive of the most important consequences. Lord Raglan concluded with remarking that in the ranks of the French army every disposition existed to cultivate friendly relations with the British, and that the first ambition of either forces should be to acquire

the confidence and good opinion of the other.

A Gallipoli correspondent of the *London Times* says that drunkenness continues to be the great evil of the allied army. In one company of the 93d Regiment upwards of 20 men were brought up on one morning, at the camp, to answer for this offence.

RUSSIA.—An American and two Russian ships had arrived at Cronstadt, and the navigation must therefore have been completely open.

From St. Petersburg, 6th, letters state that the British fleets had been seen 25 miles off Cronstadt, and had captured a number of gun boats.

The houses on the right side of the Neva, at St. Petersburg, have been demolished.

The telegraph at Stockholm is open.

The Russians retired from the exposed ports on the 11th.

The British fleet took possession of Bosners, on the Island of Aland, on the 12th.

ODESSA, May 5.—Great surprise has been expressed that no blockade had been established. Ships were laden, and several have been sent to the Sea of Azof, where they now are with their cargoes.

At Riga, a large fleet were taking in produce, and at Archangel a number of ships were expected, which will be allowed by the allied powers to bring away their cargoes, although the Russian merchants appear full of astonishment at the liberty which has been shown.

The correspondent of the *Morning Chronicle* says it was reported in Paris on Monday that a levy of 100,000 men has been ordered by the Russian government.

CONSTANTINOPLE, May 5.—The Turkish fleet sailed yesterday for the Black Sea. It consists of 22 vessels, and left the Bay of Bujukdere, where it has lain so long, to all appearance a magnificent squadron. The Admiral, Ahmet Pasha, has his flag on the *Mahmoudie*, a first-rate ship-of-the-line of 124 guns; and there are, besides, eight other line-of-battle ships, of which three are of 104, two of 60, two of 84, and one of 74 guns. The *Tech-rifie*, 84, is commanded by our countryman, Captain Slade (Mouchavir, or "Consulting" Pasha); and the *Abadje Djehat*, 104, by Hassan Pasha, Admiral of the Egyptian squadron. There are, besides the line-of-battle ships, three large frigates and two brigs; five steam frigates and two steam sloops complete the number of this powerful squadron.

Their destination is probably the Circassian forts, of which three, Anapa, Sanchoom Kale, and another, are still held by the Russians. The squadron was accompanied by the *Terrible*, English steam frigate, which returns to the allied fleet, now in the neighborhood of Sebastopol.

Two English officers have left in the *Terrible* on a mission to Schamyl. They carry with them assurances of sympathy, and what is of more practical importance, a supply of revolver rifles, weapons well adapted for the warfare in which the mountaineers are engaged.

The capture of the Russian forts on the Eastern shores of the Black Sea will be an important gain for the allies, and may reduce the hostile army in Asia to great straits. Some blow in this direction, indeed, seems to afford the only hope of saving the Asiatic provinces in Turkey from invasion and dismemberment.

The steam-frigates *Ulloa* and *Fulton* have sailed from France with 1,300 men, for Greece.

Letters from Athens of the 8th inst. announce the complete defeat by the Turks of the insurgent Greeks, at Demoke, in Thessaly. They were pursued, and forced to take shelter on the Greek territory.

ATHENS, May 12.—Fuad Effendi has 15,000 men at Arta. The insurrection is almost at an end.

Piracy increases in the Archipelago. A vessel from Rhodes to Finica, with a crew of only three men, was assailed on the 17th of April by a *tschernik*, manned by some 12 pirates. A sum of money, about 400 Turkish liras, was taken, and the crew ill-treated. Several other atrocities in the neighborhood of Myra are spoken of.

A despatch to the *London Times* of Saturday, from Vienna, dated May 10, states that a Government messenger had reached Galats, May 9, with reliable intelligence that Sebastopol had been bombarded for four days.

BUCHAREST, May 12.—The English steamer *Tiger*, of 16 guns, was stranded close to Odessa, and was obliged to surrender to the Russians. Two other steamers went to her assistance and bombarded the Russian works, but with little effect.

The *Moniteur*, the official organ of the French government, says:

"As several journals have announced, as also the private telegraph, the Austrian Government has just taken measures to augment the effective strength of its army. The official *Gazette* of Vienna publishes an ordinance, which ordered the immediate levy of 95,000 men. That ordinance is accompanied by a manifesto which indicates in an unmistakable manner the eventual destination of these forces. Both the manifesto and the measure

itself of which it is the commentary have produced at Vienna an impression as favorable as it is profound."

The Paris correspondent of the *London Times* copies the above and jumps at the conclusion that there will soon be a rupture between Austria and Russia.

CONFERENCE.

The Semi-annual Conference of Adventists of Northern Illinois, will hold its third session—Providence permitting—at Payne's Point, Ogle Co., Ill., commencing on Friday, June 30th, and continue over the following Sabbath. Brothers J. Litch, Samuel Chapman, John Cummings, Jr., and others, are expected to preach the "Everlasting Gospel." We hope to see a general gathering of the Brethren from the different sections of Illinois. Dear Bros. and sisters, may this Conference be made a special object of prayer, by every one who is looking for our coming King, that the Great Head of the Church will be pleased to smile upon us, and may this meeting be the best we ever enjoyed; may an influence go out from this gathering, which shall promote the spread of Divine Truth in this destitute region; and also love, and union, and co-operation, in proclaiming our "Blessed Hope." Homes will be provided for all who come. In behalf of the Committee.

Clinton, Ill., May 13th, 1854 N. W. Spencer, Secretary.

MONTHLY REPORT OF NEW SUBSCRIBERS.

New subscribers in May	39
Stoppages	46
Net loss	7
Total new subscribers since Jan. 1st	275
Total stoppages	245
Total net gain	30

Appointments, &c.

APPOINTMENTS FOR BRO. LITCH.

BRO. HIMES:—As Bro. Chapman is South, I have taken the liberty to arrange meetings for Bro. Litch, up to Conference, as follows:—Genesee Grove, Whiteside Co., grove-meeting—to commence Thursday, 22d, and continue over the following Sabbath.

Other appointments will be made, as soon as arrangements can be completed. We expect that Bro. Chapman will be present, to co-operate with Bro. Litch, in his meeting.

John Cummings, Jr.

Providence permitting, I will preach at Derby-Line, Vt., Saturday, June 17th, and remain over the following Sabbath; at Barnston, C. E., the 20th, 21st and 22d—as Bro. McDuffie may appoint; at Hatley, the 23d, and remain over the following Sabbath, as Elder Warren may appoint; Hatley West, the 27th—as Bro. Griffin may appoint; Head of the Bay, 29th and 30th, and remain over the following Sabbath; Fosterville, July 4th; Derby-Line, the 5th; West Derby, the 6th; So. Troy, the 7th; Richford, Sabbath, 9th; Montgomery, the 11th, and 12th; Morrisville, as Bro. French may appoint, the 14th; Waterbury, Sabbath, 16th. Week-day meetings, at 7 o'clock, P.M., or otherwise, as bro. in charge may think best.

N. BILLINGS.

PROTRACTED MEETINGS will be held by Elders Wesley Burnham, and B. S. Reynolds, in the following places:—Danville, Vt., June 16, 17 and 18. Vershire, Vt., June 23, 24 and 25. East Haverhill, N. H., June 30, July 1 and 2. We hope there will be a full attendance to these meetings, of the friends of the cause.

BUSINESS DEPARTMENT.

BUSINESS NOTES.

J. M. O.—We entered the name of J. Harris, and sent it to West Hatley, as you directed. We now change it to Melbourne.

S. Foster—Have charged you \$5.25 for subs., per order of J. M. O.

J. Kendall—Duly received on the 6th inst.

DELINQUENTS.

J. BOHANAN, of Peterboro', N. H., who owes \$4., has had his paper stopped by the P. M.

MEDICAL NOTICE.

BRO. HIMES:—With your permission, I will say through the *Herald*, that having for a number of years turned my attention to the study of medicine, and availed myself of the privileges of the Medical Colleges in this city, attending their lectures, &c., I shall be happy during my summer tour, to give advice or medical treatment to the afflicted. I would call the special attention of those afflicted with *fits* and *St. Vitus' dance*, *consumptive complaints*, &c., on account of their being as a general thing, considered so greatly out of the reach of medicine; and I have confidence that I can supply remedies, which will cure a majority of cases, if not too far advanced. And I would say the same of *nervous complaints* generally, including palpitation of the heart, neuralgia, and general debility. Fever and ague also, treated and cured without the use of quinine or minerals.

J. LITCH.

Philadelphia, May 8th, 1854.

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BY JOSHUA V. HIMES.

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Luke 9:28-30

J. V. HIMES, Proprietor.

"WE HAVE NOT FOLLOWED CUNNINGLY DEvised FABLES."

OFFICE, No. 8 Chardon-street

WHOLE NO. 683.

BOSTON, SATURDAY JUNE 17, 1854.

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Satan.

FROM THE LONDON "QUARTERLY JOURNAL OF PROPHECY."

INSTEAD of losing, he gains ground in the course of ages. He comes down, having great wrath, because he knows he has but a short time. He persecutes the saints; he slays the witnesses; he makes war with the Lamb; he sets Antichrist upon the throne and brings all the world to worship him. For just as he tempted Christ by offering him all the world's kingdoms, so does he tempt Antichrist, and prevail. Antichrist worships him, and he in turn brings the whole world to worship Antichrist. Up to the last, he is seen maintaining his old characteristics. He is the deceiver, the liar, the murderer, the god of this world, and the prince of the air, to the very last. His enmity to the seed of the woman has lost none of its intensity or ferocity. His warfare continues as unrelenting and murderous as when he stirred up Cain to slay his brother. The battle of Armageddon is wholly of his organization. The following passages describe his last act of enmity, Rev. 17:14; 16:19.

And what follows this last outburst of Satanic rage against the Lamb and his followers? Does he muster his routed forces for another conflict, and come forth for a second and more terrible Armageddon? No; the 20th chapter gives the result. He is not merely overpowered and his legions scattered, but he is seized and bound. A mighty angel descends, and his reign is over—the spoiler is spoiled; the destroyer is destroyed; he that led into captivity has gone into captivity; the prisoner of the saints is led to prison, and bound in chains too strong for all hell to break.

And what follows this binding of Satan? The saints take their seats upon their long-promised thrones; the righteous reign of Christ begins; the earth is swept clean of its long pollution; the times of the restitution of all things now run their course; the "darkness of this world" is exchanged for the light of the world to come, for the ruler of the long darkness has been expelled from his seat, and the glory of the Son of God takes possession of that air where Satan had dwelt and where he had exercised his power on earth.

And what is the great event which ends the reign of Satan and begins the reign of the saints? The coming of the Lord! In proof of this, we have only to look at the concluding part of the preceeding chapter. At the 11th verse a new scene unfolds itself. The saints have been caught up to the clouds to meet their Lord, and the marriage-supper of the Lamb is described as then taking place. Then the heaven opens; the Lord himself appears. The beast is taken and the false prophet, and cast into the lake of fire. Then follows the scene in the 20th chapter, of Satan's binding, and the reign of the saints during the period of his binding.

It is plain that, up till this period, Satan has had dominion on the earth. During that dominion there could be no millennium. To end this dominion of the Evil One, by destroying the beast whom Satan had set up, and binding Satan himself, the Lord comes in person. And now the glory is manifested. There can be no millennium before Christ comes. Immediately on his coming it commences.

Into the momentous question of Satan's power we have not entered. It is one which demands our most solemn attention, and it is one which will necessarily force itself upon the notice of the Church as the last days draw on. It must be evident to every reader of Scripture that he has far greater power than we have usually ascribed to him, at least of late years. Our forefathers came much nearer the truth on this point than we do. Modern enlightenment has exploded the ancient ideas of Satanic operation. How far this enlightenment can claim to be Scriptural, we do not say.

A recently published work of Mr. Smith takes up the subject in a way such as few historians have ventured to do. The work is entitled *The Gentile Nations*, and forms the conclusion of his *Sacred Annals*, which most of our readers

may know. We cannot better conclude this article than by giving a few extracts which may help our readers to pursue the subject at greater length.

The origin of idolatry is thus traced to Satan by Mr. Smith:

"The origin of idolatry will never be understood while the investigation is confined to the character of the human mind or the history of the human race, without a distinct recognition of man's exposure to Satanic influence and aggression. It might as reasonably be attempted to write a History of England whilst ignoring the Norman Conquest, or a System of Physics without reference to gravitation, as to give a consistent and rational account of the origin of idolatry in the absence of all reference to Satan, its real author and object. It may be said, 'This is unscientific and unphilosophical.' But is it not in perfect accordance with the purest science, and the soundest philosophy, to apply all truth to useful purposes, and, by the judicious adaptation of ascertained principles to cognate subjects, to solve apparent mysteries, unravel difficulties, and make that clear and plain which was before confused and obscure? Why, then, should this mode of proceeding be prohibited in respect of the truths of the Holy Scriptures by those who admit their Divine origin? Sceptics and infidels may decline such a method: it is their consistent habit so to do. But why should those who make the undoubted verity of God's Holy Word the basis of their highest hopes and dearest interests, hesitate to apply its teaching to the great problems presented by all the aspects of the world's religion?"

"In the investigation of the origin and character of idolatry, this aid is essential. The moment we enter on this study, we are met by such questions as these: 'What were the origin and design of bloody sacrifices? Why were they universal, when the most profound sages were ignorant of their origin and object? Why was the form of the serpent, above every other, consecrated to supreme elevation and honor?' These and many other queries cannot be solved by any study of human nature or human history. No recondite researches into ancient mythology, no labored exploration into the poetry or religion of the primitive nations, will afford a satisfactory answer. To understand the origin, object, and character of idolatry, we must pass beyond the twilight of mere human intelligence and induction, and, standing in the full glory of revealed truth, contemplate the primitive condition and early history of mankind. Here we learn our glorious origin, and the mighty agencies with which our nature, in the outset of its career was brought into contact; mark the fearful change wrought in man's moral nature, and watch its terrible results, until we see him turn away from the God of his life, and bow in profane adoration before the most filthy impersonations of his foul destroyer.

"In this light we see that the relentless foe of God and man did not quit his prey, when covered with guilt, and involved in condemnation. It may be fairly questioned whether any crisis in the affairs of the human race invested with more terrible grandeur than this. Here we see that as Divine mercy interposed the scheme of redemption for the salvation of man, the arch-foe not only opposed its principles and its progress by a wide range of malignant effort, but, in a manner at once daring and insidious, he devised idolatry, and succeeded in introducing it into the world, as a means of wresting the spiritual dominion of mankind from the Mediator-Deity, and establishing himself as 'the god of this world.' This was the agency under which idolatry was introduced, and rose into influence and power; and throughout its most infinite range of development, the evil and debasing character of its author is legibly imprinted upon all its numerous deities, doctrines, rites and religious observances."

The origination of idolatry in the perversion of divine truth by Satan, is thus stated:

"Having thus ascertained by undoubted in-

duction, confirmed as it is by Scripture proof, the period and place whence idolatry originated, we may proceed another step, and elicit from the great and common principles of all heathen mythology some notion of the ruling elements of unhallowed feeling and corrupt imagination, which generated the evil of which we speak. In this effort it will be of consequence for us to recognize the important fact, that in all ages Satanic error has been most successful when presented to the human mind as a perversion of truth. Faber justly observes, 'The human mind rarely tolerates any great changes if they be violent and sudden, particularly in matters of religion. It seems natural that this great apostasy was not a violent and abrupt setting aside of true religion; that it was not a sudden plunge from the worship of Jehovah into the grossness of rank idolatry. I should rather apprehend, that it must have commenced with a specious perversion of sound doctrine, and with an affectedly devout adoption of authorised rites, and ceremonies, and phraseology.' This judgment of an experienced and learned writer, who had carefully investigated the subject, may be safely admitted as a sound principle, of important use in the prosecution of this inquiry.

Satan's object in these idolatrous systems—to defeat God's scheme of redemption—is then briefly noticed, along with the general overlooking of this awful fact in studying heathen mythology. Our youth are taught mythology, but not as they ought to be. They are not taught to look on it with abhorrence, as Satan's scheme for opposing redemption; they are rather made to regard it as a beautiful and wonderful exhibition of human intellect!

Then Satan's efforts to get himself worshipped under the form of a serpent, are thus sketched: "That the malign foe should repeat this assault on human happiness after the promise of redemption, is not wonderful. That he should have persevered in his aggression, might be inferred from his subtlety and malice. But it will scarcely be believed, that even Satan should not only have aimed so high as to supplant the adorable and eternal God as the object of human worship, but should also have aspired to put himself forth as the object of human worship, and challenge the adoration of the world, under the precise form in which he had succeeded in effecting the ruin of the race. Yet so it was. The serpent form has in all probability approached nearer to universal adoration than any other.

"A learned author, who has investigated this subject with great labor and research, assures us that he has traced the worship of the serpent from Babylonia, east and west, through Persia, Hindustan, China, Mexico, Britain, Scandinavia, Italy, Illyricum, Thrace, Greece, Asia Minor, and Phœnicia. Again, we have observed the same idolatry prevailing north and south, through Scythia on the one hand, and Africa on the other. The worship of the serpent was therefore universal. For not only did the sacred serpent enter into the symbolical and ritual service of every religion which recognized the sun; but we even find him in countries where solar worship was altogether unknown, as in Sarmatia, Scandinavia, and in the Gold Coast of Africa. In every known country of the ancient world, the serpent formed a prominent feature in the ordinary worship, and made no inconsiderable figure in their Hagiographa, entering alike into legendary and astronomical mythology.

"Whence, then, did this only universal idolatry originate? That it preceded polytheism, is indicated by the attribution of the title Ops, and the consecration of the symbolical serpent, to so many of the heathen deities. The Ops was conferred upon Terra, Vesta, Rhea, Cybele, Juno, Diana; and even Vulcan is called by Cicero, *Opas*.

"In Grecian mythology, the symbolical serpent was sacred to Saturn, Jupiter, Apollo, Bacchus, Mars, Æsculapius, Rhea, Juno, Minerva, Diana, Ceres, and Proserpine; that is, the serpent was a sacred emblem of nearly all the gods and goddesses.

"The same remark may be extended to the

theogonies of Egypt, Hindustan, and Mexico, in all of which we find the serpent emblematic, not of one deity, but of many.

"What, then, is the inference? That the serpent is the most ancient of the heathen gods."

(To be Continued.)

"Behold the Kingdom of God is Within You."

In the ordinary explanation of this passage, it is taken for granted that the kingdom of God signifies simply the reign of gracious principles, and that the Lord meant to intimate that it was altogether a mistake to suppose that there shall ever be any outward and visible manifestation of the kingdom of God on the earth—it is altogether a spiritual and eternal dominion. The industrious Albert Barnes, who may always be relied upon for giving the prevailing and popular view of a passage, says—"This is capable of two interpretations: 1. The reign of God is in the heart. It does not come with pomp and splendor like the reign of temporal kings, merely to control the external actions and strike the senses of men with awe; but it reigns in the heart by the law of God; it sets up its dominion over the passions, and brings every thought into captivity to the obedience of Christ. 2. It may mean—The new dispensation is even now among you—The Messiah has come—John has ushered in the kingdom of God—You are not to expect the appearance of the Messiah with great pomp and splendor."

As to the first of these explanations, which makes the expression—"The kingdom of God is within you," simply the reign of God in the heart, it is sufficient to point attention to the fact, that the Lord is not addressing his disciples in whose hearts his gracious rule was acknowledged, but the caviling pharisees; and in that sense it could not be said that the kingdom of God was within them. As to the second, we point attention first to the question of these Pharisees—"He was demanded of the Pharisees when the kingdom of God should come?" There can scarcely be a question as to the meaning which the Pharisees attached to that language; they asked regarding the time of the establishment of Messiah's glorious and everlasting kingdom, when, in the language of Daniel—"The kingdom and dominion and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him." Now according to either of these two interpretations, the Lord must be understood as intimating to the Pharisees—you are altogether mistaken in expecting any such kingdom—the kingdom of God has already come. But his disciples certainly did not so understand him; for we find them, on the very eve of his ascension, asking a question very similar to that of the Pharisees. Such an answer is also inconsistent with his own subsequent teaching; for we find him, in the 21st chapter, informing his disciples of the signs of the last days, down to the hour when the Son of man shall be seen coming in a cloud, with power and great glory. And then he says—"Whenever ye see these things come to pass, know ye that the Kingdom of God is nigh at hand." The kingdom of God, so far from being already come when he spoke to the Pharisees, is only to be known to be nigh at hand, when the signs of the last days are seen.

That the Lord, in his reply, did not evade the question of the Pharisees, by speaking of a different event from that regarding which they were questioning him, is evident from the sequel. For he immediately turns to his disciples and speaks of his coming sufferings, his prolonged absence and his ultimate return, and dwells chiefly on the manner in which the Son of man shall be revealed, in illustration of his remark to the Pharisees: "The kingdom of God cometh not with observation." It may be objected that if

the Lord spoke of a visible and glorious kingdom, he could not have said that it is not with observation—that is, without outward show or manifestation. But then it should be noticed that he does not say that the kingdom is without observation, but its coming, and the importance of this distinction we shall immediately see.

If the Lord is speaking of the everlasting or glorious kingdom, which follows the day when the Son of man shall be revealed, in what sense can he affirm that it was *within* the Pharisees—or, as it is in the margin of our Bibles, *among* them? The simple answer to this apparently formidable question is that the Lord makes no such affirmation in any sense. He does not say to the Pharisees:—"The kingdom of God is within or among you;" but he tells them that the coming of that kingdom will be of such a nature that no one will come to them with the tidings that it has come. Men shall not say: "Lo here! or lo there! for behold the kingdom of God is among you." It is not the affirmation of the Lord as to what has already taken place; but it is a part of what he tells them men shall not say at the coming of the kingdom. The coming of the kingdom of God will not be a matter of ordinary observation, so that some who have seen its opening acts shall hasten to publish the news, and call men to bestir themselves because it is among them. Those who are not mete for it shall have no knowledge of its coming. The reason of this he explains to the disciples, who might otherwise have been distressed at the thought that it might come, and they too might be ignorant of it.

He tells his disciples of days of sorrow and separation, when his pining church should long wistfully for his coming; and then deceivers would arise with false tidings of his arrival. He warns them to turn a deaf ear to all such rumors. "A man," says he, "might as reasonably pretend to come on before to give you notice of the approach of a flash of lightning." When the Son of man comes, his true disciples will need no messenger to carry the tidings, for in a moment, in the twinkling of an eye, they shall all be changed. The worldly will have no tidings of it to carry. The Church of God will be taken out from among them as Noah was taken out of the world and entered into the ark, or as Lot was conducted out of Sodom and led to Zoar. And as, in both cases, the ungodly went on with their business and folly, heedless of danger, until God's judgment overtook them, so when the Church is removed from the earth, the world will rush recklessly on, unconscious of what has transpired, until the Lord shall come with all his saints to execute judgment.

He warns his disciples against any lingering or reluctance on that day, and tells them that it will be a sudden and simultaneous rending of all earthly ties and relationships. At the same instant, round the whole globe, when at one point it is night and bed-fellows shall be separated, when at another point it is morning and fellow-laborers shall be separated, and when at another point it shall be evening and the companions of the evening walk shall be separated. Those who are left shall not be able to tell how or wherefore, only each shall know that his companion is gone. His disciples ask the question, and few words suffice for so solemn a moment: "Where, Lord?" that is, where shall we be taken? He replies, "as eagles seem to be gathered from all quarters, by some irresistible attraction, to the point where they find their prey, so shall you, from every quarter, be guided with infallible precision to the point where you shall find me."

It is thus that the Lord warns the Pharisees that they ought to have been occupied with other questions than the time. For only those who are ready shall go in to the marriage-supper of the Lamb. The kingdom of God cometh not with observation. You shall not have warning that it is within sight, or already on the way. Noiselessly, stealthily, as a thief in the night it shall come, and all who are accounted worthy to obtain that world and the resurrection from the dead, will be removed before an ungodly world can have notice of it.

"Shall not that be a strange thing," says one, "in the day when it cometh to pass, when, from among the active members of living society, many being visited with the power of an endless life, shall suddenly disappear." They shall be missed from the earth, and no one shall know whither they have journeyed. From the solitary dwelling a beloved one is gone. In the retired hamlet there is a stir and an inquiry after some humble persons whom in past days no one much heeded, though their worth was in men's hearts confessed, and now their virtues are loudly praised, and they themselves are sought after but are nowhere to be found. In the city, in the crowded hall, in the places of business, in the seat of judgment, in Senate houses, around thrones, from the throne itself they are taken away. They are taken away in all ranks, from all occupations, of all ages. As when the sons of the prophets sought after Elijah whom God had caught up into heaven, so everywhere shall

men seek and wonder; the rumor shall spring up first here and then there—insulated—of private interest. But rapidly it shall grow, swelling and returning upon itself, till at last it rushes together like a tide gathered from all the corners of Christendom, and fill and overflow the earth. Some men say that since that same time they have found tombs untenanted! recent mourners have seen an empty shroud, where the body of their dead was laid! Ah! yes, they are gone, they have left you, all of them—that first resurrection has happened, they are gone to meet their Lord, for they loved his appearing. And ye shall see them again, for he is on his way to the earth. He cometh with ten thousand of his saints.

And are you left behind?

Did ye not know that it would be thus?

Wherefore then, being forewarned, would ye not yield to the preparation? Ye also might have shared in that blessedness.

Waymarks in the Wilderness.

Sacred and Profane History.

We copy the following from the *Boston Journal*:

"MR. EDITOR:—In your interesting account of the causes and duration of several eclipses, you allude to the 'general eclipse which happened at the time of the death of Jesus Christ,' and quoted Matt. 27:45: 'Now from the sixth hour, there was darkness over all the land until the ninth hour.' That that darkness was not caused by an eclipse of the sun is proved, from the fact that our Saviour suffered at the time of the Jewish Passover, which was always celebrated at the time of the full moon, when the moon is opposite to the sun.

"That darkness was caused by a direct display of the power of God. It was proper that such a manifestation should accompany the crucifixion and death of His Son, and should appear entirely independent of the phenomena which are caused by the operation of the laws which govern the movements of heavenly bodies.

"Yours, &c.,

A. B. J."

"The above communication has been on hand for several days, but our columns have been so crowded that its publication has been deferred until the present time. We stated in our article on eclipses that Josephus mentioned 'an eclipse' that occurred at the death of Christ, which seemed to corroborate sacred history. We took the statement from Putnam's 'World's Progress,' but find on reference to Josephus that no mention is made of such a phenomenon having been observed at the time mentioned. It is true, as our correspondent states, that the crucifixion occurred at the full moon, when that luminary is in opposition to the sun and no eclipse could happen. We are not aware that any explanation can be given of the phenomenon of darkness at noonday, mentioned by the evangelists, other than that of our correspondent. Matthew, Mark and Luke mention this darkness continuing for three hours, and nearly in the same words. John, whose narrative of the events connected with the crucifixion is less full than that of the other Evangelists, does not allude to this phenomenon. We do not know that any profane writer has left a well authenticated record of this darkness, and opinions differ as to whether it was general or confined only to Jerusalem and its vicinity. Jenks, in his 'Comprehensive Commentary,' says, 'It is reported that Dionysius, at Heliopolis in Egypt, took notice of this darkness, and said, "either the God of nature is suffering, or the machine of the world is tumbling into ruin." From this it might be inferred that the darkness was general, but other commentators dissent from this opinion. Beza says:

"It is inquired by many whether this is to be understood of the land of Judea, or of the whole earth. Tertullian seems to embrace the latter opinion, calling the failure of the sun a misfortune of the world, which they had recorded in the Roman archives. But I rather agree with those who understood it of Jerusalem, and all the neighboring country; for it would be more proper for the prodigy to be noted in the archives if peculiar to Judea. While the sun enlightened the rest of the earth, and even at the noon-day, this one corner of the world, in which so horrible a crime was perpetrating, was covered with the thickest darkness!"

"Scott, in his comments, says, 'that probably this darkness reached no further than the Holy Land—at least the language of the evangelists implies no more.'

"The same writer has the following comments upon the sacred record of this phenomenon:

"Some infidels have greatly exulted because Josephus and the pagan writers have not mentioned this phenomenon; but none have attempted to deny it, and every writer notices and records only what he sees proper. Josephus and the pagan authors were in general as little disposed to bear a favorable testimony to Christianity as modern infidels are; the former could not but have heard of it, and his silence may be considered as the effect of his inability to deny

the fact, and his unwillingness to admit the proper conclusion; but heathen writers would probably treat the report with contempt and neglect, as unworthy of regard.

"It deserves notice that all the evangelists record the scoffs and insults of the spectators before they mention this darkness, which, it is probable, for a time alarmed and silenced them. Many things have been conjectured concerning the intenseness of this gloom; but little can be known; probably it was neither so intense, nor so slight, as different writers, contending with each other, have represented it. There is no proof that during it Jesus saw and spoke to his mother and the apostle John at a considerable distance, as some have supposed; for nothing appears from the narrative, why this might not take place during the three hours which preceded the gloom, or just before Jesus had expired, when it seems to have terminated."

"The inaccuracy which has given occasion for the above remarks has not escaped the notice of our neighbor the *Post*, who has a quick eye for historical errors. He says:

"Now, Josephus, in Book XVII chap. 6, says, 'that very night there was an eclipse of the moon.' William Whiston translated Josephus's writings. In a note on this brief passage he says, 'this eclipse of the moon, which is the only eclipse of either of the luminaries mentioned by our Josephus in any of his writings, is of the greatest consequence for the determination of the time for the death of Herod and of Antipater, and for the birth and entire chronology of Jesus Christ. It happened March 13th, in the fourth year before the Christian Era.'

"How much would a lunar eclipse, even had it occurred thirty-seven years later, or at the crucifixion, have darkened all the land for three hours? In his reply to Gibbon, Bishop Watson seems to incline to the belief that this darkness was rather slight, not total, for Jesus saw from the cross his mother and John; and that 'the power of God was supernaturally exerted in its production.' Now, if we understand an eclipse etymologically, an obscuration of the sun's light by any object, clouds, mist, smoke, flocks of birds, swarms of insects, in this sense the *Journal* may be right in its idea of a solar eclipse at the crucifixion.

"We are not aware that any attempt has been made, based upon tenable grounds, to explain this phenomenon by natural causes. The early opponents of Christianity, admitting the darkness, attributed it to an eclipse. They were driven from this ground, however, by the discoveries of astronomy, and no other theory has been established. In 'Calmet's Great Dictionary of the Holy Bible,' in the section on 'Scripture Illustrated by Means of Natural Science,' we find the following remarks upon this interesting subject:

"What was the real, secondary cause of this suspension of the solar light in this country, we cannot easily determine. Was it a cometary body passing so near the earth as to hide the face of the sun for a time? Was it a body of clouds extremely dense? Was it a foggy exhalation rising from the earth, and enveloping the atmosphere in gloom and obscurity? These, and many other conjectures might be offered, but they would be only conjectures after all. Some learned astronomers have calculated the situation of the heavens for the day of Christ's crucifixion; but this, could we ascertain it, would not solve the question.

"It may be rationally inquired whether the cause of this darkness was not in the earth or in its atmosphere, much rather than in the sun or occasioned by any celestial body? Is it quite certain that the word *scotos* used by the three evangelists, signifies an *eclipse* of the sun? Might not such dense vapors as our fogs sometimes are, cause an obscurity impenetrable by the solar light, or at least very little penetrable by it? Are we bound to suppose a *pitch* darkness? I think not; and therefore, upon the whole, venture to incline in opinion that our earth, or its atmosphere, or both, furnished the principles of that interposing medium which shadowed Jerusalem at this time, by keeping off the rays of the sun from that city and its neighborhood.

"Even if the phenomenon of the darkness mentioned by the evangelists could be accounted for by natural causes, it would follow, as some might infer without due consideration, that the event was any the less a special interposition of Providence—that it was not a miracle. Professor Hitchcock, in his 'Religion of Geology,' ably discusses the evidences of special and miraculous providence, which he shows may be reconciled with the theory that God governs and directs the universe by natural laws. He contends that 'the plan of the universe in the Divine mind, at the beginning, must have embraced every case of miracles and of special providence; that the laws of nature might have been so framed and disposed that, after running on in one unvarying course for ages, a new one might come in, or the old ones be modified, and at once produce effects quite different, and then the first laws resume again their usual course.

And the new or modified laws might be made to produce its extraordinary or peculiar effects just at the moment when some miracle or special providence would be needed."

Repentance unto Life.

"REPENTANCE unto life" is a Scripture phrase, signifying the same as "repentance unto salvation." He who exercises it shall never die, shall surely be saved. With it is connected "remission of sins," and so life everlasting. The necessity of repentance is generally conceded. Even some Infidels have confessed it. Yet its nature is not always understood. In some minds there is sad confusion on this subject.

What is repentance unto life? What may we know respecting it? From 2 Tim. 2:25, it is evident that it is the gift of God. From Acts 5:32, it is clear that it is the fruit of Christ's mediation. And from Zech. 12:10, it appears to be the product of the Spirit's power. He who believes that merely in his own strength, without power from on high, he can subdue his own spirit, melt his own heart, change his own will, and turn from his old sins, miserably deceives himself. No mere apprehension of danger ever effectually leads to holiness. Men cannot be frightened out of their sins. Nor can any persuasions ever prevail over the soul, and turn it to God, until the Lord fulfills the gracious promise, "I will put a new spirit within you; and I will take the stony heart out of their flesh, and I will give them a heart of flesh." Nature can shed many bitter tears, but it is the new nature that weeps tears of genuine penitence. He who is finally forsaken of God, will never have repentance unto life.

Nor is true repentance brought about by carnal reasonings, by worldly motives, by natural truths, but by God's word written or spoken. Thus Nathan, the prophet, called David to repentance. Thus Peter on the day of Pentecost aroused the minds and touched the hearts of many by a close scriptural argument. "The law of the Lord is perfect, converting the soul." "The word of God is quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discernor of the thoughts and intents of the heart." A change of heart which puts no honor on God's word, will result in no lasting amendment. If the Spirit is the Agent, the word is the instrument of repentance. Other things may much effect us, but the truth of God renews us. With it we are begotten of God.

In genuine repentance, men see and feel not only that sin may be their ruin, but that it is *in itself vile and hateful*. Many carnal men know that unpardoned sin blots out every hope of heaven, but it is only the spiritually-minded who perceive its hideous deformity. The worst thing that can be said of sin is, not that hell follows in its train, but that it is "exceeding sinful." True, it destroys the soul; but it does worse—it dishonors God. Therefore the genuine penitent remembers his own evil ways, and his doings that were not good, and loathes himself for his iniquities and for his abominations. Yea, he is confounded, and never opens his mouth any more, because of his shame, when God is pacified towards him for all that he has done. The great deficiency in the religious exercises of many is a sad blindness concerning the evil of sin. It is madness; it is plague; it is rebellion; it would dethrone Jehovah; it would subjugate heaven, earth, and hell to itself; it would make the universe the minion of its lusts, and all beings bow down and worship."

Nor is it merely or chiefly a wicked life that is repented of. One who is taught of God, will deplore his *fallen nature*. It was so with David: "Behold, I was shapen in iniquity; and in sin did my mother conceive me." He who laments actual sin, but not original, regrets that the fruit is bad, but foolishly thinks the tree good—confesses that the stream is bitter, but alleges that the fountain is sweet. He deplores certain effects, but cares not for their dreadful cause. True repentance respects all sin.

It also has in it real *sorrow for sin*. When Ephraim repented, he bemoaned himself; when he was turned he repented; when he was instructed, he smote upon his thigh. This sorrow is not of a worldly but of a godly sort. It works not death, but a repentance never to be repented of; it is not legal, and merely the result of terrors; it is evangelical; it flows far more from an apprehension of mercy, than of wrath. "They shall look upon Him whom they have pierced, and they shall mourn." Nothing breaks and melts the heart of man like a view of *Christ crucified*. It slew the enmity of three thousand souls on the day of Pentecost. "There is forgiveness with thee, that thou mayest be feared." He who will not be won by love, cannot be saved. Nor is the true penitent afraid of weeping too much, or of humbling himself too much. His fears are just the opposite.

Genuine repentance always results in *turning*

from all sin unto God, and in begetting honest purposes and hearty endeavors after a life of holiness. A new heart is naturally followed by new obedience; how could it be otherwise? The penitent always walks softly; he esteems all God's precepts concerning all things to be right; he hates vain thoughts; he hates every false way. If in his eyes a thing is sinful, he will eschew it, though it be lucrative, popular, or vastly tempting to the natural desires of the mind. Repentance, not ending in reformation, is worthless. Devils have that kind of regret and sorrow; but they never turn to God, never renounce iniquity. "He truly repents of the sins he has committed, who does not commit the sins he has repented of."

Nothing is more unwise than to delay repentance. Augustine says, "The repentance of a dying man often dies with him." Speaking of a death-bed repentance, Ambrose says, "I will counsel no man to trust to it, because I am loath to deceive any man, seeing I know not what to think of it. Shall I judge such a one a castaway? Neither will I declare him safe. All I am able to say, is, let his state be left to the will and pleasure of Almighty God. Wilt thou therefore be delivered of all doubt? Repent while yet thou art healthy and strong. If thou defer it till time give no longer possibility of sinning, thou canst not be thought to quit sin, but sin has rather quit thee." "Whatsoever thy hand findeth to do, do it with all thy might." "The night cometh, when no man can work." "God now commandeth all men everywhere to repent." Wilt thou be made clean? When shall it once be?

American Messenger.

Morn.

The loving morn is springing
From night's unloving gloom;
And earth seems now arising
In beauty from the tomb.

See daylight far above us,
Tinging each cloudy wreath,
Ere it showers itself in splendor
Upon the plain beneath.

'Tis sparkling on the mountain-peak,
'Tis hurrying down the vale,
'Tis bursting through the forest boughs,
'Tis fresh'ning in the gale.

'Tis mingling with the river's smile,
'Tis glist'ning in the dew,
'Tis flinging far its silver net
O'er oceans braided blue.

'Tis blushing o'er the meadow's gold,
'Tis alighting on the flower,
Unfolding every gentle bud
To the gladness of the hour.

'Tis gilding the old ruin's moss,
'Tis gleaming from the spire;
And through the crumbling window-shafts
It shoots its living fire.

'Tis quiv'ring in the village-smoke,
That curls the low roof o'er;
It beats against the castle-gate,
And at the cottage door.

O'er the church-yard it is resting,
On stone and grass and mould;
Giving voice to each grey tombstone,
As to Memnon's harp of old.

Oh, the gay burst of beauty,
That is flushing over earth,
And calling forth its millions,
To holy morning mirth!

Yet look we for a sunrise
More beautiful than this;
And watch we for a dawning
Of purer light and bliss;

When a fairer morning,
O'er greener hills shall rise,
And a far fresher sunlight
Look down from bluer skies.

Is not creation weary?
Has sin not reign'd too long?
Hear, Lord, thy church's pleading,
Come, end her day of wrong!

London: Quarterly Journal of Prophecy.

Foreign News.

ARRIVAL OF THE ARCTIC.—The Collins steamship *Arctic*, Capt. Luce, from Liverpool, arrived at New York on Wednesday.

It is confirmed that a protocol has been signed by the Four Powers to maintain the integrity of Turkey.

Austria and Prussia will now demand that Russia evacuate the Turkish territory, and accordingly a draft of a note to Russia has been sent by the Vienna Conference to Berlin for approval of the Prussian Government.

According to advices from Frankfort, the

ministers of Austria and Prussia have presented to the "Diet," the joint declaration of Austria and Prussia, announcing the continued cordiality of the Four Powers, and declaring that the promulgation of the struggle between Russia and Turkey constitutes a danger to Germany.

After submitting the declaration, the five protocols of the Vienna Conference were laid before the Diet, and the Austria Prussian treaty made known to them.

Other German States have been invited to adhere to it.

No later news from Silistria.

An English division was to embark from Constantinople for Varna, and a French force was to march to the Balkans on the 25th.

The Russians were manoeuvring to cut off communication between Varna and Silistria.

On the 9th, the combined fleets were still before Sebastopol.

Very little further news of the war.

Gen. Forey's division of the French army left Malta on the 22d in fourteen steamers to take possession of Athens.

In Parliament explanations had been given respecting the various incidents of the war. Lord Clarendon stated that a treaty between Austria and Prussia would be laid before Parliament as soon as the protocol containing it shall be received; further, that papers would be laid before the House to show that coercive measures were necessary against Greece; finally, that latest intelligence received by the British Government was that Persia will remain neutral in the Turkish war.

Sir James Graham admitted that the *Tiger* steam frigate had gone ashore and been captured by the Russians; that forts in the Baltic and Black Seas were blockaded, but at present there was no intention on the part of the allies to blockade Archangel or the White Sea.

Spanish advices say that the *Black Warrior* affair is still unsettled and that M. Galleno's (special messenger to Washington) object is to settle the matter without Mr. Soule's intervention.

THE WAR.—It is now reported that the Russians are unable, on account of the blockade, to defend the sea-board of Circassia, and had to evacuate all their positions from Batoum to Anapa, a distance of 200 leagues. They burned all their own forts, and returned to Kutalo, in the interior. The Circassians came down from the mountains, and took possession of all the posts which the Russians had occupied, making prisoners of 1500 men, whom they surprised at Sukheim Kaleh. The Circassians had proclaimed a Provisional Government, under the Presidency of a brother-in-law of Schamyl.

The rebellion in Thessaly is said to be gaining ground again.

The French steamer *Gomer*, had brought four piratical vessel into Rhodes.

The *Wanderer* says that the Turks are masters of the islands above and below the mouth of the Alutha. It is also reported that they are in possession of Turna, which they are entrenching so as to make it a second Kalafat.

In Jalomitz districts the peasants have burned all the hay stacks collected by the Russians for the use of their cavalry.

A telegraphic despatch via Hermanstadt, from Bucharest, on the 19th, states that the Russians since the 16th, had unexpectedly surrendered their cannonade against Silistria. One explanation of this may come from the circumstance of Gen. Luder's having, about the 13th, experienced at the hands of a Turkish division, a defeat, accompanied with very serious loss.

A letter from Constantinople, dated May 15th, mentions as follows:

"The ship *Phæbe* has just arrived from Circassia. She brings the confirmation of the news that the Russians, losing all hopes of defending the coast in consequence of the blockade, have evacuated their fortresses from Batoum to Anapa—an extent of 200 leagues."

The *Moniteur* announces that Gen. Forey, commanding the Fourth Division of the Army of the East, has proceeded to the Piræus, with the view of taking possession of that port. A body of English marines which have been placed under command of Gen. Forey, formed part of the expedition.

The ultimatum to Greece demands the observance of a strict neutrality, and the punishment of all those who have joined the rebellion; the immediate re-call of all civil and military officers who have joined it; and the refusal to re-admit into the public service those who had resigned office, or left to join the insurrection. If these categorical demands are not granted by the 22d, the throne is to be declared vacant, and a new government established.

A Greek Bishop was arrested at Pesth on the evening of the 28th of May, as an Emissary of Russia. Important papers were found upon his person.

Six more Russian vessels had been taken as prizes, and put into the port of Mernel, where prize-masters got on board and they were despatched to England.

From Copenhagen and Stockholm, we are informed that vast numbers of the Finns are quitting Finland, and seeking refuge in Sweden, in consequence of the reign of terror established in their own country. Armed bands of soldiery burst into their houses at all hours of the day and night, and compelled them to enter the military service.

A despatch from Warsaw, dated May 24th, says that a corps of grenadiers was daily expected there, under the command of Gen. Rudiger, and to be stationed to the south of the towns of Bug, Narvew and Weischel, in order to be able to co-operate either against Prussia or Austria.

A case which has just transpired seems to indicate that specie payment in Russia was wholly suspended. A certain amount of bills, payable at St. Petersburg, was remitted a short time back to an eminent merchant in that city, with instructions that the proceeds should be forwarded to Odessa, but it appears they refused to do so, and would send nothing but paper money.

A report was current in well informed circles at Paris, that France will augment the army in Turkey to 170,000 men, in order to carry on the war with vigor, particularly as no complaints about the sacrifice, which the country must make are to be heard anywhere.

The Progress of the War.

THE morning papers abound in brilliant descriptions of affairs in Turkey. The forces of the Western Powers seem to be exceedingly captivated with the beauty of the land and the cordiality of the people. Stories, ludicrous and amusing, are being told of the manner of the intercourse which obtains between the soldiers and the citizens, and the odd mistakes which oftentimes arise from the utter ignorance of each other's language. All is meanwhile holiday; the sheep are still but preparing for the slaughter! Surveys are being made, councils held, and plans prepared for future operations; when mirth, and song, and feasting, and joy, will give place to the shock of arms, the shrieks of the wounded, the agonies of the dying, and all the horrors attendant upon military carnage!

The star of Omar Pasha is still in the ascendant; he not only retains his positions, but appears to improve them. The conduct of the Russians is entirely unaccountable; they display none of the sagacity for which they had received credit. Whether it be that their counsels are divided, or that sickness has paralyzed the strength of the Muscovite army, they certainly have manifested an extreme absence of tact, decision, and energy, not otherwise to be easily accounted for. The course of their conduct for many weeks past, resembles that of a Power, between whom and its antagonist, there is an armistice, rather than an enemy in the field. Fearful things are reported of the effects of disease among them, arising from the deadly swamps of the region in which they have thought it good to collect their main army. There is no prospect for some time to come of any approach to a pitched battle. Before that event can be realized, there must be much manoeuvring, marshalling, and preparation.

The Turkish waters present attractions of deeper interest than the land. The Anglo-French Admirals seem to enjoy themselves in committing depredations on the fortifications of the Czar. The bombardment of Odessa has turned out a much more serious affair than it was first reported to be; although, according to Russian accounts, it is even less so. Black destruction, in the Russian vocabulary, means successful resistance. According to the last accounts, the admirals had sent forth an effective squadron to scour the coasts, to make observations, and to work all manner of mischief to Russia, while the admirals themselves, with the rest of their fleet, were leisurely cruising, in contemptuous dignity, around Sebastopol, keeping the Russian fleet in awe. Reports have been for some time current, to the effect that they had commenced the bombardment of Sebastopol; but of this there has been no confirmation, and there seems much improbability in the statement.

Prussia still preserves her equivocal attitude, apparently unable to extricate herself from the fascination of the eye of the Czar. When it is remembered how close a relationship obtains between the Court of Berlin, and the Court of St. Petersburg, this is not greatly to be wondered at. Frederick, it strikes us, is an object of pity quite as much as of blame. It is scarcely possible he could, without a pressure the most extraordinary, have acted otherwise. His breast is necessarily torn between the feelings of the potentate, and the feelings of the brother.

In Austria, matters appear to have taken somewhat of a new turn. That Power, however, has of late been receiving credit for more than she deserved. The positions of Prussia and Austria respectively, in relation to Nicholas, are widely different; while, on the one hand, there is obligations without relationship. The assistance rendered to Austria in the subjugation of

Hungary is considered to be a deed on which the Czar can afford to live for a long time. It is fully believed that but for this circumstance, Joseph at this moment would not have been an Emperor; and hence it is inferred, that the remembrance will prevent all hostile action in that quarter; and there appears much ground for this view of the case. Personally, Austria has nothing to gain from declaring either for or against the Czar, while it would necessarily involve an immense expenditure. She seems therefore to be playing the part of prudence, and to avoid a declaration either way. A juvenile epistle, however, has appeared within the last two or three days, in which he talks most childishly about his Empire, his rights, and his duties, and intimates his Imperial will, that there should be a levy of 95,000 men, no reason being given for the rejection of round numbers. Much has been made of this fact, but, whether it be anything more than a mere flourish, time alone can tell. The belief, however, is, among political seers, that he contemplates declaring for the Western Powers.

The last achievement of special interest, is that of Sir Charles Napier in the Baltic, who has succeeded in the destruction of a fort of considerable magnitude to Russia, the fort of Gustavsvärn, and in the capture of some 1,500 Russian prisoners. The full particulars of this reported success have not arrived. It seems somewhat difficult to understand by what process these 1,500 men have been made prisoners. In order to do it, there must have been the disembarking of a considerable force to operate on land, while the cannonade was going on from the ships. It would appear that the taking of this fort is of considerable importance to the Western Powers, forasmuch as, before it, the allied fleet can ride at anchor in safety, while it will likewise be rendered available for keeping things right for a considerable distance behind and around. By the last intelligence, there was a powerful reinforcement of the fleet by the arrival of another French squadron. In the meantime, the fleet amounts to 55 sail, with 2,250 guns, and about 23,500 men. But to these there are being made constant additions both from France and England.

The bearing of the whole of the intelligence which has arrived is to this effect: The Anglo-French Admirals are determined on clearing their way by crushing and destroying whatever stands between them and Cronstadt, and thus preparing the way for the tremendous conflict with which this, the last stronghold of the Czar, is to be surprised, seized, and destroyed. It has been hinted—and the suggestion is a reasonable one—that so soon as Sebastopol shall have been demolished by Admirals Dundas and Hamelin, the Turkish fleet is to be left in its own waters, while the allied fleet will pass round to the Baltic, and unite with Sir Charles and the French Admiral. It is considered prudent to wait until this shall have been completed, by which there shall have been realized such an aggregation of maritime force as has never yet been brought to bear in ocean warfare. There is something inexpressibly frightful in the contemplation. It would seem utterly impossible for Russia to resist such a concentration of power. Still, however, it must be remembered that the race is not to the swift nor the battle to the strong; but, in this case, the side of truth, and justice, and honor, is also the side of power.

The French are hearty in their co-operation. The funds are rising, and the public are becoming accustomed to idea of war. It is proposed to send to the Levant no fewer than 150,000 soldiers, which will involve an expenditure of some three hundred millions of francs, which renders a fresh loan necessary; and there is no doubt about procuring it. The opinions which prevail in France are to the effect that nothing decisive will be done, or attempted, by the allied armies in Turkey during the present year. They will merely take their positions, and get ready for the next spring. Such are the calculations of mortals, who know not what a day may bring forth.

British Banner of May 24th.

The Advices from Europe.

THE latest news from Europe is of considerable importance. There would seem to be no doubt that Austria and Prussia have at last committed themselves in the interests of the Western Powers, and reports are circulated that they will unite to demand of Russia the evacuation of the Turkish territories. The text of the treaty of alliance, offensive and defensive, between the two German powers, which treaty was concluded as long ago as the 20th of last April, not only provides that the two parties shall make common cause in case of an attack upon the territories of either, but declares that the incorporation of the principalities, or the passage of the Balkans would be considered a sufficient cause for an offensive action on the part of the two powers. Although this threat may be lightly regarded by the Emperor Nicholas, who probably has not forgotten that his neighbors once intimated that

the passage of the Danube should be made a *casus belli*, yet the publication of this treaty at the present time is a strong evidence that Austria and Prussia actually sympathize with the Western powers, of which, heretofore, strong doubts have been entertained. This new element in the contest will materially disturb the calculations of the Emperor Nicholas, and may perhaps prepare the way for an adjustment of his ill-judged quarrel with Turkey. The Czar may be confirmed in a desire to negotiate a peace, by the threatening aspect of Sweden, where, according to the last accounts, a strong party are openly in favor of taking an active part in the controversy on the side of the Western Powers. The spoilation of Finland has never been forgotten by the Swedes, and if assured of the united support of England and France in any emergency, they would gladly seize upon the present opportunity to recover their lost territory.

Among the new complications in the pending controversy, the subversion of the Greek Government is now threatened. This little miniature despotism, established and sustained though it has been by foreign governments, has realized the fate of the cat in the fable of the monkey and the chestnuts, having got singed in the attempt to pull out from the fire the Russian chestnuts. In undertaking to create a diversion in favor of the Czar, Greece has become involved in a controversy with England and France, and unless prompt satisfaction is given, her soil will be occupied, and the king and his government set aside. The Greek Government can offer no effective resistance to a hostile invasion, and will find that her powerful ally is not now, and may not be in the course of the war, in a position to render any assistance. Of all the mad schemes ever adopted by a civilized government, this Greek alliance with Russia is the most absurd. Granting for a moment that the subversion of the Ottoman Empire would have been favorable to the interests of Greece—and supposing, what is still more improbable, that Russia would consent to the re-establishment of the ancient Byzantine Empire—it would still have been the policy of a wise government to refrain from interference, directly or indirectly, until some fortunate turn of events had made intervention comparatively safe and afforded a reasonable prospect that it would be effected. By neglecting the dictates of wisdom and prudence, the government of Greece now finds itself in a very unpleasant position, and the Western Powers have more forbearance than we give them credit for, if they refrain from occupying Athens.

From the seat of war in the Baltic and on the Danube, there is no news of importance. No brilliant or effective movements have been made on either side, and while the Russians have failed to advance towards Constantinople with that celerity which was anticipated by some writers, it is certain that Omar Pasha is hard pressed, and is in urgent need of the auxiliaries who are moving slowly towards the scene of action. The timely arrival of the English and French forces which have at last left Constantinople and Gallipoli for the seat of war, may save Silistria and check the onward progress of Prince Paskiewitch.

From China, by the overland mail, we have a brief telegraphic report that "the Americans have established friendly relations with Japan." We shall look with interest for an explanation of this statement in the full accounts which will be brought by the next steamer. It holds out the promise of favorable news from the Japan squadron.

Boston Journal of June 9th.



The Advent Herald.

BOSTON, JUNE 17, 1854.

Thus readers of the Herald are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faithfulness and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly dispute.

THE PROPHECY OF ISAIAH.

CHAPTER XLII.

He shall not cry, nor lift up, nor cause his voice to be heard in the street.

A bruised reed shall he not break, and the smoking flax shall he not quench.

He shall bring forth judgment unto truth.—vs. 2, 3.

This is quoted in Matt. 12:19, 20—"He shall not strive, nor cry; neither shall any man hear his voice in the streets. A bruised reed shall he not break, and smoking flax shall he not quench,

till he send forth judgment unto victory."

"Lift up," is a metaphor, expressive of the loudness of the voice. The Saviour did not come in a noisy and boisterous manner, but was mild and amiable, patient and enduring. He was so meek and gentle, that the apostle calls on Christians, (Heb. 12:3,) to "consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds."

The "smoking flax," is in the margin, "dimly burning flax." The declaration that he will not quench this, nor break the bruised reed, are put by substitution for the gentleness and forbearance of his actions. Says Luther:—"He does not cast away, nor crush, nor condemn the wounded in conscience,—those who are terrified in view of their sins, the weak in faith and practice; but watches over and cherishes them, makes them whole, and affectionately embraces them." He knoweth how (50:4) "to speak a word in season to him that is weary;" and came (61:1) "to preach good tidings to the meek, . . . to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound." And when his followers (Gal. 6:1, 2) "bear one another's burdens," they "fulfill the law of Christ;" and therefore, (v. 1,) "if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself lest thou also be tempted."

"He shall bring forth judgment unto truth," is quoted in Matt. 12:29, "unto victory." He will ultimately triumph. Ps. 110:1—"The Lord said unto my Lord, Sit thou at my right hand, until I make thy enemies thy footstool." 1 Cor. 15:25—"For he must reign till he hath put all enemies under his feet." And, (Heb. 10:12, 13,) "this man, after he had made one sacrifice for sins for ever, sat down on the right hand of God; from henceforth expecting till his enemies be made his footstool."

He shall not fail nor be discouraged, till he have set judgment in the earth:
And the isles shall wait for his law.—v. 4.

"Discouraged," is in the margin, "broken." He will never be weary nor dispirited, till his purposes are all accomplished.

There is a metaphor in the use of the word "set," expressive of the establishment of judgment, or truth and justice, throughout all the earth.

"The isles," are doubtless the same as "the isles of the Gentiles" (Gen. 10:5)—islands being used for any or all maritime countries. By a metonymy, the lands are put for their inhabitants, to whom the law was to be preached throughout the earth. The Saviour said, (Matt. 24:14,) "This gospel of the kingdom shall be preached in all the world for a witness unto all nations: and then shall the end come." There will be no let or hindrance to the accomplishment of this work.

Their "waiting" for Christ's law, implies an expectation on the part of surrounding nations, of some corresponding event. Suetonius, a Roman historian, states that "an ancient and settled persuasion prevailed throughout the East, that the Fates had decreed some one to proceed from Judea, who should attain universal empire." And Tacitus, another Roman historian, says:—"Many were persuaded that it was contained in the ancient books of their priests, that at that very time the East should prevail, and that some one should proceed from Judea, and possess the dominion." Previous to the arrival of missionaries at the Sandwich Islands, and at the South Sea Islands, the heathen had become so dissatisfied with their own idol-worship, that they had renounced their idols, and were without any religion,—being in a waiting position for some new and better system.

Thus saith God the Lord, he that created the heavens, and stretched them out;
He that spread forth the earth, and that which cometh out of it;
He that giveth breath unto the people upon it, and spirit to them that walk therein:

I the Lord have called thee in righteousness,
And will hold thine hand, and will keep thee,
And give thee for a covenant of the people, for a light of the Gentiles:—vs. 5, 6.

In the previous texts, the Messiah is spoken of. Now the form of address is changed, and by an apostrophe, he is spoken to. The speaker, as before, is Jehovah; who denominates his ability to sustain his chosen servant, by the manifestation of his power in his works of creation and providence.

There are metaphors in the representation of the heavens as being stretched out, and the earth as spread forth. The expanse above, was often spoken of as a curtain or veil that might be spread over us; and the earth, as a vast plain extending from one side of heaven to the other. (See Note on 40:22.)

"Have called thee in righteousness," implies that the Messiah was commissioned to fulfill the just and righteous purposes of the Divine Govern-

ment. Being sustained by Omnipotent power, there can be no failure in its execution.

"Withhold thine hand," is put by substitution for the protection and guidance which should be extended to him.

The one given "for a covenant of the people," can be no other than Christ;—"covenant" being evidently put, by a metonymy, for the instrument or Mediator by which it was to be confirmed; and by a metaphor, he is denominated a "light." (See Note on Isa. 9:2.)

The "covenant" that was confirmed before of God in Christ, (Gal. 3:17,) was "four hundred and thirty years" before the giving of the law on Mount Sinai; and was therefore the covenant that was made with our father Abraham—"the righteous man from the east," who is brought to view in the preceding chapter. Gal. 3:16, 19—"Now to Abraham and his seed were the promises made. He saith not, And to seeds as of many; but as of one, And to thy seed, which is Christ." To this, "four hundred and thirty years after," the law "was added because of transgressions, till the Seed should come to whom the promise was made; and it was ordained by angels in the hand of a Mediator;" but this addition of the law which was to continue for a limited time, "cannot disannul, that it should make the promise of none effect."

The "promise" referred to, had respect to the inheritance of the saints. Hab. 11:8, 9,—By faith, Abraham when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out not knowing whither he went. By faith he sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the promise." Yet God (Acts 7:5,) "gave him none inheritance in it, no, not so much as to set his foot on: yet he promised that he would give it to him for a possession, and to his seed after him, when as yet he had no child." The Lord said to Abram, (Gen. 12:1-3,) "Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will show thee: and I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing: and I will bless them that bless thee, and curse them that curseth thee: and in thee shall all the families of the earth be blessed." And he departed as the Lord had spoken and dwelt "in the land of Canaan." Then (Jb. 13:14-17,) the Lord said unto Abram, after that Lot was separated from him, Lift up now thine eyes, and look from the place where thou art, northward, and southward, and eastward, and westward: for all the land which thou seest, to thee will I give it, and to thy seed for ever. And I will make thy seed as the dust of the earth, so that if a man can number the dust of the earth, then shall thy seed also be numbered. Arise, walk through the land in the length of it and in the breadth of it; for I will give it unto thee." Afterwards the promise was repeated respecting the number of his seed, and it is recorded, (Jb. 15:5, 6,) that "he believed in the Lord: and he counted it to him for righteousness." But when the Lord added to what he had said of his seed, (Jb. vs. 7, 8,) "I am the Lord that brought thee out of Ur of the Chaldees, to give thee this land to inherit it;" Abram immediately inquires, "Lord God, whereby shall I know that I shall inherit?"

It is not to be supposed that Abraham questioned God's promise; but it was in an age when it was usual to ask for tokens of confirmation: "An oath for confirmation" was "to them an end of all strife." Therefore, (Heb. 6:17, 18,) "God, willing more abundantly to show unto the heirs of promise the immutability of his counsel, confirmed it by an oath: that by two immutable things, in which it is impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us."

Ancient "covenants were made," says Mr. Mede, by dividing a beast, and by the parties covenanting, passing between the parts so divided: signifying that so should they be cut asunder who broke the covenant. Adopting this strongest mode of confirmation, God said to Abram, (Gen. 15:9, 18,) "Take me a heifer of three years old, and a she-goat of three years old, and a ram of three years old, and a turtle-dove, and a young pigeon. And he took unto him all these and divided them in the midst, and laid each one against another: but the birds divided he not. And when the fowls came down upon the carcases, Abram drove them away. And when the sun was going down, a deep sleep fell upon Abram; and lo, a horror of great darkness fell upon him. And he said unto Abram, Know of a surety that thy seed shall be a stranger in a land that is not theirs, and shall serve them; and they shall afflict them four hundred years; and also that nation whom they shall serve, will I

judge: and afterwards shall they come out with great substance. And thou shalt go to thy fathers in peace; thou shalt be buried in a good old age. But in the fourth generation they shall come hither again: for the iniquity of the Amorites is not yet full. And it came to pass, that when the sun went down, and it was dark, behold a smoking furnace, and a burning lamp that passed between those pieces. In that same day the Lord made a covenant with Abram, saying, Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates."

Thus was Abraham assured of his own inheritance as he had been of his seed's; but by the horror of darkness which fell on him, he was shown that before he could call it his own, he must descend into the darkness of the tomb, and receive his inheritance in the resurrection of the just. He was shown that a long period was to elapse during which his seed would not be permitted even to dwell in it, and much less to inherit it.

On a subsequent occasion the Lord made reference to the ceremonial rite of confirmation, and said, (Gen. 22:16-18,) "By myself have I sworn, saith the Lord, for because thou hast done this thing, and hast not withheld thy son, thine only son: that in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea-shore; and thy seed shall possess the gate of his enemies: and in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice." Thus Abraham received the promise, and the oath of God; and though there sprang of him (Heb. 11:12, 13, 40,) "so many as the stars of the sky in multitude, and as the sand which is by the sea-shore innumerable. These all died in faith, not having received the promises, but having seen them, and embraced them, and confessed that they were strangers and pilgrims on the earth." "God having provided some better thing for us, that they without us should not be made perfect."

GOD'S PROMISES.

THE promises of God's pardoning mercy and redeeming grace by the death and intercession of our Lord Jesus Christ,—though sanctification of the Spirit and belief of the truth—being the only hope of guilty sinners, their fullness, immutability, and freeness are comforting assurances for all who seek God's favor.

"And the Lord passed by before him, and proclaimed, the Lord, the Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty."—Ex. 34:6, 7.

"If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin."—2 Chron. 7:14.

"The Lord is high unto them that are of a broken heart; and saveth such as be of a contrite spirit. . . . The Lord redeemeth the soul of his servant: and none of them that trust in him shall be desolate."—Psa. 34:18, 22.

"Offer unto God thanksgiving; and pay thy vows unto the Most High: and call upon me in the day of trouble: I will deliver thee, and thou shalt glorify me."—Psa. 50:14, 15.

"O thou that hearest prayer, unto thee shall all flesh come. Iniquities prevail against me: as for our transgressions, thou shalt purge them away."—Psa. 65:2, 3.

"The Lord is merciful and glorious, slow to anger, and plenteous in mercy. He will not always chide; neither will he keep his anger for ever. He hath not dealt with us after our sins; nor rewarded us according to our iniquities. For as the heaven is high above the earth, so great is his mercy toward them that fear him. As far as the east is from the west, so far hath he removed our transgressions from us. Like as a father pitieth his children, so the Lord pitieth them that fear him. For he knoweth our frame: he remembereth that we are dust."—Psa. 103:8-14.

"Let Israel hope in the Lord: for with the Lord there is mercy, and with him is plenteous redemption."—Psa. 130:7.

"Turn you at my reproof: behold I will pour out my spirit unto you, I will make known my words unto you."—Prov. 1:23.

"He that covereth his sins shall not prosper; but whose confesseth and forsaketh them shall have mercy."—Prov. 28:13.

"Wash ye, make you clean: put away the evil of your doings from before mine eyes; cease to do evil; learn to do well: seek judgment, relieve the oppressed, judge the fatherless, plead for the widow. Come now and let us reason together, saith

the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool."—Isa. 1:16-18.

"Let him take hold of my strength, that he may make peace with me, and he shall make peace with me."—Isa. 27:5.

"And therefore will the Lord wait, that he may be gracious unto you, and therefore will he be exalted, that he may have mercy upon you: for the Lord is a God of judgment: blessed are all they that wait for him."—Isa. 30:18.

"I, even I, am he that blot out thy transgressions for mine own sake, and will not remember thy sins."—Isa. 43:25.

"I have blotted out, as a thick cloud, thy transgressions, and as a cloud, thy sins: return unto me; for I have redeemed thee."—Isa. 44:22.

"Look unto me, and be ye saved, all the ends of the earth; for I am God and there is none else."—Isa. 45:22.

"Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money, and without price."—Isa. 55:1.

"For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones. For I will not contend forever, neither will I be always wroth: for the spirit would fail before me, and the souls which I have made."—Isa. 57:15, 16.

"Behold, the Lord's hand is not shortened, that it cannot save: neither his ear heavy, that it cannot hear."—Isa. 59:1.

"To this man will I look, even to him that is poor and of a contrite spirit, and that trembleth at my word."—Isa. 66:2.

"I will cleanse them from all their iniquity, whereby they have sinned against me; and I will pardon all their iniquities, whereby they have sinned, and whereby they have transgressed against me."—Jer. 33:8.

"If the wicked will turn from all his sins that he hath committed, and keep all my statutes, and do that which is lawful and right, he shall surely live, he shall not die. All his transgressions that he hath committed, they shall not be mentioned unto him; in his righteousness that he hath done he shall live. Have I any pleasure at all that the wicked should die? saith the Lord God: and not that he should return from his ways and live?"—Ezek. 18:21-23.

"Because he considereth and turneth away from all his transgressions that he hath committed, he shall surely live, he shall not die. . . . For I have no pleasure in the death of him that dieth, saith the Lord God: wherefore turn yourselves, and live ye."—Isa. 58:28, 32.

"Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you. A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them."—Isa. 36:25-27.

"To the Lord our God belongeth mercies and forgivenesses, though we have rebelled against him."—Dan. 9:9.

"Therefore also now, saith the Lord, Turn ye even to me with all your heart, and with fasting, and with weeping, and with mourning: and rend your heart, and not your garments, and turn unto the Lord your God: for he is gracious and merciful, slow to anger, and of great kindness, and repenteth him of evil."—Joel 2:12, 13.

"Who is a God like unto thee, that pardoneth iniquity, and passeth by the transgression of the remnant of his heritage? he retaineth not his anger for ever, because he delighteth in mercy. He will turn again, he will have compassion upon us; he will subdue our iniquities: and thou wilt cast all their sins into the depths of the sea."—Micah 7:18, 19.

"If ye forgive men their trespasses, your heavenly father will also forgive you."—Matt. 6:14.

"Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you; for every one that asketh, receiveth; and to him that knocketh, it shall be opened. . . . If ye, then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him?"—Matt. 7:7-11.

"Go ye and learn what that meaneth, I will have mercy, and not sacrifice; for I am come not to call the righteous, but sinners to repentance."—Matt. 9:13.

"Come unto me all ye that labor and are heavy

laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly of heart: and ye shall find rest unto your souls. For my yoke is easy and my burden is light."—Matt. 11:26-30.

"Whosoever therefore shall humble himself as this little child, the same is the greatest in the kingdom of heaven."—Matt. 18:4.

"What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them. And when ye stand praying, forgive, if ye have aught against any: that your Father also which is in heaven may forgive you your trespasses."—Mark 11:24, 25.

"Every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted."—Luke 18:14.

"For the Son of man is come to seek and to save that which was lost."—Luke 19:10.

"But God commendeth his love toward us, in that while we were yet sinners, Christ died for us."—Rom. 5:8.

"And Jesus said unto her, Neither do I condemn thee: go and sin no more."—John 8:11.

"And such were some of you; but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God."—1 Cor. 6:11.

"God is faithful, who will not suffer you to be tempted above that ye are able; but will, with the temptation also make a way to escape."—1 Cor. 10:13.

"Come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you; and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty."—2 Cor. 6:17, 18.

"And he said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness."—2 Cor. 12:9.

"In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace."—Eph. 1:7.

"For by grace are ye saved through faith; and that not of yourselves: it is the gift of God."—Eph. 2:8.

"This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief."—1 Tim. 1:15.

"For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need."—Heb. 4:15, 16.

"If the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh: how much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?"—Isa. 9:13, 14.

"God resisteth the proud, but giveth grace unto the humble. Submit yourselves therefore to God. Resist the devil, and he will flee from you. Draw nigh to God, and he will draw nigh to you."—James 4:6-8.

"Humble yourselves in the sight of the Lord, and he shall lift you up."—Isa. 4:10.

"Confess your faults one to another, and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much. . . . Brethren, if any of you do err from the truth, and one convert him; let him know, that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins."—Isa. 5:16, 19, 20.

"Blessed be the God and Father of our Lord Jesus Christ, which, according to his abundant mercy, hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation, ready to be revealed in the last time."—1 Pet. 1:3-5.

"Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time—casting all your care upon him; for he careth for you."—Isa. 5:5, 6.

"The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished."—2 Pet. 2:9.

"The blood of Jesus Christ his Son cleanseth us from all sin. . . . If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."—1 John 1:7, 9.

"If any man sin, we have an Advocate with the Father, Jesus Christ the righteous: and he is the

propitiation for our sins: and not for ours only, but also for the sins of the whole world."—1 John 2:1, 2.

"Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered."—Rom. 8:26.

"Keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life. And of some have compassion, making a difference: and others save with fear, pulling them out of the fire; hating even the garment spotted by the flesh. Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy, to the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. Amen."—Jude 21-25.

COMING OF CHRIST.

CHRIST, in some future years, will come visibly, in the clouds of heaven. But in the spiritual sense, and in some respects in the more important sense, he may come now: he may come to-day. Oh! let us labor for his present coming; not for a Christ in the clouds, not for a Christ outwardly represented, but for a Christ inwardly realized.

Madame Guyon.

We were somewhat chagrined to find the above extract in the last *Herald* without note or comment. We cannot conceive how it found its way there; but our printer says it was among a quantity of scraps which we gave him from which to cull matter wanted to fill out the page, and we suppose it must be so—though we had no suspicion that this was among them.

The writer of that sentiment evidently designed in penning it, to dampen expectation in any immediate coming of the Saviour; and though unable to deny the fact of Christ's literal and personal coming, she was evidently disposed to dissuade Christians from regarding it as an event of any practical importance. We recollect clipping this from a paper some months since for the purpose of commenting on the sentiment; but by a mishap it found its way into our columns without comment.

It is not necessary to disparage one truth by our regard for another; and therefore Christ inwardly realized is a subject of no slight moment. We may not undervalue Christ's declaration, (Matt. 28:20,) "Lo I am with you always even unto the end of the world;" nor his promise, (Isa. 43:20,) "Where two or three are gathered together in my name, there am I in the midst of them;" but a regard and labor for the possession of these is not at variance with looking for the second coming of Christ in the clouds of heaven. If Christ's coming in the clouds, or his coming outwardly, is an event worthy of no consideration, what mean scriptures like these?

1 Cor. 1:7, 8—"So that ye come behind in no gift; waiting for the coming of our Lord Jesus Christ: who shall also confirm you unto the end, that ye may be blameless in the day of our Lord Jesus Christ."

Phil. 3:20, 21—"For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ: who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself."

1 Thess. 1:9, 10—"Ye turned to God from idols, to serve the living and true God; and to wait for his Son from heaven, whom he raised from the dead, even Jesus, which delivered us from the wrath to come."

—2:19—"For what is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at his coming?"

—3:13—"To the end he may establish your hearts unblamable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all his saints."

2 Thess. 1:7—"And to you, who are troubled, rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels."

—3:5—"And the Lord direct your hearts into the love of God, and into the patient waiting for Christ."

Titus 2:12, 13—"Teaching us, that denying ungodliness, and worldly lusts, we should live soberly, righteously, and godly, in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ."

Heb. 9:28—"So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation."

1 Pet. 1:7, 13—"That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise, and honor, and glory, at the appear-

ing of Jesus Christ: . . . Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ."

Scriptures like the above must be perfectly meaningless to those who endorse the sentiment conveyed in the extract which heads this article. But such Scriptures are not meaningless, and can be interpreted only in harmony with the view that Christ's coming is the consummation of the Christians hope, and is therefore an object of earnest desire—not as an event which must necessarily be deferred to years in the future, but one of constant and uninterrupted expectation—an event, the way of which has been so prepared by the fulfillment of antecedent prophecies, that there now remains no known event which must intervene between the present time and the revelation of the Saviour to the amazement of an astonished world.

AN ELEPHANT got away from his keepers on the 5th inst. on the road from Pawtucket to Fall River, and did some damage. His first sortie was on the horse and wagon of Mr. Stafford Short, who was in the wagon. The elephant thrust his tusks into the horse and lifted horse, wagon and rider into the air. He mangled the horse terribly and carried him about fifty feet and threw the dead body into a pond. The wagon was broken to pieces, and Mr. Short considerably hurt. The elephant broke one of his enormous tusks in the encounter. He next attacked the horse and wagon of Mr. Thomas W. Peck; the horse was injured and the wagon broken. Mr. Peck was wounded in the hip. We copy the remainder of the account from the *Providence Journal*:

"The next man in the path was Mr. Pearce, who was riding with his little son in a one-horse wagon. He was coming towards the elephant, and being warned by Mr. Barney, turned around and put his horse to his speed, but the elephant overtook him and seizing the wagon, threw it into the air, dashing it to pieces and breaking the collar bone and arm of Mr. Pearce. The horse disengaged from the wagon, escaped with the forewheels, and the elephant gave chase for eight miles, but did not catch him. The elephant came back from his unsuccessful pursuit and took up his march again on the main road, where he next encountered Mr. Jabez Eddy, with a horse and wagon. He threw up the whole establishment in the same way as before, smashed the wagon, killed the horse and wounded Mr. Eddy. He threw the horse twenty feet over a fence into the adjoining lot, then broke down the fence, went over and picked up the dead horse and deposited him in the road, where he had first met him.

"He killed one other horse and pursued another, which fled to a barn. The elephant followed, but at the door was met by a fierce bull-dog, which bit his leg and drove him off.

"Once on the route, the keeper being ahead of him, saw him plunge over a wall and make for a house. The keeper got into the house first, hurried the frightened people within to the upper story, and providing himself with an axe, succeeded in driving off the furious beast.

"The elephant finally exhausted his strength, and laid himself down in the bushes, about two miles from Slade's Ferry. Here he was secured with chains and carried over the ferry to Fall River. A part of the time he ran at the rate of a mile in three minutes."

We learn from an extract of a letter from Palestine, published in the *Courier*, that the Jews of the Holy Land are suffering great distress from destitution. Their sufferings have been occasioned partly by the failure of the last harvest and partly by the present political disturbances, which have cut off their sources of supply. Famine and pestilence walk hand in hand among them, and all classes of society have become united in the brotherhood of woe. Learned rabbis and heads of synagogues mix with the others in the crowds to supplicate a crust of bread. The fathers and mothers even sell their children, so that their offspring may be spared death from starvation.

THE FUGITIVE SLAVE LAW.—*Milwaukee, June 8.* Hon. A. D. Smith, Associate Justice of the Supreme Court of the State of Wisconsin, discharged S. M. Booth, of Milwaukee, from arrest in the Glover case, on the ground both of defectiveness in the warrant, and the unconstitutionality of the fugitive act of 1850. 1. That Congress has no constitutional power to legislate on the subject of reclaiming fugitives; 2. nor to clothe Court Commissioners with the power to determine the liberties of the people; 3. because this act denied the right of trial by jury.

THE CHOLERA appears to be making its appearance in various places in this country. Four deaths by it the past week in this city are reported by the city Registrar.

THE *Washington Union* of Friday morning states that the difficulties between this government and that of Spain are not adjusted, and that the policy of the American administration remains unchanged.

CONFERENCE REPORT.

(Concluded.)

Elder Lanning said, "We have adopted the plan, in Central Pennsylvania, of organizing the churches of each pastoral district into what is termed a Quarterly Conference, the officers of which are to exercise a general superintendence over the interests of the cause in the vicinity. The Centre county Quarterly Conference, over which I preside, comprises four churches: the first at *Milestury*. This church has obstacles to contend with—first, in having but few active men living directly in the village; second, in the unsuitableness of our present chapel. The church prospers notwithstanding these hinderances, and the Advent doctrine prevails in the community. A Sabbath-school is contemplated.—*Marsh Creek* church, has a commodious chapel, a flourishing Sabbath-school, and is enjoying prosperity.—The *Central* church comprises some of our most active and devoted brethren and sisters. They labor for Christian unity, and edification, and desire to occupy until the Saviour shall come. The past winter they have been blessed with a glorious revival. At *Cooper's Settlement*, the church comprises an interesting company of brethren, who love the truth, and desire to see it sustained. They have an interesting Sabbath-school, which calls forth the zeal and activity of the membership. We have many other preaching places where there is an interest to hear, the doctrine well received, and the prospect for the permanent establishment of the cause is good, providing we were able to supply them with more missionary labors.—*Elk* district Quarterly Conference, is under the pastoral charge of Elder J. D. Boyer. It comprises eight flourishing churches, located in *Elk*, *Clinton*, and *McKean* counties. Several prosperous Sabbath-schools are within its limits. The brethren are enterprising, and while not slothful in business, they are fervent in spirit, serving the Lord. The cause in that district assumes a very influential position. Brother Boyer is instant in season, out of season; does the work of an evangelist, and makes full proof of his ministry.—Elder I. R. Gates has formed a circuit in *Lycoming* county, which he purposes to supply with preaching. His labors have already excited considerable interest, and been attended with revivals.

The following letter was read from Elder J. D. Boyer, addressed to Elder Osler:

"BROTHER OSLER:—I regret that I cannot be with you, for it is a privilege I much desire, to be one in your midst, and hear from my ministering brethren. We have organized a conference in the district where I travel, known as the *Elk* district Quarterly Conference, comprising eight churches, all flourishing. I would say in behalf of the conference, that we are with you in sentiment and principle, and agree uniformly in your doings in the East. And rest assured you shall ever have our prayers for your prosperity until the Lord comes; and while holding you in remembrance, we trust you will be mindful of us in the Alleghany Mountains of Pennsylvania.

"Yours, as ever, J. D. BOYER.
"Bellegrove, 2d Forks (Penn.), May 6th, 1854."

ILLINOIS.

Elder Himes remarked, that we have a cause in Illinois. There are two conferences organized, one in the northern, the other in the central part of the State. The former embraces about eight preaching places. At *Paris Point* there is a large church which may be termed the Jerusalem church of that section. The churches under the care of Elder Chapman are all organized. He has been, in connection with others, the honored instrument of accomplishing much good. The absence of proper teachers, has at times opened the door for impostors; they are determined, however, to maintain the true Advent faith while time shall last. Both *Ogle* and *Hancock* counties, and their vicinities present fine fields for successful labor. There are other interesting places all the way down to Springfield, the capital of the State.

CANADA WEST.

Elder Himes said, that in *Canada West*, Elder Campbell was laboring quite alone; he has aid from some who are not regular preachers, still by judicious management, a good interest is maintained. It is a wide field, and they really need help.

OHIO.

The following letter was read from Brother Geo. C. Baker.

"DEAR BRETHREN IN CONFERENCE ASSEMBLED.—I had hoped to be with you in your annual Conference next week, but circumstances forbid. In accordance with a request made by the Committee, I send this letter with my friendly greetings, best wishes and earnest prayers for your fellowship in the gospel, for your unity in the Spirit, for your joy, and for the order and steadfastness of your faith in Christ. It would afford me great pleasure in this vale of tears to enjoy an interview with you in your coming Conference, as I am remote from any society of believers in the advent near—

none that I know nearer than Cleveland.

"Sad havoc was made in the Advent cause a few years ago in this region, by having improper and unsafe guides and teachers, and there is but here and there one who retains a full possession of the truth of the advent near.

"I would inquire in behalf of the scattered flock and perishing souls, if some of our brethren could not come into this field and labor in gathering fruit unto eternal life. I have desired to enter the field, but circumstances seem as yet to forbid. I am associated with the Disciples, some of whom make the second coming of Christ prominent in their teaching.

"While the din of battle and clank of arms is heard in some parts, terrible delusions are spreading, and apostasies almost everywhere occurring, how does it become us dear brethren, to unite heartily in the work of faith, and labor of love, and patience of hope, in our Lord Jesus Christ.

"Praying for God's blessing upon you in your conference, and that your deliberations may tend to further the cause of truth, and secure the salvation of souls, I subscribe myself your brother in the faith and hope of the coming of our Lord Jesus Christ with all his saints.

GEORGE C. BAKER.

"Garrettsville, O., May 11th, 1854."

The plan and Constitution for a General Missionary Society was called up, and after some discussion upon the propriety of the Conference adopting that report, the following resolution was passed:

That when the Conference adjourn, we recommend the calling immediately of a Missionary Convention, for the purpose of forming a Missionary Society, in accordance with the Constitution submitted by the Committee.

On motion of Elder Litch, seconded by Elder Crowell, it was voted that a committee be appointed to make arrangements for, and call the next annual Conference. The committee appointed, consisted of Elder H. Plummer, J. V. Himes, J. Pearson, jr., L. Osler and A. Sherwin.

On motion of Elder Litch, seconded by Elder Crowell, it was resolved:

That the thanks of the Conference be presented to the church occupying this house, for their Christian kindness in permitting the Conference to use their convenient place of worship, and also to the friends for their generous hospitality toward its members during its protracted session.

The Conference then adjourned.

HENRY PLUMMER, Pres't.

S. J. RONEY, } Secretaries.
J. PEARSON, JR., }

LIST OF PREACHERS AT THE CONFERENCE.

H. Plummer, J. V. Himes, J. Pearson, jr., J. W. Daniels, J. P. Farrar, J. T. Lanning, J. Litch, I. H. Shipman, B. S. Reynolds, A. Sherwin, E. Crowell, M. Chandler, T. Smith, W. Burnham, G. W. Burnham, Eustis Burnham, N. Billings, M. L. Jackson, Chase Taylor, M. L. Bentley, D. I. Robinson, Geo. W. Thompson, I. C. Wellcome, Dr. N. Smith, C. R. Griggs, Geo. Champlin, D. Bosworth, J. Morse, Ede Lee, Dr. Huntington, J. S. White, D. Thompson, S. J. Roney, L. Osler, B. S. Bachelder.

BRO. HIMES:—The secretaries at the Conference made me say in my report, the young converts are doing very well, whereas I said, a portion of them have fallen away; but some of the older class especially, are doing very well. I. H. SHIPMAN.

Sagar Hill, June 6th, 1854.

MY JOURNAL.

Tuesday, March 28, 29.—Attended the Ministerial Conference at Lowell, Mass. There was a full attendance of the pastors, with a few evangelists, all of whom seemed to be strong in the faith of the position we have held since 1844—that the advent of Christ is "nigh, even at the door." Several subjects were discussed, among which were the "signs," in the 24th of Matthew, and the parable of the "ten virgins," Matt. 25:1-13. On the "signs," there was a general agreement, that the several darkenings of the sun, the signs in the moon, and in the stars, &c., relate to the near advent of our Saviour. On the parable of the virgins it was unanimously agreed that those interpretations that make the "wise virgins" to mean a class of backsliders in the church, who are waked up by the preaching of definite times, are a perversion of the parable. For the very obvious reasons, that this class of persons constitute only a small portion of professors living in the community where this view is preached, and elsewhere in the world. Nineteen-twentieths have never heard, and never can hear, this "midnight cry," as they preach it, before their time calculations expire.

The parable is designed by our Saviour to teach watchfulness; for he himself said in the conclusion: "Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh." We are to be ready.

In the midst of the changeableness and frailty of human society, it is most cheering to the stable-minded, to find a few who are like minded, in a responsible position, in bearing the burdens, and

sustaining the integrity of a great and glorious cause. Such a company of faithful ones we have found in our Ministerial Association. Not one of whom has been swerved or turned aside from our position, or work, by the late introduction of questions of definite time.

Sunday, April 2.—Preached in Boston. Had a season of much interest. We are not building up much, but are steadfast in the faith, and looking forward to a day, when, if it please God, we shall arise and once more see the pleasure of God prospering in our hands.

Monday, April 3.—Gave a discourse in the Advent chapel in New Bedford, Mass. Had good attendance, and a candid hearing on the 21st of Luke—showing that the advent was "nigh, even at the door;" and that there is no event to prevent our looking for the Saviour's coming at any time. There are some excellent and devoted Adventists in this place.

Tuesday, April 4.—Preached in New Market Hall, Providence, R. I. Full house and a good time.

Wednesday, April 5.—Preached in Worcester, Mass. There was a good audience, and the best attention to the word. Elder J. S. White, was present, with whom I had an interview of an interesting nature. He is heartily sick of the fickle and irresponsible elements with which he has been associated, and I think will soon unite with those of a Christian, and more reliable character, to the advancement of his usefulness and happiness. I trust he will be treated with Christian kindness by all in his present tried state.

Thursday, April 6.—Was at Holden, Mass. It being Fast Day, preached at ten o'clock, from Luke 21:34-36; had a good audience for such a day; was very kindly received by Elder Crowell and his people. Elder C. does not make much noise, but he has been doing much for the cause in that field. May the Lord still prosper them.

Friday, April 7.—Preached to the little, tried and faithful flock at Nashua, N. H. They live and keep up their regular meetings, with or without a preacher. This is as it should be.

Saturday and Sunday, April 8, 9.—Was in Haverhill, Mass. I had not been there for more than a year, but amid all the changes of these changing times, I found the old, tried flock on the same platform of truth and love. And though there is no special interest among them, they have peace. Elder Plummer has been with them from the beginning, and is "esteemed highly in love for his work's sake." I had a good time with them.

Tuesday, April 11.—Preached in North Abington, Mass. We had a very good hearing from the community. Elder Taylor, the pastor, is useful there, and is held in esteem. They have not been without their trials, but we have one source of consolation in the midst of sorrow, that "all things shall work together for good, to them that love God."

Wednesday, April 12.—Preached in North Attleboro', Mass., to the little flock of tried and true Adventists. After a long season of trial, light seems to have broken in upon them, unexpectedly. They now have the prospect before them of a pastor, and permanent meetings. May the Lord give them success.

Thursday, April 13.—Preached in Westboro', Mass. This has been a theatre of time preaching. But after candidly hearing all the teachers of the new time, and its connected theories, they are the more confirmed in the Advent doctrine and practice as being better, and having more evidence of truth than the new speculations on time, anti-church order, &c. So they stand in the "old paths," and still inquire for the "good way." A few of their number embraced the time, but in the event of its passing, they will be found faithful and true to the old and safe position.

Friday, April 14.—Preached in Hartford, Conn. I had not been with them for a long time. Many changes had taken place, but still I was happy to find the old "burden bearers," with many others, present to hear the word. We had a good season. I left Boston at four o'clock P.M.—at eight P.M. I stood in the desk preaching the word. A few years since, it would have taken nearly three days, instead of four hours, to have accomplished the journey! We certainly "run to and fro" in these last times; and it is equally true that "knowledge increases." So it was to be. (Dan. 12:4.)

On awaking the next morning I found myself in the midst of winter. The snow had fallen nearly a foot deep during the night. All is changing in the natural and moral world. When we retire to sleep, it is difficult to divine when we awake. We have only one unchanging and unfailing source of help and dependence. "The Father of light, with whom there is no variableness or shadow of turning." May we all trust in Him.

Saturday, April 16.—Preached in Forsyth-street,

New York, in the A.M. and evening; and in the P.M. in the chapel in 7th-avenue. It was a very stormy day, but we had quite a company out to hear, and the seasons were good through the day. Elder Mansfield was absent to fill an appointment at Elizabethtown, N. J., where there is a "little flock." The cause in New York is in a healthful, peaceful state, though they do not enjoy the prosperity they would desire.

Elder Whiting preaches once on the Sabbath with Elder Mansfield's Society. Elder Daniels is about to locate with the Society in 7th-avenue, so that Elder Porter will be relieved. Under these wise arrangements, we can but hope that our brethren in New York will see the desire of their hearts accomplished.

Tuesday, April 18.—Preached in Newark, N. J. We had a good attendance; much better than I expected. The Advent cause in this place has been well nigh destroyed by the very strange and injudicious course (to say nothing worse) of their late pastor.

It is a wonder that any are left, yet there is a goodly number who still feel the value of our faith and hope, and cannot and will not give it up. They are calling for help, and as yet keep up their meetings. I learned, when with them, that their congregations were larger than when they had a pastor. May the Lord send help to this tried and feeble flock.

Wednesday, April 19th.—Preached in Morrisville Pa.,—had a very good attendance, and a refreshing time. Elder Daniels has done a good work in this place. God has crowned his labors with success. A few days before my arrival he had been burnt out of house and home. Having made up his mind to occupy another field of labor, he asked for a dismission, which was reluctantly given. Elder L. M. Bently is to succeed him. Brother Daniels will go to New York city. May the Lord overrule these changes for the good of the churches.

Thursday to Sunday, April 20-23d.—I spent in Philadelphia, with brother Litch and his people. It was a season of much interest to me. The hearty greetings of old friends was cheering to my heart, yet, the departure of some to a better state was saddening. Brother Moore sleeps in Jesus. He was faithful in life, and triumphant in death. I found some on sick beds, with whom I had pleasant interviews, in talking of the troubles of the way to Zion's Hill. But it was cheering to find them cherishing the "blessed hope,"—full of good cheer, believing the warfare will soon be over.

I preached in the morning to Elder Litch's society, where, though the weather was unpleasant, we had a good gathering. In the P.M. preached with the little flock of brother L. Large in Christian-street. I also attended one of their social meetings, which was of deep interest. It is to be hoped that this effort to build up a new interest will succeed. The Lord appears to be with them.

Elder J. T. Lanning, will supply brother Litch in his absence West.

Monday, April 24th.—Returned to New York. 25th, went to Albany. My appointments were again out, but as they could get no place for that evening, I visited the brethren there, and in Troy and Lansingburg. I returned home April 27th, in season to meet with the society in Chardon-street in the evening,—finding all well at home.

Saturday May 29th.—Went to Hallowell, Me. Here I was greeted by Dr. Smith, and many old friends who cheered my heart. Since I had been in Maine, there had been new views introduced, which had turned the minds of some away from the old and steadfast laborers. But I found a welcome, and gave three discourses in Hallowell, to full houses, notwithstanding the terrible storm. It was indeed the best day I ever had in that place. I find the cause has come up under the judicious labors of Dr. Smith, and Elder Wellcome. They have organized a church and are living in order, peace and prosperity. This is as it should be.

Monday, May 1st.—At the request of brother Hall, of Richmond, I attended the funeral of a young man in that place. He was a believer in the near coming of the Lord, and died in the full faith of that hope. I gave a discourse on the "Rest that remaineth for the people of God."—Heb. 4:9.

I returned home that evening, and remained about home from May 2d to the 5th, attending to the duties of the office, and the new chapel.

Tuesday, May 16th to 20th.—Attended the General Conference of Adventists at Providence, R. I. The report having been given in the *Herald*, I need say no more than add my testimony, that it was one of the best that we have had for many years. It was a heart-cheering meeting.

At the close of this meeting I felt myself quite prostrated, and was obliged to give up labor for a time. I withdrew my appointments from Bris-

tol and Fair Haven, Vt., in the hope that I should be able to meet my appointments in Canada East. But this was doubtful up to the day of my starting. I felt some recruited, and thought if I could get out again, I should gain strength, and be placed upon my feet once more in the field of action: for which place I left on the 7th inst.

CORRESPONDENCE.



CORRESPONDENTS are alone responsible for the correctness of the views they present. Therefore articles not dissented from, will not necessarily be understood as endorsed by the publisher. In this department, articles are solicited on the general subject of the Advent, without regard to the particular view we take of any scripture, from the friends of the Herald.

LETTER FROM ANSON SMITH.

I HAVE felt a great anxiety for some time, to present a few thoughts for the Herald. If you think them worthy of a place in your columns, please insert them. I shall not attempt a chronological calculation, besides I am not capable of it; yet I can read my Bible, and such instruction as Jesus has given us on the time of his second coming, I believe I understand.

Our Saviour has left on record a sure guide relative to his return to take the kingdom, and so far as we may or can know, his declaration, that no man knoweth the time, appears to be entirely disregarded; also his charge to watch, for the very reason, because they, neither any man know; for said he, what I say unto you, I say unto all, watch. This view of the subject he placed in a clear light, establishing it most clearly by adding the declaration that we could know when it was at the door.

In these instructions we are informed how much we could know, also what we could not, relative to his second personal return, and commands all to watch the given signs, that we might know as much as he has informed us.

Dear brethren, it does appear to me, that no man in his reason, not influenced by a species of fanaticism, can avoid seeing distinctly, that were we to discard the Saviour's instruction so perfectly clear, and lean on Daniel's 2300 years, or any other time given by the prophets or revelator a contradiction unreconcilable must follow in consequence of so doing. If Jesus is to return the 30th of this month, or in May 1855, and you know it by the Bible chronology, why watch from day to day? I should be under obligation to be ready at his appearing.

Had I a dear friend in London, and he had said to me I would not know the definite time of his return, for he know not the time himself, it depended on a superior in London, yet, I might know when he would be near, giving a sign that when you see the wheat in blow or the apple-tree in bloom, you may rest assured I am near, the king and kingdom is at hand, at the door, &c. I should watch with great anxiety for the signs which were to be my guide at his near approach. I certainly should find myself deceived, and also should deceive others, were I to set a definite time or day, &c.

I am aware that great stress is laid upon Daniel's declaration, the wise shall understand, &c. I apprehend there are many very important things for the wise (the saints,) to apply themselves to, and understand aside from definite time. Since Jesus has said, "Watch," unto all, for the most plain reason that could be given, for no man knows, or will know the day, &c., watch, therefore, be ready, at the midnight cry.

Although I should differ from my brethren, I do not believe that the darkness is yet completed, moral darkness, as in Noah's day. Infidelity has not yet arrived to its highest pitch. The last sign is not yet given, when all the nations shall mourn. The great battle has not been fought! Babylon is not fallen, the great men, merchants and sailors have not yet mourned for her; and I doubt as to the darkening of the sun, &c., yet, that may be so. I believe the sixth vial is pouring out; the spirits of evil are at work; we are in the season when both the wise and unwise virgins are deceived. I think the evidence full strong enough of the truth of this position: strange infatuation! Jesus coming this month, this year! next year, most certain. This is downright delusion and a heated imagination. I implore the dear Lord to overrule it for good, that too many may not be deceived and turn back as formerly, &c.

The day of the Lord is near, it hasteth greatly. I am endeavoring to watch the signs; watch dear brethren, do not be found sleeping, let us have oil in our lamps, trimmed and giving light in this

dark hour. May we enter into the marriage supper, is the prayer of your afflicted brother.

To the brethren in the Lord.

ANSON SMITH.

Extract of a Letter from L. Edwards.

BRO. HIMES:—Three days after leaving you at brother W. S. Moore's in Bosco, Ill., (whither I had conveyed you and brother Chapman,) I arrived home, on the evening of the 10th, and met the joyful countenances of my family; particularly of my son, who said: "Well father, this book entitled 'The World to Come,' by H. F. Hill, is worth more than what you paid brother H. for the pile of books you got of him." I then said, If it is so, I am still indebted to him. I then perused the book fully and am satisfied that he did not value it too high. I have since circulated it where I could, and also Miller's *Memoirs*, Bliss's *Commentary*, Bonar's *Morning of Joy*, Bonar's *Story of Grace*, Bonar's *Story of Man, his Religion, and his World*, Fassett's *Expository*, Litch's *Pneumatologist*, &c., &c.; and find that they have done great good in my place, and among my children, grandchildren, and others. Brother Litch's *Pneumatologist* has been of great use to me in resisting the progress of Mesmerism in this vicinity.

Hampton, Ill.

LUTHER EDWARDS.

Note.—Our brother has set a good example for the diffusion of light. May he find a rich reward. Let others go and do likewise. What he says of his library, and especially of brother Hill's work, is justly merited.

J. V. H.

A FRENCH SUICIDE.—A horrible case of suicide is related in the Paris journals. On Sunday afternoon last, and just as a large crowd was issuing from the Hippodrome, a respectably dressed young man standing upon the top of the Arc-de-Triomphe, drew all the eyes around him by shouting *garé!*—or look out there below! He then took off his hat, placed in it a purse of money, and the next instant jumped from the giddy height. The second platform brought him up stunned for a moment; but recovering his strength and sense, again shouting *garé!*, he made a second leap. He fell to the pavement near a soldier, crushed and lifeless, and his body was at once taken to that show case of suicide and murder, the Morgue. There must have been five thousand persons present when this horrible scene was enacted.

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BOSTON, SATURDAY JUNE 24, 1854.

VOLUME XIII. NO. 25

Satan.

FROM THE LONDON "QUARTERLY JOURNAL OF PROPHECY."

(Concluded from our last.)

How curiously this serpent-worship, or, rather, Satan-worship, was developed in different places, is thus adverted to:

"So the great and terrible truth stands clearly attested, not only by the Word of God, but by authentic records of every ancient nation, that the old serpent the devil, who seduced our first parents from their allegiance, succeeded in establishing himself, under the very figure in which he wrought his first fatal triumph, as the almost universal object of human worship—the god of this world.' Yes, and as the corrupt fancy and bewildered speculations, diversified modes of worship, and multiplied forms and objects of adoration, this malign spirit, as if to assert his universal supremacy, and perpetuate his name and influence over the wide world of human nature, stamped the serpent name on every deity, and the serpent form on every ritual. To use the eloquent language of the author already cited, 'The mystic serpent entered into the mythology of every nation; consecrated almost every temple; symbolised almost every deity; was imagined in the heavens, stamped upon the earth, and ruled in the realms of everlasting sorrow. His subtilty raised him into an emblem of wisdom; he was therefore pictured upon the ægis of Minerva, and crowned her helmet. The knowledge of futurity which he displayed in Paradise exalted him into a symbol of vaticination; he was therefore oracular, and reigned at Delphi. The 'opening of the eyes' of our deluded first parents obtained him an altar in the temple of the god of healing; he is therefore the constant companion of Æsculapius. In the distribution of his qualities the genius of mythology did not even gloss over his malignant attributes. The fascination with which he intoxicated the souls of the first sinners, depriving them at once of purity and immortality, of the image of God and of the life of angels, was symbolically remembered and fatally celebrated in the orgies of Bacchus, where serpents crowned the heads of the Bœchantes, and the poculum boni demonis circulated under the auspices of the ophite hierogram, chased upon the rim. But the most remarkable remembrance of the paradisaical serpent is displayed in the position which he retains in Tartarus. A cunodracontic Cerberus guards the gates; serpents are coiled about the chariot wheels of Proserpine; serpents pave the abyss of torment; and even serpents constitute the caduceus of Mercury, the talisman which he holds when he conveys the soul to Tartarus. The image of the serpent is stamped upon every mythological fable connected with the realms of Pluto."

"To such an extent is the presence and image of Satan the destroyer impressed on the wide range of idolatry! Nor is the character with which he has imbued it less dubious than the symbolism under which it is exhibited to the world. The genius of heathen idolatry is throughout diabolical."

In a subsequent page he comes to the question of how far Satan was really at work in the heathen oracles, and how far he was permitted to communicate supernatural knowledge to mankind:

"The important question is then suggested, What was the real character of these oracles? Were they the result of combined fraud and ingenious contrivance? Or did they in any measure emanate from, and were sustained by, Satanic influence? In the solution of this question, the learned of our own as well as of other countries are much at variance with each other. Bishop Sherlock is so confident of the Satanic character of the heathen oracles, that he does not hesitate to state that he regards those who deny that the devil gave out the oracles to the heathen world, as evincing 'a degree of unbelief' which deprives them of all right to debate questions of this kind: while on the other hand, Dr. Middleton pleads guilty of this degree of unbelief, and

maintains that these oracles were 'all mere impostures, wholly invented and supported by human craft, without any supernatural aid or interposition whatever.' When such divines stand thus opposed to each other, nothing can be hoped for in respect of authority. Our only resource is, therefore, to investigate the subject for ourselves, under the guidance of such aids as its nature affords."

"It may be observed, *in limine*, that an objection has been taken to supernatural interposition in respect of oracles, which appears to be most unsound and unreasonable. It has been asserted that numerous proofs exist of fraud, deceit, and corruption, in the agency by which they were administered: and hence it is argued, that they could not have emanated from diabolical influence. It is difficult to conceive of a more inconsequential conclusion. If it had been alleged, that these oracles were the result of divine prescience, then the proof of positive guile and wickedness in the agents might be held sufficient to disprove the claim. But surely there is no such obvious antagonism between Satanic influence, and fraud, guile, and wickedness, that the presence of the one must necessarily prove the absence of the other. On the other hand, I am free to confess, that this asserted guile and fraud, instead of disproving the presence of Satanic influence, rather inclines me to infer the operation of such agency."

Mr. Smith next comes to historical examples confirmatory of his statements. He adduces the following from Scripture:

"Passing by other and more doubtful cases, I call attention here to a clear and indubitable instance of the communication of superhuman knowledge by diabolical agency. The case I refer to has been noticed for another purpose in a note; it is that of the Pythoness of Philippi. We have here (Acts 16:16-19) an unquestionable proof of such a communication of superhuman knowledge. It may be first observed, that the term used by the sacred writer to describe this woman's occupation, *μαντις*, and which our translators have rendered 'soothsaying,' signifies 'to foretell, divine, prophesy, deliver an oracle.' It is precisely the same word which is used by Herodotus when referring to the divination of the Seythians, and which is also employed by him when speaking of the famous oracle at Delphi. The case is, therefore, strictly in point."

"In this instance, then, it is clear that an evil spirit gave to the woman the power of making superhuman or *oracular*, communications. The presence and power of this spirit were absolutely necessary to the production of these results: for, when the demon was expelled, her masters 'saw that the hope of their gains was gone,' and their chagrin and rage led to a fierce persecution. It is vain to urge, that this was a mere mercenary affair; and that it is not supposed that Satanic influence would be permitted in such a case. The Holy Ghost has declared it to be a fact. Whatever fraud or wickedness might have been employed in connexion with this business, it is, therefore, an acknowledged truth by every believer in revelation, that oracular answers, communicating superhuman knowledge, were in this case given by diabolical agency."

He then treats specially of the heathen oracles, taking up the question as to possibility of fraud and imposture:

"It is important to consider the fact, that these oracles were sustained in high credit, and trusted with implicit confidence, by the wisest statesmen and sovereigns of the nations of antiquity most celebrated for their high state of civilization. Not only did this continue under particular circumstances, and for a season or an age, but it lasted throughout successive centuries. This is an argument which all candid minds have felt. Hence, the learned Banier asks, 'Is it then credible, that if the oracles had been nothing but the offspring of priestcraft, whatever artful methods they may be thought to have used, and however successful in pumping out the secrets and schemes of those who came

to consult them; is it credible, I say, that those oracles would have lasted so long, and supported themselves with so much splendor and reputation, had they been merely owing to the forgery of the priests? Imposture betrays itself, falsehood never holds out. Besides, there were too many witnesses, too many curious spies, too many people whose interest it was not to be deluded. One may put a cheat for a time upon a few private persons, who are over-run with credulity, but by no means upon whole nations for several ages. Some princes who had been played upon by ambiguous responses,—a trick once discovered,—the bare curiosity of a freethinker,—any of these, in short, was sufficient to blow up the whole mystery, and at once to make the credit of the oracles fall to the ground. How many people, deluded by hateful responses, were concerned to examine, if it was really the priests by whom they were seduced! But why? Was it so hard a matter to find one of the priests themselves, capable of being bribed to betray the accomplices, by the fair promises and more substantial gifts of those who omitted no means of being thoroughly informed in a subject of such concern?"

"Lempriere echoes the same argument, and says, 'Imposture and forgery cannot long flourish, and falsehood becomes its own destroyer.' Yet it is an undeniable fact that, 'during the best period of their history, the Greeks, generally speaking, had undoubtedly a sincere faith in the oracle, its counsels and directions.' Hence, Lucan, who wrote his *Pharsalia* scarcely thirty years after our Lord's crucifixion, laments, as one of the greatest evils of the age, that the Delphic oracle was become silent. From the general credit which the oracles maintained in an enlightened age, and during a very lengthened period, it is extremely improbable that they should have been nothing more than the base results of fraud and fiction."

The following instance from heathen history is given as illustrative of the author's statement:

"I refer to the case of Croesus, king of Lydia, and the Pythian oracle. Herodotus informs us that this sovereign, alarmed at the growing power of Cyrus, king of Persia, and meditating an attack on his dominions, was anxious first to consult the most celebrated oracles as to the issue of such an important enterprise, before he committed himself to it. Prior, however, to his submitting to the oracle the important question upon which his fate depended, he was determined to profound one which should enable him, as he thought, to test the prescience of the oracle. He accordingly sent messengers to Delphi; and having carefully considered the period required for the journey, and allowed them ample time, he commanded them at the appointed hour to present themselves before the Pythoness, and propose this question: 'What is Croesus, son of Alyattes, now doing?' They were to write the answer carefully down, and send it to him. The answer was to this effect:

"I count the sand, I measure out the sea;
The silent and the dumb are heard by me.
E'en now the odors to my sense that rise
A tortoise boiling with a lamb supplies.
Where brass below and brass above it lies."

"The fact was, that Croesus, determined to be occupied in the most unlikely and unkingly manner, was engaged at that time in boiling the flesh of a tortoise and a lamb together in a covered vessel of brass."

The following conclusions are then deduced from the preceding statements. They are worth pondering:

"First, then, it cannot be denied that the first answer, which referred to the strange occupation of Croesus at the time, exhibits remarkable accuracy. We may think ourselves very wise in dismissing such a case with the cry of 'jugglery and cheating;' but it is doubtful whether by such conduct we do not evince great folly. The king of Lydia was a man of great energy and intellectual power: he was therefore competent to judge of the chances of imposition, and to guard against them, much better than we can

now imagine. Yet he, by the presentation of gifts to the value of nearly one million sterling, gave ample proof that he regarded the whole as a *bona fide* transaction. It is not, then, reasonable to ask, 'By what means could the Pythoness have given such a reply? By what means could the priestess at Delphi have ascertained what the king of Lydia was doing at a given hour, in his palace at Sardis, hundreds of miles away, when he had determined to exercise his utmost skill and ingenuity in order to test her ability?' Neither captious querulousness, nor unmeaning sneering will meet the case. Here is an undoubted historical incident, which I am bold to say, admits of no satisfactory solution, except on the principle of diabolical agency. But on this principle all is plain: the difficulty, otherwise insurmountable, immediately vanishes."

"But then it is asked in the most triumphant tone, 'Why were not all the responses given in language equally distinct and intelligible? Why the double meaning and equivocation of the other replies?' It is truly astonishing to see the confidence with which this objection is urged, when it is open to a very simple and rational solution. It is easy to conceive, that diabolical agency might enable the Pythoness to give a clear and distinct answer as to what was transpiring at the moment in the distant place, which to all merely human intelligence would have been wholly inscrutable. But it is far from certain that this agency could unravel the mystery of future contingent events. This is the exclusive attribute of Jehovah: he challenges this power to himself alone: 'I am God, and there is none else; I am God, and there is none like me, declaring the end from the beginning;' (Isiah 44:9, 10;) whilst the idols, and their worshippers he says, 'Produce your cause, saith the Lord; bring forth your strong reasons, saith the King of Jacob. Let them bring them forth, and shew us what shall happen: let them shew the former things what they be, that we may consider them, and know the latter end of them; or declare us things for to come. Shew the things that are to come hereafter, that we may know that ye are gods' (Isaiah 41:21-23). Diabolical aid, therefore, although it might give superhuman knowledge in respect of passing events, and afford a means of conjecture beyond all human wisdom as to the future, could not communicate the power of foretelling future contingencies. Obscure, conjectural, and enigmatical expressions, in the communication of oracles, would consequently be as necessary under this agency as without it."

"The result of our inquiry, then, is,—

"1. That we find the heathen oracles maintaining a high character and general confidence to an extent, and for a period, beyond that which would be likely to result from continued and unaided human fraud and falsehood."

"2. The accredited declarations of these oracles exhibit a measure of knowledge respecting passing events, and a sagacity in respect of futurity, far above all that merely human ingenuity or contrivance could produce."

"3. Yet all this is found in such combined operation with wickedness, fraud, and corruption, as clearly to prove that if superhuman knowledge was connected with the oracles, it must have been diabolical."

"4. It is a certain fact, based on the authority of New Testament revelation, that diabolical agency was used in ancient times, for the purpose giving forth superhuman oracular responses."

"From all these premises we conclude that the sagacity and general credit of heathen oracles was in some instances owing to diabolical agency."

The whole subject of the personality and agency of Satan demands our most solemn study. It has been far too much overlooked,—in many cases evaded and denied. The Church's prospects in these last days call on her to weigh the matter. There is far more in it that concerns her than she seems aware of. Individually we have a *superhuman* adversary to face; and so collectively, has the Church. Let us know what God has revealed concerning his craft and power,

that we may know with what weapons to contend, and in what strength we are to overcome.

The tendency of the age is to ignore the supernatural. The wisdom of this world rejects the idea of another race of beings, either good or evil, by which things are done for himself or by his own power. This desire to throw out of the circle of action all beings save man himself, and all laws save those of nature, is very startling. To centralise all action in himself, and all power of action in the visible and tangible instrumentalities which science has revealed,—this is man's aim. Thus God is shut out as a direct power, and all invisible beings are set aside as agents. Of these, and such as these, man refuses to know anything. In his wisdom, he is fast becoming either an atheist, or a Sadducee, or both. Most imperative, then, is the duty, most urgent the necessity, for giving emphatic prominence to the revelations of Scripture concerning the beings and agencies belonging to that outer circle, which, surrounding man on every side and touching him at every point, do operate most influentially, though unseen and unheard, upon his physical constitution and spiritual life. The Bible recognizes, with awful explicitness, him who is "the prince of the power of the air;" and it does indicate most sadly the self-sufficiency, the vain philosophy, the hardness, the flippant Sadduceism of the age, to scorn, or even to overlook, the revelations which God has made regarding the personality and the actings of a being whose malignant enmity against the Church is only equalled by his mysterious power; and whose strange proximity and presence in the midst of us render him the most successful of seducers, no less than the most dangerous of foes.*

* Is it in allusion to Satan, as "Prince of the power of the air," that Shakespeare writes?—

"Some airy devil hovers in the sky,
And pours down mischief."—*King John*.

Testimony of Justin Martyr to the Millennium.

THE writing of the early fathers of the Christian Church have been sometimes greatly overrated on the one hand, and at other times as unjustly depreciated, on the other. It has been maintained that from this source, all our theology ought to flow, and that by this standard, the Word of God ought to be expounded. Did not those individuals, it has been triumphantly asked, who lived next to the age of Christ and his apostles, know better what doctrines they taught and what expositions of Old Testament Scripture they gave, than those who live at the present day? Others, on the contrary, express the utmost contempt for the writings of the fathers; collect from their works numerous instances of false exegesis, and then exclaim in the words, though not in the spirit of Lord Bacon, "We are the true ancients." Both these opinions are manifestly erroneous, and hence the question arises, what degree of importance are we to attach to the writings of the early fathers? Though we cannot elevate them to the rank of judges and implicitly bow to their exposition of scripture, yet we must regard them as honest men and perfectly competent to give an impartial account of the leading doctrines which were believed in their day. It is indeed admitted, that error was introduced at a very early period into the church, and that in the first three centuries of the Christian era we find the germ of almost every error that was afterwards developed in the anti-Christian apostasy. But it cannot surely be supposed that, at so early a period, the essential doctrines of the gospel would be denied, or so greatly perverted as to destroy their distinctive features, and consequently we may believe that the doctrines taught by Justin Martyr, Irenaeus and Tertullian were generally the same with those contained in the New Testament. The nearer, therefore, that any writer lived to the time of the apostles, the more important is his testimony respecting any particular doctrine. Viewed in this light, the testimony of Justin Martyr is of the utmost importance. He was born in the Greek colony of Flavia Neapolis, near to the ancient Sychem in Samaria, and, previous to his embracing Christianity was well acquainted with the leading systems of Grecian philosophy. He afterwards went from place to place in his philosopher's mantle, expounding the Scriptures, and defending Christianity against both heathens and heretics. His larger apology presented to the Roman Emperor, in defence of the Christians, and his dialogue with Trypho the Jew, were written about the middle of the second century, and at a period when individuals must have been living who had seen and heard some of the apostles. Justin had also visited Palestine, Alexandria, Ephesus and Rome, so that he had ample opportunity of being well acquainted with the leading teachers in the Christian Church.

The clear, decided testimony of such a man as Justin Martyr to the personal reign of Christ on the earth has always been felt to be peculiarly

valuable. He repeatedly maintains that two advents are recorded in Scripture; one in which Christ should come as a sufferer, in a mean and despised form, and that he should be at last crucified, but in the other, he shall come with great power and glory. "For the prophets," says he, "proclaim two of his advents; one, indeed, has already taken place, when he appeared as a dishonored and suffering man; but the other is announced when he shall appear with the glory of Heaven, with his angelic host, when he shall also raise the bodies of all men."—*Apology* 1, chap. 52. But what proof have we that this second advent is pre-millennial. We have the most conclusive evidence in Justin Martyr's dialogue with Trypho, the Jew, when he endeavors to convince his opponent that Christ is the Messiah promised to the fathers. But the Jew naturally affirmed that Jesus could not be the Messiah for the prophets announced that he should come as a glorious Conqueror, and yet Christ was mean and despised. In obviating this objection, Justin says that there are two appearances of Christ mentioned, one in which he was put to death, but in the other his murderers shall recognize him whom they have pierced, and the tribes shall wail, tribe by tribe, the women apart, and the men apart, but that in the meantime Christ sits at the right hand of the Father, till the times are completed. "Our Lord Jesus Christ," says Justin, "was forthwith received into heaven, while the times were fulfilling, and he that is about to come and speak bold and audacious things against the Most High is already near at the door, who, Daniel intimates, shall remain for a time, and times, and the half of a time. And you, ignorant, how long he is about to continue, expound it otherwise; for ye say that a time denotes a hundred years. But if this is the case, then the man of lawlessness shall reign at least 350 years, according to that which is spoken by the holy Daniel, 'And times,' where not less than two times can be intended."—*Dialogue*, chap. 32. By the 1260 days, mentioned in Revelation, and the time, times, and the dividing of a time, in Daniel, the early fathers understood three years and a half, during which Anti-christ shall reign. At the close of this period, they thought Christ should come, and consume the man of sin with the breath of his mouth and destroy him with the outshining of his presence. In confirmation of this theory, and as an illustration of the passage already quoted, we may notice that Justin thus describes the manifestation of the man of sin previous to Christ's second coming. "There are two appearances of him (of Christ) announced. The first, indeed, in which he is announced as suffering, and without glory and crucified; but the second, in which he shall appear with glory above the heavens; when also the man of apostasy who utters enormously insolent things even against the Most High, shall dare to do unlawful things against us Christians upon earth." The two appearances of Christ are also illustrated according to the allegorizing spirit of the age, by the two goats on the annual day of atonement; the one was sacrificed and the other was sent into the wilderness. The first goat it was alleged, was typical of a suffering; the second of a glorified Redeemer.

Justin Martyr maintained farther, that Elias would come, previous to Christ's appearance. Trypho objected against Christianity that Elias had not come according to the prediction of Malachi. Our author replies, that as John the Baptist, in the spirit and power of Elias, preceded Christ's first coming, so Elias shall come personally before his second advent.—*Dialogue*, chap. 49.

But the most complete exposition of the common view of the Church respecting the millennium is contained in the 80 and 81st chapters of the *Dialogue* with Trypho. The subject is introduced by a question from Trypho. "And Trypho answered to these things; Tell me, O man, since thou art anxious to be certain in all matters, cleaving to the Scriptures. But tell me, do you truly confess that this place, Jerusalem, shall be rebuilt, and do you expect that before Christ come, your people shall be gathered together and rejoice with Christ, together with the patriarchs and prophets and with our race, and even with the proselytes? or that you may seem to excel us in these questions, are you not at liberty to confess to these things? And I replied; I am not so reduced to extremities, O Trypho, as to say things that I do not think. I will confess then to thee; and first that I and many others think that these things shall be accomplished as truly as you do; but I acknowledge to thee again that there are also many Christians who are [not?] pious and pure who do not entertain this sentiment. For I have shown you that there are some that are called Christians who are atheists and ungodly heretics, because they teach all blasphemous and atheistical and foolish doctrines. But that you may not be the only one to know that we hold this doctrine, I will compose a treatise according to my ability, of all our doctrines, in which I will write also,

that which I have acknowledged, and that which I acknowledge to you. For I am determined not to follow men or men's doctrine, but rather God and those doctrines derived from him. For if you converse with some that are called Christians, they not only do not acknowledge this doctrine, but they also dare to blaspheme the God of Abraham, and the God of Isaac, and the God of Jacob; they also affirm that there is no resurrection of the dead, and that as soon as they die their souls are received into heaven. You do not acknowledge them to be Christians any more than those Jews, when it is rightly understood, who confess that they are Sadducees, or that they belong to the similar heresies of the Genistae and Meristae and Galileans and Helleniaui and Pharisees and Baptistae—you even hear me with difficulty enumerating these things, but these are indeed called Jews and children of Abraham and they confess him with their lips, while as God himself exclaims, their heart is far from him. But I and those that are orthodox Christians in all things, maintain that there shall be a resurrection of the flesh, and we shall spend a thousand years in Jerusalem when it has been built and beautified and enlarged, as the prophets Ezekiel and Isaiah and the others confess. For Isaiah thus speaks concerning the thousand years: Isa. 45:17-25; I continued, when therefore, it is affirmed in these words. "For according to the days of a tree, shall be the days of my people, even according to the works of their labor, we think that a thousand years are intimated in a mystery. For as it was said to Adam, 'In the day that thou eatest thereof, thou shalt surely die,' we know that he did not fulfill a thousand years. We know also when it is said, that the day of the Lord is as a thousand years, that this doctrine is referred to. And since also there was a certain man among us, whose name was John, one of the apostles of Christ, having composed a Revelation, predicted that they who believe should dwell in Jerusalem with our Christ, and after these things, there shall take place the universal and, as appears, eternal judgment, simultaneously with the resurrection of all. For even as our Lord said,—they neither marry nor are given in marriage, but shall be equal to the angels, being the children of the resurrection of God."—*Dialogue*, chap. 80, 81.

In this important quotation, it will be observed that there is an apparent contradiction. According to the received reading, Justin says: "But I acknowledge to thee again that there are many Christians who are pious and pure who do not hold this doctrine." And then he goes on to enumerate such parties who call themselves Christians, and yet attempted to subvert the very foundations of divine truth. Critics have endeavored to remove the difficulty in two ways. Some propose to read the clause thus: "But I acknowledge to thee again that there are many Christians who are not pious and pure who do not hold this doctrine," and then it is argued that such individuals ought no more to be called Christians than the adherents of the seven heretical sects among the Jews should be called the children of Abraham. Others think that no conjectural reading is admissible and that the difficulty is sufficiently cleared up by the fact that though pure and pious Christians denied the millennial reign of Christ, they were not orthodox Christians in all things. "But I," says he, "and those that are perfectly orthodox Christians in all things." The first mode of obviating the difficulty renders the passage entirely consistent with itself, and indicates a regular process of thought, while according to the second, the imperfect, but pure and pious Christians are simply mentioned, and then by an abrupt transition of thought, the entire argument is made to bear against heretics who were unworthy of the Christian name. And though in the Greek of the New Testament a conjectural reading is entirely inadmissible, yet this is very far from being the case with the writings of the fathers, as their works have not been guarded by the church with such scrupulous care as the inspired volume. But according to either exposition, it is admitted that the personal reign of Christ on the earth with his saints was the prevalent doctrine in the church, during the second century—a circumstance which surely points to an earlier origin.

Justin reminds his opponents that the Christians believed in the personal reign of Christ just as truly as did the Jews that Messiah should come. The Jewish Rabbis taught that the Messiah, immediately on his coming, would re-assemble the scattered tribes, and that every Israelite who did not, like the Sadducees, deny the resurrection of the dead, would enter upon the enjoyment of a thousand years, under the dominion of their triumphant king.* "How many," asks one, "are the days of the Messiah? Rabbi Eliezer, the son of Rabbi Jose, the Galilean, said: The times of the Messiah are a thousand years according to what is said in Jeremiah 23:4: For the day of God is a thousand years."

The vanity of human life is never perhaps so keenly felt as when we contrast its shortness

with the duration of many trees, and even with most of the works of art. The oak lives a thousand years, and many of the works of man exist long after he is dead. When, therefore, it is said that the days of God's people shall be as the days of a tree, even as the works of their hands, it is intended that during the millennium, the curse shall be removed and man shall regain his original position in the universe of God.

There is another passage in the writings of this distinguished father which evidently refers to the millennium, and from which some have very unfairly attempted to show that sensuous notions were connected with this great event. It is as follows: "That Christ preached the gospel, and himself said the kingdom of heaven is at hand; and that it was necessary for him to suffer many things of the Scribes and Pharisees, and to be crucified and on the third day to rise again to come to Jerusalem to eat and drink with his disciples." Justin here clearly refers to Matthew 26:29, when the Saviour says to his disciples, "But I say unto you, I will not drink hereafter of this fruit of the vine, until that day I drink it new with you in my Father's kingdom." Instead, therefore, of criticising Justin Martyr's sensuous notions too severely, let the opponents of Christ's pre-millennial advent recollect that he is almost quoting inspired language, and let them beware lest in condemning the servant they do not equally condemn the master. This ancient writer is indeed very far from indulging in sensual ideas when he represents believers as waiting for the coming of the Lord. He affirms, in harmony with Scripture, that the children of the resurrection neither marry nor are given in marriage, but are equal to the angels, and he expressly says, "Whoever is faithful to the doctrine of Jesus, him will Christ raise from the dead at his second advent, and make him immortal, unchangeable, and free from all sorrow." And in another passage he says, "At his glorious advent, Christ will in every way confound those who have hated him and unrighteously apostatized from him; but his own people he will bring to enjoy repose and fulfill all their expectations." These quotations clearly show the nature of the millennium which the early Christians expected, for Justin is not the only writer of that period who entertained the same blessed hope. "In all these works," says Gieseler in his church history, "the millennium is so evident, that no one can hesitate to consider it as universal, in an age, when certainly such motives as it offered, were not unnecessary to animate men to suffer for Christianity." But if this belief was necessary then, it is no less needful now. Contempt, and hatred, and malice have supplied the place of open violence, and consequently it is just as true as it ever was that it is through much tribulation that we must inherit the kingdom. In the metaphorical but deeply impressive language of Scripture, believers are still orphans, destitute and desolate, deprived of a Father's care; they are still captives longing for the return of their Sovereign to break their chains; and the church, in her collective capacity, is yet a disconsolate widow, subject to the world's oppression and scorn, and continually expecting her Husband's return. This glorious hope is, therefore, just as necessary now as it was in the past ages, to cheer us in adversity, to sustain our courage and invigorate our faith amidst our manifold trials, as we wait for the coming of the Lord from heaven. And surely it is a cheering thought that, for aught we know to the contrary, this may be the last generation of men who may tread the earth in sorrow and in sadness, and that before another age dawn, Christ may come and reign with his saints upon the earth.

Waymarks in the Wilderness.

Force of Roman Catholicism.

ALTHOUGH the exact number of Roman Catholics in the United States and their Territories cannot be given—and considerable diversity obtains among their own authorities concerning it—they have by immigration and other means increased with very great rapidity, especially within the last thirty years; and notwithstanding the confusion found in their statistics from time to time, apparently designed to mislead the public judgment on the subject, and to gain to themselves some advantages; there are notwithstanding reliable data, from which an estimate of their numbers, with sufficient accuracy for all practical purposes, can be made. From these it is evident, that in the aggregate, they now compose a large body of people. Multitudes of them are of foreign birth, and speak foreign languages. And as if by previous concert, or the direction of some governing mind, and for some ulterior purpose, they are distributed throughout almost every section of the land, and in such numbers as to render their influence, if it should be called for on any matter, quite effective. But it will be of more interest to contemplate the Papacy among us, in its organized forms, than in its individual membership.

In 1790 there were but forty priests in the entire country, and the system of Romanism had but few open adherents and advocates among us. The then existing public sentiment in regard to those European organizations, civil, political, and religious, from whose oppressive power the people had but recently escaped, offered but little encouragement to the hopes of Papal Propagandists. The Jesuit however was here, and covertly engaged in his evil work.

In 1808 the organized force of Romanism in the United States comprised 1 diocese, 2 bishops, 68 priests, 80 churches, 2 ecclesiastical institutions, 1 college, and 2 female academies.

In 1834 it comprised 11 dioceses, 11 bishops, 316 priests, 299 churches, 9 ecclesiastical institutions, 6 colleges, and 20 female academies.

In 1844 it comprised 21 dioceses, 1 apostolic vicariate, 17 bishops, 617 priests, 611 churches, 461 stations, 19 ecclesiastical institutions, 11 colleges, and 48 female academies.

In 1854 it comprises 7 archbishops, 82 bishops, 1574 priests, 1712 churches, 41 dioceses, 2 apostolic vicariates, 20 incorporated colleges with 2247 students, 29 theological seminaries, with upwards of 400 students, 112 female academies. Connected with it, and for the advancement of its interests, and issued at different places, in English, French, and German, are 20 weekly periodicals, 1 monthly, 1 quarterly, and 2 annals.

The total accession of priests for the year ending with the beginning of 1854, was upwards of 256.

In commenting on their growth in the United States, the publishers of *The Metropolitan Catholic Almanac and Laity's Directory*, say, and these statistics justify it: "From 1834 to 1844 the personal and material force of the Church in the United States increased at the rate of about 100 per cent. The number of dioceses, bishops, priests, churches, seminaries, colleges, and female academies having about doubled during that period. During the last ten years—from 1844 to 1854—nearly the same ratio is observable, except in the number of churches and priests—in these departments the ratio of increase has been about 170 per cent.

The entire Papal population of the country, is estimated by Archbishop Hughes, of New York, to be *three and a half millions*. Bishop O'Connor, of Erie Pennsylvania, computes it to be *four millions*. It is probably *three millions* or *one-eighth part* of the whole number of the nation.

From this view it appears that the number of the Romanists now in the land is quite equal to the whole population of our Government at the close of the Revolutionary struggle, and when the immortal Washington was its President. They are numerous enough therefore to compose a very effective nation of themselves, if brought into circumstances to concentrate and to use their strength. And that feature in their system everywhere declared and boasted of, viz.; A practical unity, and an acknowledgment of subjection and obedience to a given Head, who is a foreign Prince, is deservedly worthy of the attention of every American patriot and philanthropist.

The impressiveness of this view becomes heightened by surveying the POSITION and RELATIONS which many of the Leaders, and more of the friends of the Papal system have gained, and now hold in the country—the persecuting, oppressive, and death-dealing course to all the interests of humanity which the Hierarchy have always, in all lands pursued, when they have had the power to enforce their own policy and plans—and the facilities which a Government like ours furnish ambitious and unscrupulous men to effect its embarrassment, if not the defeat of its glorious ends.

Many of the members and friends of this odious and utterly Anti-American Organization, are now in places of trust and influence in our domestic, social, civil and political circles. Many are common laborers, some are teachers of our children and youth, and some are officers in our National and State Governments. They are found in the army, the navy, the legislature, and in the various courts of justice. And whatever may have been the popular opinion in times past, as to the innoxiousness of the Popish element among us—its extensive diffusion, and personal and material force, and the recent developments, on its part, in virulent assaults upon the organic principles of our government, and the happy working of our Institutions, so *falsely, shamelessly and perseveringly* made, by editors, lecturers, and ecclesiastical functionaries of high standing, while none among them rebuke these acts and things, must we think, now at least, painfully excite the apprehension of all who have not read history in vain, and have not lost that care for the welfare of the Republic, and for the prosperity of evangelical religion, which all good citizens and Christians ought always to maintain.

There is now in the land a large and heterogeneous multitude who are "not of us," nor "with us," in national sympathies or political sentiments; but in views, feelings, and especially

in religious prejudices and aspirations, are decidedly "against us." This multitude is rapidly growing. Its annual increase from natural sources alone, would soon render its magnitude imposing, and highly worthy of regard; but irrespective of this source of enlargement, its augmentation by foreign immigration, if continued through a few years at the rate of the last twenty years, as exhibited in a preceding paragraph, will render it a formidable, if not wholly an unmanageable body. The number of foreigners who came into the United States last year, exceeded 400,000. Of these, the majority was from the Papal countries of Europe, and they naturally attach themselves to those of like political and religious faith who were already here. This multitude was therefore enlarged very many thousands by these arrivals. And from the disturbed state of Europe, it is probable it will receive an equal augmentation during the current year.

But this is not all. It is worthy of observation, that divided and discordant as the multitude is in many respects, it is *strangely and strongly united in its Popish sympathies*. By the peculiarity of its organization, and especially by its *abject subjection and obedience*, in general, to the authority of the Hierarchy, its resources and power, to a large extent, are available for any purpose to which the cupidity or ambition of its Spiritual Head may direct. The principles of benevolence therefore, no less than a prudent regard to self-preservation and respect, imperatively demand a becoming and prompt attention to it. And it should be borne in mind that POPERY CLAIMS TO REMAIN UNCHANGED. What it was in the dark ages, it is still. Its evil spirit has not forsaken it. It is an anti-Christian, misanthropic, cruel system of carnal policy for enslaving and controlling the masses of mankind, in order to elevate the few. Its religious phases are assumed, only to deceive; and there are not enough of the gospel forms or elements in it to save it from a just classification with the religions of Paganism, of which many of its rites are a close imitation. Every nation in which it has gained a foothold, or any degree of power, has proportionately sunk in distress and darkness. Let it obtain in this fair land of ours, glorious beyond all others, for its admirable government, its civil and religious freedom, the general intelligence of its inhabitants, and the happiness of all orders of its citizens, and its progress will cast a dark shade over all its loveliness; and its last step to supremacy will ring out the death knell of what had remained of its original glory. We ask therefore the co-operation of every friend of God and man in the nation, in the great work in which the Society is engaged. Efficient effort may now be put forth to great advantage to the welfare of the Republic and the cause of religion, while the want of it may peril many and great interests, and possibly place them beyond our power of protection.

The Board however will not cherish the thought of such a suicidal course and disastrous result. They feel assured that the marked aspects of the Papacy in the country, during the past year, will be deliberately pondered, and that the philanthropy, patriotism and piety of their fellow-citizens, will secure their prompt and cheerful patronage to the Society, which, in the spirit of the Gospel, aims effectually to *neutralize the system, and to save its subjects*.

Report of the A. B. F. Christian Union.

Pliny's Letter.

A TRANSLATION of the letter of Pliny, the Younger, to the Emperor Trajan, written about A.D. 100, while Pliny was acting as governor of Bithynia, (one of the northern provinces of Asia Minor,) under the appointment of Trajan. It is an interesting fact to observe how rapidly, and how numerously the Christians must have grown in so short a time, as to have inspired their opponents with so much fear of their success! And how bitter and fierce must have been the persecutions which they were compelled to suffer, when Trajan, the mild and excellent sovereign, and the benevolent and philosophic Pliny, had to enter the list of their persecutors! And, on the other hand, how strongly and how firmly must they have been attached to their religion, when it is said, that those who *were indeed Christians*, could not be forced to abandon it.

Religious Herald.

CAIUS PLINY.

To the Emperor Trajan:

It is my custom, my lord, to refer to you all questions about which I have any doubt. For, who is better able to relieve my doubt or instruct my ignorance? I have never been present at any of the examinations of the Christians; and, therefore, I do not know for what, and to how great an extent they are usually sought out and punished. And, I have hesitated no little, as to whether any distinction should be made on account of age, or whether those, ever so young and tender, should be treated in no wise differently from the more vigorous and mature, whether pardon should be granted to penitence, whether

er the man who has been a Christian at all, shall derive no advantage from ceasing to be so, whether the name itself, if unaccompanied by crime, or whether the crimes attached to the name should be punished. In the meanwhile, with regard to those who have been brought before me as Christians, I have observed this rule—I have asked them if they were Christians; pleading guilty, I asked them a second and third time, threatening them with punishment; and I have ordered them, persevering in it, to be executed. For I doubted not, whatever might be the nature of the thing confessed, that persevering and inflexible obstinacy ought to be punished. There were others possessed of a similar infatuation, whom, because they were Roman citizens, I ordered to be sent to the city. By and by, from the very examination itself, as is usually the case, the evil spread itself, and many forms of it occurred. An anonymous information was laid before me, containing the names of many. I thought those ought to be dismissed who denied that they were or had been Christians; and who, following my example, worshipped the gods, and made an oblation of frankincense and wine to your image, which for this purpose I had ordered to be brought with the images of the Gods; and, moreover, they blasphemed Christ; *none of which things, it is said, those who are indeed Christians, could be forced to do.* Others, designated by an informer, declared that they were Christians, and afterwards denied it, saying that they had been indeed, but had ceased to be; some, several years before, and some even twenty years previous. All these worshipped your image and the images of the gods and blasphemed Christ.

But they affirmed this to be the whole of their fault or error, to wit: that on a fixed day they were accustomed to assemble before light, and to sing alternately * a hymn to Christ as to a God, and to bind themselves by an oath not to commit any wickedness, but on the contrary, to abstain from theft, robberies and adulteries, not to violate a promise, or refuse the restoration of a deposit; after doing these things, that it was their custom to separate and again to assemble for taking food, common for all and harmless, but they have ceased to do even that since my edict, by which, according to your directions, I have prohibited any societies to be formed. On this account I have deemed it more necessary to ascertain the truth, by means of torture, from two female slaves who were reputed to be their attendants. And I have found nothing else but an absurd and excessive superstition. Adjourning the examination, therefore, I have resorted to a consultation with you. For the thing seems to me worthy of consideration, especially on account of the number of those exposed to danger. For many of every age, of every rank, and even of both sexes, are involved, and will be involved, in danger. For the contagion of this superstition has spread not only through the cities, but even through the villages and the adjacent lands, which, it seems to me could be stopped and corrected. It certainly is quite evident, that the temples, already almost deserted, have begun to be frequented again, and the solemn feasts, for a long time neglected, to be re-established and victims now to be sold everywhere, for which, a short time ago, a purchaser was very rarely found. From which it is easy to conjecture what a crowd of men can be reformed if an opportunity be allowed for repentance.

* "This passage is capable of another translation, viz: 'To repeat alternately a form of prayer.'"

Foreign News.

THE *Arabia* arrived at New York Tuesday evening the 13th inst. She brings European intelligence three days later than previous advices; having left Liverpool on the 3d inst. The news which she brings, although not remarkably exciting in its character, is nevertheless replete with interest.

The war seems to be actively progressing, notwithstanding rumors are floating about in Paris that the Czar again manifests a disposition to treat for peace. But little value is attached to such rumors, and particularly to the rumor that the Czar will withdraw on condition that the powers will agree to the establishment of the *statu quo*.

"From Vienna, May 31st, it is stated that on June 2d, the Austrian summons to evacuate the Turkish territory would be sent to St. Petersburg.

"Letters from Belgrade and Widdin state that Austrian troops were continually coming down the Danube, in the direction of Orsova and the Wallachian frontier. Considerable forces are now concentrated in Hungary and Transylvania. Another despatch says, 'Austria sends troops to Orsova.'

"The first steps have been taken for the 'mobilization' of the Prussian army."

THE WAR IN THE EAST.—On the 18th of May,

Marshal St. Arnaud, Lord Raglan and the Turkish Minister of War, proceeded in separate steam vessels from Constantinople to Varna, to hold a council of war. Contrary to expectation, the Admirals Hamelin and Dundas did not attend the meeting. The result of their deliberations did not transpire, but the *Vienna Post* states that immediately after the conference Omar Pasha advanced towards Silistria with 90,000 men in two columns; his right wing leant on the heights near the Taban, and his left on the river Driste. We may therefore expect news soon of a great battle.

Accounts from the Danube note no change in the aspect of affairs. A semi-official announcement in the *Paris Moniteur* says:

"A communication from Belgrade, by telegraph, dated May 29th, states that the Russians have attacked Silistria with all the disposable force they had upon that point. This attack, directed simultaneously from the Danube and by land, was renewed four times, and was four times repulsed by the besieged. The resistance of Silistria continued with success on the 26th of May.

"Turkish accounts, through Vienna, state that on the 27th the fortress still defended itself bravely, and the news of a disposition to treat on the part of the Turks was altogether false. The word 'capitulation' had never been uttered. There were 90,000 (?) Russians around Silistria. Operations from the islands of the Danube were again suspended in consequence of the height of the river. The damages done to the fortifications by the bombardment were repaired almost as soon as made. The Russians, at the demand of the Turks, have promised not to direct their fire on the hospitals.

"The latest accounts do not mention the personal presence of Prince Paskiewitch before Silistria. He had ordered Gen. Gortschakoff, who was at Carasu, to march to Silistria with the artillery of reserve; but the General, being kept in check by Omar Pasha, had not been able to effect that movement. So late as May 26th, the communications were open between Silistria and Shumla."

Still later accounts state that on the 30th of May the Russians were repulsed in an attack on one of the detached forts of Silistria. It seems to be generally conceded that the peace may hold out several weeks longer, or until relieved by Omar Pasha.

"On the 26th, the Russians failed in an attempt to force the passage of the Danube at Turna, Simnitza, and Giurgevo.

"According to Russian advices, the Turks have evacuated Turtukai, Nicopolis, and Sistowa, and the Russians have occupied those places.

"From Schumla, 26th of May, it was telegraphed that General Paskiewitch had countermanded the reinforcements ordered from Bucharest and Ibraila. This had given rise to a report that he intended to raise the siege of Silistria.

"Skender Beg, on the 22d, had a rencontre with the Russians near Turna, and had sent in many prisoners to Kalafat.

"Omar Pasha, Marshal St. Arnaud and Lord Raglan had reviewed the Turkish army. Marshal St. Arnaud made a flattering speech to the effect that he was happy to serve with such troops as the Turks had proved themselves to be."

There are now 50,000 French troops at Gallipoli. Marshal St. Arnaud has issued to them the following proclamation:

"*Soldiers of France!*—We are on a foreign strand, but the Sultan is our ally and treats us with hospitality. Do you know what is meant by hospitality in the Orient? The guest is made the equal of the master of the house. You will not abuse this hospitality! We have come hither to defend our ally against the barbarous aggressions of the Czar. Our mission is great, and if, with the assistance of God, we succeed in accomplishing it, we shall cover ourselves with glory as did our ancestor. Our Emperor thinks only of the glory of France and of our welfare! He expects from you in the struggle against the barbarians of the North the courage and valor which will increase the glory of our country. Let '*Vive l'Empereur*' be our war-cry, for it is that which has led our immortal ancestors to victory! With the cry of '*Vive l'Empereur*' we will conquer or die!"

ST. ARNAUD.

"Prince Gortschakoff is re-called to St. Petersburg. It is surmised he was sent on a special mission to the German Courts.

"It is said that the evacuation of Lesser Wallachia not having stopped the action of the German Powers, as it was intended to do, the Czar has given orders to re-occupy it. This may be regarded doubtful.

"The Bey of Tunis has come to the determination of sending aid to the Sultan, in the shape of 10,000 infantry, 400 cavalry, and two batteries of artillery, under the command of Gen. Redschid, who was sent last year by the Bey on a mission to France."

Advices from Greece state that King Otho, after accepting the ultimatum of the allies, pro-

claimed neutrality and effected a complete change of ministry.

"Letters from Athens, of May 22d, state that the Queen was in a state bordering on frenzy, and that it required the entreaties and tears of the King, and of the ladies in waiting, to keep her from placing herself at the head of the army. Her baggage was all packed for departure on this Quixotic enterprise, but, on second thoughts, she has had the boxes unrecorded, and consented to remain at peace.

"Accounts from Athens report a complete defeat to the Egyptian troops in Thessaly. The insurgents took 500 prisoners, one cannon, and a large store of small arms."

An editorial in a London paper states that the official documents which have been laid before the British House of Commons, in relation to the Greek question, establish a strong case against the Government, as well as against the King and Queen. Among them was an intercepted letter from Gen. Tavelas, leader of the insurgents, to King Otho's private secretary, asking that two battalions of the Greek frontier guard be sent to Aurino, in order that they might desert and join the insurrectionary forces, —they being paid regularly by the Greek Government all the while. It was even proposed to declare war openly against Turkey.

THE ASIATIC COAST.—"From Trebizond, May 5th, a letter states that Souchooum-Kaleh, which was abandoned by the Russians, has been occupied by the Abasites, who took possession of the warehouses and the merchandize they contained, and hoisted the Turkish flag there. The Russians, to the number of 5000 or 6000, marched upon Redoubt-Kaleh, whence it is thought they will endeavor to reach Tiflis. They (the Russians) have evacuated and burned Anapa.

"The regiments organized in the Caucasus will join the Turkish Danubian army. It is again stated that Schamyl recently gained an important victory over the Russians.

"Two ships, under the Greek flag, with 345 wounded Russians on board have been taken off the coast of Circassia."

THE FLEETS.—Since last advices no news whatever has come to hand respecting the movements of the allied fleets on the Black Sea.

We have no further operations in the Baltic. Nor is there any authentic statement of the extent or result of the recent attack on the fort of Hango. The Russian account in the *Invalid Russe* is as follows: "The English fleet *twenty-six* strong, battered the outworks of Hango Udda on the 28th, but were compelled to withdraw, much damaged."

A (doubtful) despatch from Constantinople states that Gustavsværn was cannonaded on Monday, the 22d, without effect.

Advices by letter are of date 28th from Copenhagen. They state that on the 24th, Sir Charles Napier lay before Hango Point, and was preparing to bombard the fortress of Gustavsværn. Admiral Plumridge, with the flying squadron, had been sent on special service to the Gulf of Bothnia. Admiral Corry lay at Gottska Sandoe. Stockholm letters of the 22d mention nothing of Napier having captured Gustavsværn.

Reports from Finland are to May 15th, via Stockholm. Wyborg had been declared in a state of siege, and great energy was displayed in strengthening the citadel, which is not very strong. Some hundreds of citizens were compelled to work at the fortifications. Fears were expressed of a landing from Napier's fleet, Wyborg being but eighteen miles from St. Petersburg. The arrival of a regiment of Cossacks of the Don had added to the general excitement. A part of the Swedo-Norwegian fleet was to quit Elfsnabben on the 18th, to cruise in the Baltic.



The Advent Herald.

BOSTON, JUNE 24, 1854.

This readers of the Herald are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly dispute.

THE PROPHECY OF ISAIAH.

CHAPTER XLII.

THE Abrahamic covenant was sealed on by the Jews as proof of the resurrection from the dead. It is reported that Rabbi Gamalid, the preceptor of the apostle Paul, in arguing with the Sadducees, could not silence them till he quoted Deut. 11:21,

"which land the Lord sware that he would give to your fathers." "The Rabbi argued, that Abraham, Isaac, and Jacob had it not, and God cannot lie, therefore they must be raised from the dead to inherit it."—*Birks' Proph. In.* "Rabbi Simai, though of later date, argues the same from Exod. 6:4, insisting that 'the law asserts in this place the resurrection from the dead—to wit, when it is said: And also I have established my covenant with them to give them Canaan, &c., for (he adds) it is not said to you, but to them.' He only, however, follows herein the earlier commentators."—*Id.*

Dr. Clark remarks that: "there is a good saying in *Beracoth* on Exod. 32:13: 'Remember Abraham, Isaac, and Israel, thy servants to whom thou swarest by thine own self, and saidst unto them, I will multiply your seed as the stars of heaven, and all this land that I have spoken of will I give unto your seed, and they shall inherit it for ever.' What is the meaning of *by thine own self*? Rabbi Eleazar answered, Thus said Moses to the blessed God, Lord of all the world: If thou hadst sworn to them by the heavens and the earth, then I should have said, As the heavens and the earth shall pass away, so may thy oath pass away. But now thou hast sworn unto them by thy great Name, which liveth, and which endureth for ever, and for ever and ever; therefore, thy oath shall endure for ever and for ever, and ever, *i. e.*, had God sworn by anything finite, his oath might have failed; but swearing by himself who is infinite and immutable, his oath is immutable."

"The people," to whom Christ was to be given for a covenant, are evidently the same, as the "Gentiles" to whom he was to be given for "a light"—not excluding the Jews, but embracing all believers, whether Jew or Gentile. For, (Rom. 4:13, 14, 16,) "The promise that he should be the heir of the world was not to Abraham, or to his seed, through the law, but through the righteousness of faith. For if they which are of the law be heirs, faith is made void, and the promise made of none effect. Therefore it is of faith, that it might be by grace; to the end the promise might be sure to all the seed: not to that only which is of the law, but to that also which is of the faith of Abraham, who is the father of us all." Gal. 3:8, 9, 13, 14, 28, 29—"The scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed. So then they which be of faith are blessed with faithful Abraham. . . . Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree: that the blessing of Abraham might come on the Gentiles through Jesus Christ: that we might receive the promise of the Spirit through faith. . . . There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus. And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise."

It was to "the heirs of promise," including all who are Christ's, that God showed (Heb. 6:17-19) "the immutability of his counsel," when "he confirmed it by an oath," as before referred to, "that by two immutable things, in which it was impossible for God to lie, *we*," both Jew and Gentile, "might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us; which hope we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the veil."

The Gospel was first to be preached to the Jews; but they contradicted and blasphemed. Acts 13:46-48—"Then Paul and Barnabas waxed bold, and said, It was necessary that the word of God should first have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles: for so hath the Lord commanded us, saying, I have set thee to be a light of the Gentiles, that thou shouldst be for salvation unto the ends of the earth. And when the Gentiles heard this, they were glad, and glorified the word of the Lord: and as many as were ordained to eternal life, believed."

In the extension of the gospel to the Gentiles, its effect would be:

To open the blind eyes, to bring out the prisoners from the prison, And them that sit in darkness out of the prison-house.

The restoration of sight to the blind, and liberation of prisoners from prison-houses, are substitutions for the effect which the preaching of the Gospel would have in enlightening men, and freeing them from the thralldom of sin. In accordance with this, Paul claimed that he was sent to the Gentiles, (Acts 26:18,) "To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them

which are sanctified by faith that is in me." 2 Cor. 4:4—"The god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them." Eph. 4:17, 18—"Who walk in the vanity of their mind, having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart." And the design of the Gospel is, (2 Tim. 2:25, 26) to instruct "those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth; and that they may recover themselves out of the snare of the devil, who are taken captive by him at his will."

There is now a change in the address, from the Messiah, to the world at large:

I am the Lord: that is my name: And my glory will I not give to another, neither my praise to graven images.—v. 8.

"JEHOVAH," as it is in the Hebrew, is a name applicable only to God; and it was used by the Jews to distinguish him from Baal, Ashtaroath, Milcom, and the other false gods. The Psalmist said of the heathen, (83:17, 18,) "Let them be put to shame and perish: that men may know that thou, whose name alone is Jehovah, art the Most High over all the earth." 95:5—"All the gods of the nations are idols: but the Lord made the heavens." It was therefore the height of blasphemy to bestow the praise and glory due to God, upon images and idols,—the work of men's hands.

God prohibits the bestowal of these on "another"—*i. e.*, on any other, whether they be men or angels, demons or devils. There is no exception to the rule: the bestowal of divine honors are prohibited to any who is less than God. And therefore when Jehovah commands, (John 5:23,) "that all men should honor the Son, even as they honor the Father," we know that it is not giving his glory to another: for (*Id.* v. 24,) "He that honoreth not the Son, honoreth not the Father which hath sent him."

IDOLATRY, DIVINATION &c.

"PROFESSING themselves to be wise, they became fools."—Rom. 1:22.

In this day of mysterious manifestations, pretended new revelations, and disregard of the teachings of inspiration, it may be well to recur to the past, that we may learn, by the results of the experiments of human wisdom in former ages, the folly of attempting to improve upon the religion of the Bible.

In all ages, and in all countries there has been found a religion of some kind, more or less a corruption of the true, but evincing a general sentiment in the heart of man that he needs the guidance and direction of a superior Being. Priests, altars, sacrifices, religious ceremonies, and consecrated places are the external evidences of the universal prevalence of this sentiment; while the absurdities, extravagances, frantic excesses, and enormous vices, which the wisest and most polished nations have connected with the worship of their gods, exhibit the folly of man when he attempts to walk in the light of the sparks of his own kindling.

The origin of false religion was not in a direct rejection of God, but in an attempted worship of Him in a forbidden manner. Thus Cain offered to the Lord an unlawful sacrifice, and the Lord had not respect to his offering.

The idolatrous rites of heathen nations are evidently a corruption of the true religion,—not by an abolition of its external rites, but by a perversion of them to the worship of the creature instead of the Creator. Men felt the need of religion; but the service of God, in the way he had marked out, was irksome to them and so they added to it fancies of their own, until they were forsaken of Jehovah, who had said: "Thou shalt not add thereto, nor diminish from it."—Deut. 12:23.

That the early nations sinned against light and knowledge, and were justly given over to judicial blindness and pollution, is evident from the Scriptures which deny them any excuse: "Because that, when they knew God, they glorified him not as God, neither were thankful, but became vain in their imaginations, and their foolish heart was darkened. Professing themselves to be wise, they became fools; and changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things. Wherefore God also gave them up to uncleanness, through the lusts of their own hearts, . . . who changed the truth of God into a lie, and worshipped and served the creature more than the Creator. . . . And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind."—Rom. 1:21-28.

This departure from God, and worship of other objects in the place of Him, was doubtless by the instigation of Satan, that embodiment of evil, who caused our first parents to apostatize,—inducing Eve, as Tentulian says, "to give ear to him as to the Son of God." Paul teaches that Satan "beguiled Eve through his subtilty," and was "transformed into an angel of light." Thus beguiled, Eve believed his word, and disregarded that of Jehovah. By similar means, doubtless, he has beguiled the greater portion of the human race. And each apostate, we may suppose, has believed that his chosen way was better than that marked out by Jehovah.

The first worship of false deities resulted from a disrelish to commune directly with God. Conscience of their own unworthiness to address one so pure and holy, they felt the need of an intercessor; and regarding the sun, moon, and stars as the abode of intelligences that animated and gave motion to those orbs, as the soul animates the body, and believing that such intelligences occupied a middle position, and were of a middle nature between God and man, they made choice of them as their mediators with God, offered them worship, and supplicated them for favor and protection. "Then God turned, and gave them up to worship the hosts of heaven."—Aos 7:42.

Here, it is supposed, began all the idolatry of the heathen world; and which soon became divided into two kinds: the Sabians, or worshippers of images; and the Magians, or worshippers of fire, who abhorred image worship.

When the particular orb, which any family or people had chosen as their god, was visible, they addressed their prayers and made their offerings to it. Jeremiah (7:18) said of their worship: "The children gather wood, and the fathers kindle the fire, and the women knead their dough, to make cakes to the queen of heaven, and to pour out drink offerings to other gods." And again he said (19:13) "They have burned incense unto all the hosts of heaven."

The distance of the heavenly orbs, while the ancients supposed their gods could see, caused them sometimes to doubt whether they could hear what was said to them. And to overcome this obstacle, they had recourse to the practice of bowing and prostrating themselves before those objects of worship, and of laying their hands upon their mouths and then lifting them up, to testify to their gods that they would be glad to be united to them. Thus Job said, (31:29-28) "If I beheld the sun when it shines, or the moon walking in brightness, and my heart hath been secretly enticed, or my mouth hath kissed my hand: this also were an iniquity to be punished by the judge; for I should have denied the God that is above."

As the several orbs were visible but a portion of the time, their worshippers had recourse to images, which after being consecrated to any particular planet, they supposed the spirit of the planet took possession of it; and they worshipped, not the senseless wood or stone, as some suppose, but the supposed deity there enshrined.

The Magians, losing sight of the one Living and true God, worshipped the principle of Good, and of Evil. The former, in their minds, was symbolized by light, and the latter by darkness. Regarding fire as the cause of light, they kept it constantly burning on their altars, and made their devotions before it. They detested the evil god, except when they wished for evil to befall their enemies, and then, as Xerxes did, they addressed their prayers to it.

"After this," says Dr. Prideaux, "a notion obtaining, that good men departed, had a power with God also to mediate and intercede for them, they deified many of those whom they thought to be such; and hence the number of their gods increased in the idolatrous times of the world."—*Hist. Jews*, v. 1 p. 172.

Says Dr. Jarvis: "Each nation, according to some special demon-worship, reduced it to a more established form of probity, by particular customs and institutions. Mankind now began to make gods of idols in a systematic way; at first painting with colors, and portraying the forms of those whom they had formerly honored, whether kings, or magicians, or those who in their lifetime had done anything worthy of remembrance, either by strength or excellence of body. Afterwards, from the times of Terah, the father of Abraham, they carried the deceitfulness of idolatry still farther by votive shrines [representing the deified persons whom they considered as their special benefactors]—honoring their forefathers, and those who had died before them, with effigies, made, at first by the art of the potter, and afterwards imitated by the several crafts."—*Ch. of Red*, v. 1, p. 27.

They imagined that God "is like unto gold, or silver, or stone, graven by art and man's device," (Acts 17:28)—the folly of which is rebuked by the

prophet, when he said: "To whom then will ye liken God? or what likeness will ye compare unto him? The workman melteth a graven image, and the goldsmith spreadeth it over with gold, and casteth silver chains. He that is so impoverished that he hath no oblation, chooseth a tree that will not rot; he seeketh unto him a cunning workman to prepare a graven image that shall not be moved."—Isa. 40:18-20. And when his god is formed, "he falleth down unto it, and prayeth unto it, and saith, Deliver me; for thou art my god," (Isa. 44:17)—praying not to the idol, but to the enshrined deity to which it is consecrated.

As the great originator of these counterfeit objects of worship, Satan himself occupied among them no inferior place. He is designated in the Scriptures, "as the god of this world," "the prince of the power of the air, the spirit that now worketh in the children of disobedience."—Eph. 2:2.

He was worshipped under the names of Bel, Baal, Beelzebub and other designations—signifying Master, Lord, or husband.

The temple of Belus in Babylon, was devoted to his worship; and he was regarded as their good principle or intelligence, and the bestower of their benefits and blessings.

Baal was supposed to reside in and to animate the Sun, and was represented by it; so that in the history of idolatrous worship, we find no object of such general reverence as the Sun, which was worshipped in connection with the other heavenly bodies. It was of these, that the second commandment speaks, when it says, "Thou shalt not make unto thee any graven image or any likeness of anything that is in heaven above," (Ex. 20:4,) and Moses commanded the children of Israel to take heed to themselves, saying, "Lest thou lift up thine eyes unto heaven, and when thou seest the sun, and the moon, and the stars, even all the host of heaven, shouldest be driven to worship them, and serve them."—Deut. 4:10.

We find very early intimations of temples being erected, and consecrated to the Sun, and of very distinguished men being set apart to the office of the priesthood in his service; Pharaoh gave Joseph "to wife Asenath the daughter of Poti-pharab priest of On."—Gen. 41:45. The name "On" was called by the Hebrews, Beth-shemesh, which means "house of the Sun;" (Jer. 43:13;) "City of the Sun." Thus, this city was a place of note, as late as the time of Jeremiah, in consequence of the obelisks erected there in honor of the Sun. And, after the time of Joseph, it was images of this kind, although smaller in size, that Moses interdicted; (Lev. 26:30;) and which, notwithstanding, were erected subsequently to the time of the lawgiver by his countrymen; (Isa. 17:8; 27:9 Ezek. 6:4, 6; 2 Chron. 14:5) In all these places, the word "images" means in the Hebrew "sun images."

With regard to what object is represented in Scripture by the idol Baal, there is a diversity of opinion. Gesenius maintains that it was the star Jupiter, which was worshipped under this name, as the guardian and giver of good fortune. "Yet I would not deny," says he, "that Baal, with certain attributes, is referred to the Sun." But, as it is often found in connection with Ashtaroth, which Biblical scholars agree, was the name by which the moon was worshipped, it must mean in this connection the sun. And we learn from 2 Chron. 34:4-7, that images (Hebrew, sun images) were erected on the altars of Baal;—of course, these images were consecrated to the sun. And in 2 Kings 23:5, Baal and the sun are coupled together, as if one was exegetical of the other.

Balaam was another name for the sun denoting his plurality of excellence—though many understand that it was the general name of the many false gods of Syria, Palestine and the neighboring countries.

To the worship of this false god the Israelites were seduced in the time of the Judges, and to the worship of Ashtaroth, his female counterpart; (Judges 2:11-13); and they continued it in the reigns of Ahab and Manasseh, kings of Judah; (2 Chron. 28:2; 2 Kings 21:3.) And among the kings of Israel, especially Ahab, who partly, through the influence of his wife, the daughter of the Sidonian King Ethbaal, it appears to have made an attempt to suppress the worship of the true God altogether, and to substitute that of Baal in its stead. (1 Kings 16:31.) But when Israel turned from idolatry, we read that they "put away Balaam and Ashtaroth, and served the Lord only."—1 Sam. 7:4.

The "city of Baal-gad," in Josh. 13:5, was a city "toward the sun-rising;" and its ruins, in Syria, now bearing the name of Baal-bek, contain the remains of a magnificent temple—doubtless once devoted to the service of Baal.

This deity, supposed to dwell in the sun, they

exalted as the lord of heaven and as the greatest of divinities. He was supposed to ride forth in a white chariot, wreathed with garlands of flowers, and drawn by milk white horses.

The Persians adored the sun, and particularly the rising sun, with the profoundest veneration. They dedicated to it a magnificent chariot with horses of great value and beauty, in honor of the traditional habits of their god; and sacrificed to it horses and sometimes oxen. The Babylonians also had their chariot of the sun and prancing steeds. In imitation of these, the apostate kings of Judah, Amon and Manasseh placed horses before the gate of the temple at Jerusalem. But King Josiah (2 Kings 23:11,) took away the horses that the kings of Judah had given to the sun, at the entering in of the house of the Lord, by the chamber of Nathan-melech the chamberlain, which was in the suburbs, and burned the chariots of the sun with fire.

The heathen sacrificed horses to the sun—giving as a reason that "To the swiftest of the heavenly bodies in his movements, they consecrate the swiftest animals." They supposed the sun to be carried around the earth by horses and chariots. Hence the fabulous story of Phaeton and his chariot of fire. Festus relates of the Rhodians: "They yearly cast into the sea a chariot and four horses, consecrated to the sun, because he is borne around the world in such a chariot." Pausanias says of the Spartans: "On a mountain sacred to the sun, they sacrifice to him horses and other victims." Strabo says: "The Massagetæ suppose the sun to be a god, and they sacrifice to him horses; and Herodotus adds as their reason for this: "To the swiftest of the immortals they consecrate the swiftest of mortals." Heliodorus says the same of the Ethiopians. Xenophon of the Persians, says: "They sacrifice to the sun, and offer horses on the altars." And Ovid: "The Persians say, let us appease the sun with a horse, that a swift victim might be given to a swift god."

(To be continued.)

A NEW GOD.

The deep satisfaction we enjoy, that the world is by and by to be blessed beyond conception, by this physical Saviour, through whose instrumentality, a permanent material basis shall be laid for true spiritual salvation, is beyond all price.

Boston "New Era" of June 21st.

The new "Saviour" referred to, is a machine which has been constructed by the Spiritualists of this vicinity, in accordance with directions uttered by John M. Spear the Boston Seer, which were professedly communicated by the spirits of the departed. The machine is denominated a "New Motive Power;" and has been constructed at an expense of some \$2000; and although apparently finished, it has not, for some unexplained cause, begun yet to operate, excepting as a tremulous motion has been observed in it on two different occasions. Andrew Jackson Davis, the Hartford Seer, is somewhat doubtful of its ultimate success and has written a long article in the *Spiritual Telegraph* on the subject, in which he speaks of its cost as evidence that more good might have been done in some other way, than in spending so much time and money in its construction; and it is in reply to this point that Mr. Hewett of the *New Era*, who is concerned in it, advances the sentiment which we have quoted at the head of this article.

The machine is claimed to be the embodiment of new principles, never before known on earth till now revealed. Mr. Hewett says:

"The Electric Motor is an exact correspondence of the human body, at least, in so far as involuntary motion is concerned."

And:

"This is the first time that this electricity has ever been naturally incorporated with mineral and other forms of matter, embodied in a mechanism for Motive Power, on this earth."

The claim for it appears, then to be, that it is semi-human. Mr. Davis says of it that,

"There has been an attempt to infuse human vitality into the mineral substances, on the religious theory of the 'miraculous conception,' for which however the spirits have divulged what is considered a natural explanation."

This blasphemous "attempt" on the part of spirits respecting the birth of this blasphemously denominated "physical Saviour," is admitted by the *New Era*, which says:

"That there has been such an attempt on the part of the Spirits, and that it has been successful, we have abundant evidence, in both the principle involved, and in the results which have since followed. Strange as it may seem, neither of the two distinct periods of motion arrived, till after a regular and orderly arrangement of certain peculiar, meidumistic persons, in certain specific relations to the mechanism had been made, and a professed infusion of human vitality or living aura had taken place."

But the thing does not yet work satisfactorily; and Mr. Davis accounts for this on the ground that

the whole thing is a mere experiment on the part of spirits who are incompetent to perfect it. He says,

"That the progressive construction, the private history, so to speak, of this mechanism—the manner pursued, by which, from time to time, one part has been added after and to another—proves the whole work to be essentially experimental, conducted very honestly, and at friend Spear's expense, by several persons in the other world, who, doubtless, have the correct philosophy of the development of the New Motive Power, and who are deficient in the practical knowledge of the means to consummate its actualization."

To this Mr. Hewett of the *New Era* replies:

"We were very early informed that some things of a subordinate character about the Motor, might with propriety, be classed among the experiments, but the thing itself was sure. From that moment, among others, it became, with us a question of morals, and is so still. Convince us that the main thing is an experiment, simply, and we shall be very far from thinking that even the Spirits, who communicate under such circumstances, are honest. Our reasons are then: In the first place, they plainly told us, it was not an experiment. Now, if it were an experiment, they falsified, and that was immoral. In the second place, they had no right, though immortal, any more than mortals here, to involve our reputation and our pecuniary means in mere experiment, without telling us plainly that it was such. If it were an experiment, therefore, it was dishonest, in this second particular, as well as the first. But our whole experience in relation to this matter has been such as wholly and forever to preclude the idea of dishonest and experimenting spirits."

Why then does not the thing work? The ready answer of Mr. Hewett is:

"The revelation, as well as the Motive Power, is only in its incipient stages of development. The child is born only. It does not yet claim to be a man. Would it not be wiser to wait a little and witness its growth, than to attempt the strangulation of the infant?"

"Did he expect that as soon as the child was born, he would be able to perform the feat of Hercules, or fulfill the dream of Archimedes, and 'move the world?' If so, he shows but little appreciation of the philosophy of this matter. We repeat, that although the child is born, he does not yet claim to be a man. What we have as yet been enabled to receive and accomplish is but the beginning of a vast system of Scientific, Philosophic and Mechanical revelations and practical results. Of this we are as fully aware, as we are that the earth moves, that Spirits communicate."

For its growth to manhood then we shall have to wait; and should this new-born child have actual life given it, become the image of a man, and have power to speak and to kill those who will not worship the beast, we hope to be able impartially to chronicle the "phenomenon."

TWO MURDERS AT BLACKSTONE, AND SUICIDE OF THE MURDERER.

ON Saturday evening, the 17th, Alexander Hewitt, a resident of Blackstone, had a serious quarrel with his wife,—both of them being somewhat addicted to the use of intoxicating liquors. She finally fled for refuge to the house of a neighbor named Orin Brown. She was followed by her infuriated husband, who upon being refused admittance at the door, proceeded to a window, where, seeing Mr. Brown within, he drew a revolving pistol and shot him dead. He then fired at his trembling wife, who was in the same room, but missed her; and she, leaving the house, endeavored to make her escape by the back door. He pursued her, however, and having at length overtaken her, held her at arm's length while he discharged two bullets at her head, both of which took effect, one of them passing entirely through, and the other lodging within. The wounds were not attended with an immediate fatal result. The unfortunate victim of his rage was still alive this morning, but without any prospect of recovery.

After the consummation of these terrible deeds,—the murder of his wife and neighbor,—Hewitt fled to the woods. At an early hour Tuesday morning, the 20th, however, he returned and delivered himself up to the officers of justice, saying that he had as lief be arrested as not, for that he had taken a strong dose of poison and could live but a few minutes. Shortly after his surrender, the effect of the poison began to be manifest, and the murderer staggered, reeled and died.

A correspondent of the *Boston Journal*, at Millville (Blackstone), after giving an account of the murder of Mr. Brown, and the wounding of Mrs. Hewitt, substantially as related above, says:

"This morning the bells were rung, as a signal for the villagers to assemble and commence hunting for the fugitive murderer. About this time Hewitt came out of the woods, and reaching his house, called for Willard Wilson, Esq., whom he had undoubtedly seen entering the house, and questioned him in regard to some money he had in the house. Wilson immediately asked him why he did the awful deeds, when Hewitt inquired if he had hurt any one but his wife.

"Upon being told that he had killed Brown, he manifested some feeling, and said that he did not intend to kill him, but meant to kill his wife. He

then expressed a wish to see his wife and Brown, which was granted. He then remarked to Wilson that it was all over with him now, as he had taken poison. He immediately took another dose of what resembled strychnine, and some liquid from a bottle, saying that he had lived long enough. He was taken with spasms in a short time, and died in about two hours. His death was agonizing in the extreme, groaning and vomiting blood with every breath.

"Thus ended this horrid tragedy, which fills every mind and hows down the hearts of all our citizens. Mr. Brown was a remarkably quiet, peaceable, and hard working man, and had just returned from his week's labor to spend the Sabbath with his family. He leaves a wife and two boys, one ten, and the other twelve years of age. Hewitt also leaves four small children.

"I would only add that there can be no doubt that rum was the whole cause of these infernal deeds, and that in the eyes of our whole community the rumrunner is the guilty one. He it was who furnished the fiery liquid that prompted him to that deed which he had threatened before when under its influence. May the consciences of those men in this village and Woonsocket smite them for these awful deeds, till they give up their abominable traffic, and seek to gain their living by some respectable business."

Cuba and the Filibusters.

The *Memphis Whig* makes the following statement, which is "important, if true." In speaking of the plans of the filibusters, for stealing Cuba, the *Whig* says:

"As this subject is engrossing a large share of public attention, and a degree of mystery is attached to it which tends to excite curiosity, we have been endeavoring for some time past to gather such information as might be interesting to our readers. From our exchanges and other sources, we learn that the available funds at the command of the friends of Cuban liberty amount to a little short of one million of dollars, while eight steamers and four sailing vessels have been placed at their disposal, and can be made ready for sailing at twenty-four hours notice. They are also possessors of between eighty thousand and ninety thousand stand of arms, muskets and rifles inclusive; they also have, if we are rightly informed, about ninety field pieces, including cannons, howitzers, and mortars, and are pretty well supplied with ammunition and side-arms.

"The resources have been placed in the hands of a committee, who are to hold it until the time set for the carrying into execution of their project.

"The entire command of this expedition will be vested in a gentleman of known ability and skill, and whose name has already become a household word with the citizens of the United States, in consequence of his brilliant achievements and successful manoeuvres while in command of a division of the American army during the late war between the United States and Mexico.

"The second in command will, in all probability, be a 'Northern man with Southern principles,' and who was also a commander of a brigade in the same war, and who has since held the office of Governor, and who, if we mistake not, still retains a prominent civil position.

"Gen. Gonzales, whose name had been associated with this movement from the first, will, without doubt, be third in command.

Col. Wheat, Col. Pickett, Col. Bell, Major J. A. Kelley, Major Moore, Capt. W. S. Edwards, Capt. King, Capt. J. W. Dement, and Lieut. Frank Ouimet, all of whom were intimately connected with the previous expedition, are, we are credibly informed, exerting themselves in preparation for the forthcoming struggle, and will 'be in at the death.'

"The number of men that have enrolled their names and pledged their honor to support this cause, cannot be much less than fifty thousand, and they are men who are well skilled in the use of fire-arms, and who are determined to avenge the cowardly massacre of Crittenden, Kerr, and others, in Havana, on the 3d of August, 1851.

"This expedition will, in all probability, leave the shores of the United States about the middle of next month, and will land in the Vuelto Abajo country, and thence proceed to Havana. There will be, perhaps, ten thousand men thrown into the Island the first effort, and immediately followed by reinforcements, until thirty or forty thousand soldiers are there, and with this force there cannot be much doubt as to which will be the successful one."

Meantime, Spain is sending six thousand additional troops to Cuba, making the whole force amount to about twenty-six thousand troops, of all kinds and classes.

THE NEXT NUMBER.—Those who have not paid for this volume of the *Herald*, will notice that as one more number completes it, they have hardly complied with our terms of advance payment! Perhaps they mean to make amends by sending pay for this volume and the next before this closes. Please do so before forgetting it.

THE CHOLERA.—The cholera is beginning to prevail quite extensively in New York. During the past week fifty-three deaths from this disease have been officially reported, and a meeting of the Board of Health has been called to take place on Monday next.

CORRESPONDENCE.



CORRESPONDENTS are alone responsible for the correctness of the views they present. Therefore articles not dissented from, will not necessarily be understood as endorsed by the publisher. In this department, articles are solicited on the general subject of the Advent, without regard to the particular view we take of any scripture, from the friends of the *Herald*.

LETTER FROM E. CROWELL.

BRO. HIMES:—After so long a time, the report of the Massachusetts Delegated Conference is received. At first I thought it untimely—altogether too late; but I am now inclined to think its publication at this late day may be for the best.

1. It will revive in our minds the fact, that we have one permanent organization. We have had so many conferences that have fallen through, or run out into generalities, that many might suppose that this had shared the same fate, and been numbered among the things that were. But it will be seen by the report, that this is of a different character from any conference we have ever had. This is a permanently organized conference, of which churches are the members, and not individuals. These churches are represented by their delegates, chosen by the churches, and sent up to act as their agents. Our churches in Massachusetts and vicinity cannot be too much interested in the prosperity of this conference. The brethren that started this enterprise, have labored long and hard to accomplish what they have, and now the enterprise is fairly underway; let our churches see to it, that it does not fail for want of their hearty support.

2. Each church will see the importance of having its delegates chosen, and a written report made out in season for the next session in Salem, in August next. And those churches, located within a convenient distance, though in other states, that have not already joined, will see the propriety of this necessary organization; choosing their delegates, making up their reports, &c., for the conference. It will be proper for such churches to ask for admission so that their delegates may take part in the deliberations of the conference.

3. This report will be timely in another respect. It will be seen that a fund was established, with its necessary officers, for the purpose of aiding such churches (members of this conference) as may be in need of pecuniary aid. This is an arrangement that promises great usefulness, especially to small and indigent churches. And the brethren that originated this enterprise, deserve our heartiest thanks. It will be seen that this fund cannot be diverted from its purpose, for though it is under the control of a committee, appointed by the conference, it cannot be devoted to any purpose outside the conference. A report of this committee and the treasurer will be made to the conference, so that all will see and know what has been done.

This arrangement has many advantages above a missionary society outside the conference.

1. Its simplicity. A committee to direct the use of the funds within certain limits, and a treasurer to hold and disburse the funds according to the direction of this committee. We could not well have less, and what need of more?

2. It costs nothing for travelling expenses of officers, in getting together for business. Some missionary societies consume a good part of their funds in working the cumbersome machinery of their organization—not so here.

3. The donors have the entire control of their funds. 1, by having it confined to the limits of the conference, that it may not be lost by scattering a little over a large territory. 2, by having it controlled by a committee, who, with the treasurer, are responsible, and must report to the conference.

4. It gives a small church just as much influence as a larger one, so that there is perfect safety and equality without impairing its efficiency.

This brings our benevolent operations inside our conference, and is destined, while time continues, to be an item of interest we have never had in our conferences. An arrangement, like or similar to this, I should have been glad to have seen established at our last general conference, instead of what was done. But "all's well that ends well."

There are now but few churches, belonging to the conference, and probably none of these will need help before the next session; then, if other churches join, and all do what we can, we shall have a treasury capable of sustaining a laborer within the limits of the conference, who shall de-

vote his labors to the small and indigent churches and destitute places. This is an object to be aimed at by us, at the next session. Shall it be done? For the honor of New England Adventists, and the interests of God's cause among us, let this conference be sustained triumphantly.

Yours, E. CROWELL.

Note.—We would suggest to the churches, that they take up collections the last Sabbath in July. The Resolution of the conference, suggested a quarterly collection, but this has not been heeded by all. We hope that all the churches will, however, take one collection at least, the present year, to aid this fund.

The thought of brother Crowell, in reference to a missionary within the bounds of the conference, is a good one. It may be carried out if we will.

LETTER FROM W. B. SKINNER.

BRO. HIMES:—Having occasion to write on business, I will ask your permission to add a few words to my old brethren "scattered abroad." There are doubtless many among whom I honestly and zealously labored some ten or twelve years ago, who would be glad to know of my present "whereabouts," and views of the Advent cause. Since 1844 I have been compelled from a bronchial disease contracted by over-exertion in the cause, to refrain from public speaking, and to follow my present secular profession for the maintenance of those dependent upon me. Though thus laid aside, I have never to any extent lost my interest in the cause, or my firm belief in the general principles of our faith in the speedy coming of our blessed King in his kingdom. It is now a matter of joyful reflection that my last efforts as a servant of the Lord, were given to this work, and there is no part of my past life to which I look back with more heart-felt satisfaction than upon that given to the Advent cause. The remembrance of old friends, and interesting meetings in which hundreds were converted to Jesus, in Canada, Buffalo, and other places, is still very pleasant and refreshing. Since that period, perilous indeed have been the times, and thousands have been turned away from the blessed hope through the evils that have come upon us. But the clouds are now dispersing, and a clearer understanding of the word of prophecy sheds a brighter light upon us. My brethren, let us gird on again the armor; the time is short, and the victory to the faithful sure. Had I health, I should not remain inactive as I now am. I should feel constrained to enter again the ranks, and labor on till we see the "King in his beauty." But this can never be; something whispers that my active work is done, and I can only look out upon the great field, and pray the Lord of the harvest to "send forth more laborers into his vineyard." The fruition of our hope seems nearing, and,

"As when the weary traveller gains
The height of some commanding hill,
His heart revives, if o'er the plains
He sees his home, though distant still.

So when the Christian pilgrim views,
By faith his mansion in the skies;
The sight his fainting strength renews,
And wings his speed to reach the prize."

In this great city of 40,000 souls I do not know of a single Advent believer, though there are a few whose acquaintance it has not been my pleasure to make. The great fanaticism of Prichards and Jacobs in 1745-6, I am told destroyed everything in Ohio; but if suitable efforts were put forth, the cause could again be raised. Pious and judicious men are wanted in this field, and such would find an open door, and a hearing ear. I have the promise of brother Litch that he will visit us on his return from the West, and I hope some good may be done.

For several years I have worshipped with my family at the Protestant Episcopal Church, to the service of which we have become greatly attached. The faith and teaching of this church we have found more consonant with our Advent views than any other. Indeed we often hear from our pastor, Rev. Dr. Claxton, the truths of our Advent faith clearly set forth, and as familiar to our ears as household words.

I cannot close without saying a few words in regard to the *Herald*. During the last year and a half I have been a constant reader of its pages, and I cannot but approve its consistent and straight forward course; and that it is edited with more than ordinary ability, our opponents themselves admit. It is surprising in view of the increased interest that has been felt of late in the Advent cause, and the urgent calls for aid, that a net gain of only thirty subscribers has been made to the *Herald* since January last. Cannot something more be done? Brethren, consider the value of the *Herald* to the cause—we cannot do without it. Order it for yourself, and persuade others to

do likewise. It will do you good—it will bless your family—it will fan up the spark to a flame, and thus as an instrumentality help prepare you for the coming King. Doubtless there are a thousand persons who believe the faith of the Adventists, who are able to take the paper who do without it. Let those brethren order it, and it will greatly aid the office of publication. The expense is but trifling, and how can any Adventist afford to do without? Retrenchment in some other matter of less importance, will secure the object. Let it be done.

W. B. SKINNER.

Cleveland (Ohio,) June 12th, 1854.

LETTER FROM A SUBSCRIBER.

DEAR SIR:—The Scriptures, I think, teach that there are two resurrections; as in Rev. 20:5, "The rest of the dead lived not again until the thousand years were finished." This is the first resurrection. And in the 6th chapter of John, our Saviour, not less than three times, promises and engages to the righteous, the peculiar advantage and privilege of being raised at the last day; by which I infer, that the wicked, or impenitent, will not then be raised. And in 1st Thess. 4:14—"For if we believe that Jesus died and rose again, even so them also which sleep in Jesus, will God bring with him." Nothing is said of his bringing any others with him. And in 3:13—"To the end he may establish your hearts unblameable in holiness before God, even our Father, at the coming of our Lord Jesus Christ, with all his saints." St. Paul says in Phil. 3:11—"If by any means I might attain unto the resurrection of the dead." And in Heb. 11:35—"Others were tortured, not accepting deliverance; that they might attain a better resurrection."

Now, Sir, I am perplexed to harmonize the above passages with the following: Our Saviour said to the high priest, in Matt. 26:64—"Hereafter, ye shall see the Son of man sitting on the right hand of power, and coming in the clouds of heaven." The high priest probably was not pious, and how can he see him unless he be then raised! And in Rev. 1:7—"Behold, he cometh with clouds, and every eye shall see him and they also which pierced him, and all kindreds of the earth shall wail because of him."

If you will give us your views on this subject you will exceedingly gratify
A SUBSCRIBER.
East Bridgewater, May 31st, 1854.

As it is positively declared that all will see the Saviour coming in the clouds of heaven, and as it is equally positively declared that the rest of the dead do not live again till one thousand years from that coming, we understand that the resurrection of the wicked will not be necessary in order to their seeing him. We do not know that the second advent will necessarily be invisible to the unresurrected dead, any more than Abraham and Lazarus were to Dives.—ED.

A CALL TO THE UNCONVERTED.

SINNER, thy condition is truly awful, because it is wretched and dangerous. Thou art unhappy, and thou canst not be otherwise than unhappy. It is not possible for thee to reflect on thy situation to God and eternity, without being reminded of thy moral unfitness to meet the eternal Judge. Even the slightest reflection on these things awakens thy conscience, and excites the most painful apprehensions. And the remembrance of these things will occasionally force itself on thee like an unwelcome visitor, in spite of thy levity and dissipation. It is only so long as thou canst banish thoughts of God and the world to come, that thou canst enjoy even the semblance of peace. Thou knowest well that thy seeming happiness is not founded in reason, and consequently that thy mirth and laughter are but madness. Thy reason and thy conscience denounce them as empty, foolish, and sinful. How often thy heart suggests, even in thy hours of pleasure, that thy latter end will be bitterness.

Why then poor sinner wilt thou continue this course of folly, and persevere in this way of danger. Why wilt thou continue to harden thy heart, to slight the grace of Christ, to resist the voice of conscience, to quench the light and influence of the spirit, and to neglect thy precious soul. Let me prevail on thee to stop and think seriously on these things. Let me entreat thee to sit down and consider thy ways. Remember that thy day of grace is fast declining, and that the night of un-mixed justice and burning is hastening on. Alas! death is at the door; there is but a step to the grave—eternity is just before thee. Sinner, thou mayst be saved, for heaven still bends in pity; angels still look on with deep solicitude, and the Church still prays in fervent agony. But perhaps this is the last hour of mercy. Oh! sinner, to-day if thou hear the voice of God, harden not thy

heart. Remember if thou continuest careless and inactive, this mercy of heaven, this care of angels, and this labor of saints will soon cease, and if they cease thou art lost—lost for all eternity.

Now, dear sinner, seek the Lord while he may be found, call upon him while he is near. From a friend, in hope of the soon appearing of the Saviour.

J. P. STONE.

Stowe, May 28th, 1854.

LETTER FROM L. S. PHARES.

BRO. HIMES:—The doctrine of Christ's speedy coming has long been dear to me, and to a few others in this place. But at present all that we can know concerning the cause of the coming One, is what we get out of the *Herald*. So of course, as long as we have any desire to know and hear what is doing, and what are the hopes and fears at least, of such as are of like precious faith. Some of the readers of the *Herald* know some of the trials, contradictions, &c., that has to be endured by us here. Yes, I might say nearly all of such, if they have been in any way identified with the cause. I am not able to peruse all the matter contained in the *Herald*, still when I can read I find much to comfort, and much to strengthen me, while I endeavor to contend for the faith "once delivered to the saints." But what is most to be dreaded, is that almost entire indifference is manifest upon a subject of so much importance, at least in this part of the country; and for this last cause we hardly know what would be the duty of such as are placed as we are placed. I greatly fear that we will lose the interest that we ought to maintain, feel for those truths that were once the very life of the little company here, who entertained a firm belief that the coming of Christ was near at hand. But alas, how altered the feeling of the two or three who are willing to be identified with a doctrine everywhere spoken against. And especially is it spoken against since so many have endeavored to get up the question of time. This computation of time I consider a great detriment to those who believe that the coming of Christ is near, yet have no confidence in such speculations, especially at this date of our history, after so many points have been passed. And should not the Great Shepherd raise up laborers to go forth feeding the lambs of his flock, to human appearance, the hope of ever seeing these soul-cheering, animating truths gaining ground, or even maintaining their hold on the minds of the now partial believer.

What next I want to say, is that all who appreciate the truths as so long held by the people called Adventists, would contribute to the support of such as are approved by their brethren as ministers of the everlasting gospel, that they might go forth and arouse the sleeping virgins.

I now leave the above reflections with my brethren, with the hope of hearing a response, if there be any like-minded. Your sister, in the bonds of Christian love.

L. S. PHARES.

Hamilton, May 10th, 1854.

Letter from I. C. Wellcome.

BRO. HIMES:—On reflecting upon the interview which I was permitted to enjoy with a goodly number of the faithful saints last week at the Conference at Providence, R. I., I am constrained to say, it was good to be there. Such a union and strength of faith and love, such harmony in action, and oneness of soul; such clear, decided, and intelligent ideas of the nature of our hope, and of confidence of its soon being realized by all the flock of God, has seldom if ever characterized our general conferences since '43. I do not regret the expense of attending that meeting. I was much refreshed by it, and I trust the same results were experienced by many. May the Lord give the quickening power to all our labors, and soon gather us with all the family of the redeemed into his kingdom.

I. C. WELLCOME.

May 23d, 1854.

DESIRE TO SEE JESUS.

"He that testifieth these things saith, Surely I come quickly: Amen. Even so, come, Lord Jesus."—Rev. 22:20.

When will the blessed Saviour come?

When shall we see his face?

When shall we hear him say, Come home,

And find a resting place?

Lonely and sad thy saints are seen:

Their hearts are filled with grief,

They long to have the day appear,

When they shall find relief.

From them the cry is daily heard,—

"Lord, let thy kingdom come:

Come and make known thy power to save

And take thy ransomed home."

We want to have the time arrive,

When all shall dwell in peace,

And in the Saviour's kingdom find
From sin a full release.

Help us till then to watch and pray
And on thyself rely,
And may we ever bear in mind:
The coming King is nigh.

A WATCHER.

MY TIMES ARE IN THY HAND.

LORD, my times are in thy hand,
By thy power alone I stand;
If beneath the burning sun
I must toil till work is done;
Or when clouds the heavens deform
I am called to face the storm,
All these changes mind thy nod,
Thou art with me, O my God.

LORD, my times are in thy hand,
Changes come at thy command:
Times of sickness, times of health,
Times of poverty, or wealth,
Times of trial, times of joy,
Times when cares my thoughts employ,
Times when I must bear thy rod,
Thou art with me, O my God.

LORD, my times are in thy hand
If I dwell on sea or land;
If I travel east or west,
Duty calls and I am blest.
Dangers may beset my way,
Thou wilt guard me night and day;
I am safe, at home, abroad—
Thou art with me, O my God.

J. M. O.

Obituary.



"I am the resurrection and the life: he that believeth in me though he were dead, yet shall he live: and whosoever liveth, and believeth in me, shall never die."—JOHN 11: 25, 26.

DIED, in Lowell, June 4th, Mrs. HOPE P. FULLER, aged 43 years. Sister Fuller made a public profession of faith in Christ, when about fifteen years of age, and united with the Christian church. The doctrine of the advent near, she embraced about 1842, and continued a firm believer until her death. Her faith in Christ and his immediate appearing, was evinced by a godly life, and Christian deportment. She died of a disease of the heart; during her sickness which was protracted many months, she suffered extremely, but bore the trial with great patience and resignation. She constantly felt her own unworthiness, and utter want of any thing in herself to commend her to her Redeemer; hence her trust was in the merit and righteousness of Christ. At times she enjoyed rapturous views of Christ crucified for her, and the crown of glory to be bestowed upon all who love his appearing. As her body wasted under the relentless hand of disease, her faith in God and his promises waxed stronger and stronger to the last. She has left four children to mourn the loss of a tender and affectionate mother. God grant that her prayers for them may be answered by their conversion and final salvation. As a church, we have by the death of sister Fuller been called to part with a most esteemed and valuable member; but we sorrow not without hope; for she gave the blessed assurance that she died in the Lord, and therefore, will have part in the first resurrection. A. SHERWIN.

DIED, March 12th, Widow LYDIA ROBERTS, of inflammation of the stomach and general debility—aged about 95 years. She experienced religion in 1834, and in 1842 she embraced the doctrine of the second advent of the Saviour near, and while she lived was one of its warmest advocates. She hailed the weekly visits of the *Herald* as the return of an absent friend and never rested satisfied until she had learned the contents of its pages. The coming of the Saviour, the resurrection of the just, and the changing of the righteous living was a scene on which she delighted to contemplate and for which she manifested an ardent love. Her attachments to the doctrine were increased, while she had reason to expect that the husband of her youth and two of her children, who have fallen victims to the common enemy of man, would have part in the first resurrection, and she with them and all the righteous share in the blessings promised to the seed of Abraham.

JOSHUA ROBERTS.

FELL asleep in Jesus, on Sunday morning, May 21st, 1854, sister NANCY VAIL, aged 42 years. Sister Vail was a consistent believer in the second speedy personal glorious coming of Jesus, to judge the world in righteousness, and to reward every man according as his works shall be, and she evinced the genuineness of faith by her works. What is recorded of Dorcas (Acts 9) may be truthfully said of her: "This woman was full of good works and alms-deeds which she did." And it was done in such a quiet, Christian-like, unostentatious way, that when the Judge shall come, he will doubtless say to her, "Inasmuch as ye have done it unto one of the least of these my disciples ye have done it unto me: enter thou into the joy of thy Lord." JEFFERSON MAYELL.

Albany, May 30th, 1854.

DIED, at East Haverhill, N. H., May 23d, Mrs. MARY ANN MANSON, wife of Alexander Manson, of consumption. She was a faithful Christian, and a firm believer in the Advent faith, and often ex-

pressed a desire that she might live to see Jesus come, if it was the Lord's will. Her illness was long and severe, but she was never heard to complain. Her faith was strong in the promises of God, and she felt that he would carry her safely through. She was a devoted wife and kind mother, and was beloved and respected by all who knew her. ALEXANDER MANSON.

East Haverhill, May 27th, 1854.

DIED, in Manchester, N. H., May 10th, MARGARET C. D. COLBURN, aged 5 years and 3 months. Her disease was consumption. She faded away like a fragile flower beneath the wintry blast, and bowed to the destroyer Death, to bloom no more on earth, until that glad morn, when all those little forms that have faded away in Death's cold embrace, will bloom again in immortal beauty, in the paradise of God. May this bereavement be blessed to the good of her parents, brothers, and sisters, and may they be ready to meet the Saviour, (who is so near,) and dwell with him for ever: then will they greet that little one again in the pilgrim's home, the land of sweet repose, the haven of eternal rest. L. GILBERT.

Francesstown, (N. H.).

THE RUSSIANS AT VARNA IN 1829.—Varna is situated on a gentle slope a short distance from the shores of the Black Sea, and three or four miles to the South of the range of hills, between which and the town the Russian army was encamped during the war of the year 1829. When the Russians invaded Turkey in 1828 they lost 50,000 men by sickness alone, by want of necessities of life, and neglect in the commissariat department; 50,000 Russians died on the plains of Turkey, not one man of whom was killed in battle, for their advance was not resisted by the Turks. In the next year (1829) the Russians lost 60,000 men between the Pruth and the city of Adrianople. Some of these, however, were legitimately slain in battle.

When they arrived at Adrianople the troops were in so wretched a condition from sickness and want of food, that not 7000 men were able to bear arms; how many thousands of horses and mules perished in these two years is not known. The Turkish Government was totally ignorant of this deplorable state of affairs at Adrianople till some time afterward, when the intelligence came too late. If the Turks had known what was going on, not one single Russian would have seen his native land again; even as it was, out of 120,000 men not 6000 ever recrossed the Russian frontier alive.—*Carson's Travels in Armenia.*

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Commentary on the Apocalypse. By Sylvester Bliss. This is a valuable work to all seeking a knowledge of the correct principles of interpretation, and calculated to expose many of the unsound views that are afloat at this time concerning the Apocalypse. Price, in cloth, 60 cents. Postage, 12 cents.

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Knowledge for Children—a package of twelve tracts Price, \$1 per doz. packages; single package, 10 cents.

The postage on the above tracts is one cent each.

Agents.

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AYER'S PILLS.

For all the Purposes of a Family Physic.

THERE has long existed a public demand for an effective purgative pill which could be relied on as sure and perfectly safe in its operation. This has been prepared to meet that demand, and an extensive trial of its virtues has conclusively shown with what success it accomplishes the purpose designed. It is easy to make a physical pill, but not easy to make the best of all pills—one which should have none of the objections, but all the advantages, of every other. This has been attempted here, and with what success we would respectfully submit to the public decision. It has been unfortunate for the patient hitherto, that almost every purgative medicine is acrimonious and irritating to the bowels. This is not. Many of them produce so much gripping pain and revulsion in the system as to more than counterbalance the good to be derived from them. These pills produce no irritation or pain, unless it arise from a previously-existing obstruction or derangement in the bowels. Being purely vegetable, no harm can arise from their use in any quantity; but it is better that any medicine should be taken judiciously. Minute directions for their use in the several diseases to which they are applicable are given on the box. Among the complaints which have been speedily cured by them, we may mention Liver Complaint, in its various forms of Jaundice, Indigestion, Langour and Loss of Appetite, Liveliness, Irritability, Bilious Headache, Bilious Fever, Fever and Ague, Pain in the Side and Loins; for, in truth, all these are but the consequence of diseased action in the liver. As an aperient, they afford prompt and sure relief in Costiveness, Piles, Colic, Dysentery, Humors, Scrophula and Scurvy, Colds with soreness of the body, Ulcers and impurity of the blood; in short, any and every case where a purgative is required.

They have also produced some singularly successful cures in Rheumatism, Gout, Dropsy, Gravel, Erysipelas, Palpitation of the Heart, Pains in the Back, Stomach, and Side. They should be freely taken in the spring of the year, to purify the blood and prepare the system for the change of seasons. An occasional dose stimulates the stomach and bowels into healthy action, and restores the appetite and vigor. They purify the blood, and, by their stimulant action on the circulatory system, renovate the strength of the body, and restore the wasted or diseased energies of the whole organism. Hence an occasional dose is advantageous, even though no serious derangement exists; but unnecessary dosing should never be carried too far, as every purgative medicine reduces the strength, when taken to excess. The thousand cases in which a physic is required cannot be enumerated here, but they suggest themselves to the reason of everybody; and it is confidently believed this pill will answer a better purpose than anything which has hitherto been available to mankind. When their virtues are once known, the public will no longer doubt what remedy to employ when in need of a cathartic medicine.

Prepared by JAMES C. AYER, Practical and Analytical Chemist, Lowell, Mass. Price, 25 cents per box; five boxes for \$1.

Ayer's Cherry Pectoral,

For the rapid cure of Coughs, Colds, Hoarseness, Bronchitis, Whooping-cough, Croup, Asthma, and Consumption.

This remedy has won for itself such notoriety from its cures of every variety of pulmonary disease, that it is entirely unnecessary to recount the evidences of its virtues in any community where it has been employed. So wide is the field of its usefulness, and so numerous the cases of its cures, that almost every section of the country abounds in persons publicly known, who have been restored from alarming and even desperate diseases of the lungs by its use. When once tried, its superiority over every other medicine of its kind is too apparent to escape observation, and where its virtues are known, the public no longer hesitate what antidote to employ for the distressing and dangerous affections of the pulmonary organs which are incident to our climate. And not only in formidable attacks upon the lungs, but for the milder varieties of Colds, Coughs, Hoarseness, &c.; and for Children it is the pleasantest and safest medicine that can be obtained.

As it has long been in constant use throughout this section, we need not do more than assure the people its quality is kept up to the best that it ever has been, and that the genuine article is sold by J. BARNES, Boston, and by all Druggists everywhere. [d. 10-6m.]

Valuable Religious Reading.

WE have completed our arrangements for republishing from the latest London editions, the very valuable writings of the learned and eloquent minister of the Scotch National Church, at Crown Court, London, Rev. JOHN CUMMING, D. D. The first volume is now ready, and is entitled,

"BENEDICTION, OR, THE BLESSED LIFE."

A truly excellent contribution to our Religious Literature, as are all the writings of this distinguished man. This volume will be followed by others at intervals of about four weeks. Each volume is complete in itself, and will be sold independently of others. The succeeding volumes will be published about as follows:

"Scripture Readings on Genesis." (March 1st.)

"Voices of the Night." (April 1st.)

"Scripture Readings on Exodus." (May 1st.)

"Voices of the Day." (May.)

"The Apocalyptic Sketches," and "Scripture Readings on the New Testament," with the continuation of the Old Testament Readings, will follow immediately, together with other valuable works by the same author.

Dr. J. Ross Dix, the highly popular author of "Pen and Ink Sketches," thus describes this celebrated preacher and writer: "At the present time Dr. Cumming is the great pulpit lion of London, as Edward Irving was some twenty years since. But very different is the doctor to that strange, wonderfully eloquent, but erratic man. There could not be possibly a greater contrast. The one all fire, enthusiasm, and semi-madness; the other, a man of chastened energy and convincing calmness. The one, like a meteor flashing across a troubled sky, and then vanishing suddenly into the darkness; the other, like a silver star, shining serenely, and illuminating our pathway with its steady ray."

Published by JOHN P. JEWETT & CO., Boston. JEWETT, PROCTOR & WORTHINGTON, Cleveland, Ohio. For sale by all booksellers. [43-1]

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ADVENT HERALD.

BOSTON, JUNE 24, 1854.

NOTICE.

BOSTON ADVENT ASSOCIATION.

The requisite arrangements having been made to proceed in building the Advent Chapel in this city, the shareholders are hereby informed that the Trustees have made the first instalment of \$25. on each share, payable the second week in June, 1854.

JOSHUA V. HIMES, President of the Board of Trustees.
Boston, May 30th, 1854.

Book Notice.

THE YOUTH'S GUIDE, for June has been issued. The following are its contents:

The Growth of Good.
Richard Bakewell (resumed).
Being Somebody.
Home.
Visit to a Prison.
Faithfulness in Little Things.
Kindness to Animals.
How God Feeds the Ravens.
Questions Well Answered.
Artless Simplicity.
Enigmas, &c.

We hope that our young friends will endeavor to increase the circulation of this little sheet. It deserves it. The larger its subscription list, the more able shall we be to make it useful and entertaining to the children and youth for whom it is especially designed.

"A REVIEW OF THE ARGUMENT ADDUCED TO PROVE THAT 'THE 1260, 1290 AND 1335 DAYS, IS GIVEN BY DANIEL AND JOHN,' began in A.D. 519. By T. M. Preble. Boston: No. 8 Chardon-street. 1854." Price \$2.50 per 100, 4 cts. single.

This is a very clear argumentative *expose* of the means by which the events of history are so placed and interpreted as incorrectly to appear to give authority for making 519 an epoch from which to date the prophetic periods.

This is an important work for all those who wish to see both sides of the argument. Prove all things and hold fast that which is good.

"MAP OF THE SEAT OF WAR—Turkey the King of the North—Probable connection of the Present War and Soon Coming of Christ, as foreshown in Prophecy."

We have published the above, which appeared in the *Herald* a few weeks since, in a separate sheet, for general circulation. Price, \$1 per hundred.

ENGLISH SHIPS.—The whole first division of the English fleet, does not contain a single ship which is dependent upon sails alone for motion. The division numbers seventeen vessels, carrying 1017 guns, manned by 9870 men, and propelled by engines of 7570 horse power. The second division numbers fifteen steamers and eight sailing vessels, and their aggregate amount of guns and men very slightly exceeds that of the first division. The *Duke of Wellington*, which is the largest of the ships, is a screw steamer of 780 horse power, carrying 131 guns and 1100 men—a perfect giant of a vessel. She is the flag ship of Sir Charles Napier in the Baltic. A single broadside from the "Iron Duke" would hurl more than a ton of metal against an opposing foe. In four minutes her guns could be made to hurl six tons of iron shot upon a given point. What frame of wood and iron could withstand such smashing as this?

In the year 1804 a British ship of 104 guns was armed as follows: 28 long thirty-two pounders on the lower deck; 30 eighteens on the middle deck; 30 twelves on the main deck; eight on the quarter deck, and two on the fore-castle, and six eighteen pound carronades on the poop—broadside force, 1012 pounds. Contrast the power of this ship with that of the *Agamemnon*, a ninety-one gun ship of the present day. The *Agamemnon* carries thirty 68 pounders, and fifty-nine 32 pounders, besides one ten inch pivot gun, and one eight inch ditto, each of which throws 68 pound balls. Her whole broadside force is 2032 pounds, or more than double the metal of a one hundred and four gun ship of half a century ago.

EMIGRATING TO THE NEW TERRITORIES.—From the Western press we receive confirmations of the statement that a considerable emigration to Nebraska and Kansas is in progress.

TERRIFIC THUNDER STORM.—One of the most terrific thunder storms ever experienced in this vicinity, occurred on the evening of the 15th inst. For some two hours the rain fell in torrents, the thunder roared an almost incessant and startling peal, and the lightning was one continuous and most vivid flash. The electricity communicated with the wires of the alarm telegraph, and caused King's Chapel and other bells to an occasional note. At eleven o'clock the severity of the storm had passed from the city.

The following letter from the celebrated Dr. James C. Ayer, gives the honest side of the Nostrum question. Since the public will use these remedies we wish for the sake of suffering humanity there were more of them like his *Cherry Pectoral* and *Cathartic Pills*, which require no secrecy to make them go down.

Lowell, 26th April, 1854
Messrs. ——— & Co.,
New York City,

GENTLEMEN:—Yours of the 23d inst., asking me to join in a combination to put down the Ohio Nostrum Bill, comes duly to hand. I cannot accede to your request for the following reasons:

The law requiring that the composition shall be published, of every medicine sold in the State cannot work to the injury of anybody who deserves protection. I have published the recipes of my medicines for fifteen years, and believe this to be the honest way of making their virtues known to the community. The Medical Profession publish their discoveries to the world as soon as made, for the benefit of all mankind. Why should we not? The Law which you fear will destroy your business, can injure only those who falsely pretend to discoveries and secrets which they have not. It will expose the emptiness of such pretensions as are found to be worthless when their composition is known. If medicines have real worth, they will be only the better appreciated and the better patronized by laying their composition open to the public, that all may judge for themselves. If they have not real merit, it is due in common justice, to the suffering sick, to the public health and to the cause of humanity, that the people should know them to avoid them.

Yours Respectfully,

JAMES C. AYER.

BOOKS FOR SUNDAY SCHOOLS;
OR,
READING FOR THE YOUNG.

For many years it has been a subject of anxious solicitude with us, to provide for the religious instruction of the children of Adventists. Books and papers devoted to the instruction of our children in the doctrines of the Bible, as held by Adventists, are not to be found in the libraries of other denominations; hence we have had to prepare and publish, at a heavy expense, works to meet this specific object. In endeavoring to carry forward this design, we are sensible that all has not been done that the case required; but our limited means would not allow us to do more.

For several years, the receipts for the children's paper, as well as for the question books, did not cover the expense of their publication—the deficiency being made up from the income of the office. And such has been the want of interest in the subject, that nothing has been given by others to aid in this department of our work. But we are happy to say, a different state of feeling exists at the present time. There now seems to be a disposition on the part of Adventists to sustain and extend the Sabbath School interest, and aid in the publication of works devoted to it. This is encouraging. And we feel confident, that the more our friends think on the subject, the more important will it seem to them, and the more disposed they will feel in furthering it.

There are two ways in which substantial aid can be rendered in carrying out the object named above. One is, by pecuniary donations; the other, by the employment of the pen. We respectfully solicit aid in both these ways. Those who can use the pen, are invited to furnish articles for the *Guide*, which shall advance the Sabbath School interest. We also desire to form a Sabbath School Library, and should be glad to be favored with manuscripts for examination, suitable for books of from 24 to 100 pages, and if used, we will make remuneration for them, if their authors require it.

Our present published works consist of the following:

1. *Youth's Guide*, a monthly paper, at 25 cts. a year.
2. *Questions on the Book of Daniel*. (1 vol.)
3. A work on Bible subjects, giving the principal doctrines of Adventists.
4. A work concerning the Saviour and his teachings, adapted for small children. A new edition, just out.
5. *The Bible Class*—a work in the form of conversations on the Bible, suitable for young persons, and containing much valuable information on the nature of the Kingdom of God, and the near coming of the Saviour.

Other works are in preparation, and will be published as soon as we shall have the means to do so. A Sabbath School Hymn Book is now ready for the press, and may be got out this season.

With the above works, we can set our children right upon every important view we hold of Christian doctrine. With these, teachers, and others, can pre-occupy the minds of their children with correct views, and shut out wrong ones, or render them innocuous. Thus we may use all that is good in the libraries of other denominations, without exposing our children to danger.

WORKS OF OTHER DENOMINATIONS.

We have examined with much care the works of different Sabbath School Depositories, and give our preference to the "*American Sunday School Union*." While the works of this institution contain less that is objectionable, there is found in them much that is valuable. Besides, from the large sales of the Union, and the liberal donations made to advance its object, it furnishes works at a very cheap rate, which is of some consideration. We have made arrangements with the Agent, by which we can furnish all works needed at the same prices at which they can be procured at the Depository.

In addition to our works, named above, we would commend the following:

The Mine Explored; or, Help to the Reading of the Bible. 232 pp. With Maps. Price, 75 cts. This is an invaluable work for teachers.

SACRED GEOGRAPHY.

1. Biblical Geography; or, Illustrated Sketches of the Countries and Places mentioned in Bible History. With a map. By J. F. Kennedy. 382 pp. 18 mo. 50 cts.
2. Map of Palestine. A new and elegantly engraved map of Palestine, three feet by two, lined with fine muslin, mounted on rollers, and colored and varnished. \$1.
3. Map of Palestine. This is drawn upon muslin or cotton cloth, five feet in length. The lines are bold and strong, to be seen distinctly by a whole school, or large Bible-class, at one view. By the Rev. L. P. Durbin, D.D. \$1.25
4. New and beautiful Map of Palestine, fourteen by twenty-two inches, on sheets. 10 cts.
5. Map of Jerusalem. This is a beautiful map of ancient Jerusalem and its environs, drawn on stone, from the best and latest authorities. It is designed to accompany and illustrate *Selumiel*, or *A Visit to Jerusalem*. \$1.

DICTIONARIES.

1. Union Bible Dictionary. 648 pp. 18 mo. 45 cts.
2. Same, fine paper, bound in sheep. 55 cts.
3. Same, bound in muslin. 50 cts.
4. Same, bound in morocco, gilt, gilt edges. \$1.50
5. Same, in octavo size, and large type. \$1.50.
6. Same, with maps. \$2.
7. Dictionary of Scripture Natural History. 400 pp. 18 mo. 50 cts.

SUNDAY SCHOOL LIBRARIES.

The Sunday School and Family Library, No. 1, consists of 100 select volumes, from 72 to 252 pages 18 mo., substantially bound, with muslin backs and marbled paper sides; each volume regularly numbered and ready for use, with twenty-four catalogues of the same. This Library will be found useful not only for Sunday Schools, but for families and public schools. The 100 volumes contain 11,628 pages, and are illustrated by more than 400 wood engravings. Only \$10 for the Library, at the rate of 10 cts. per volume.

The Sunday School and Family Library, No. 2, which contains 100 select volumes, from 72 to 270 pages 18 mo., substantially bound, with muslin backs; each volume regularly numbered and ready for use; with twenty-four catalogues of the same. Only \$10.

The Sunday School and Family Library, No. 3, contains 100 select volumes, from 72 to 238 pages 18 mo., substantially bound, with muslin backs; each volume regularly numbered and ready for use, with twenty-four catalogues of the same. Only \$10.

The Juvenile Library, containing 100 books, bound in 75 volumes, from 62 to 162 pages 18 mo., with muslin backs and marbled paper sides; each volume regularly numbered, with twelve catalogues of the same. Only \$5.

QUESTION BOOKS.

- Vol. 1. Containing the life and miracles of Jesus Christ; 144 pages 18 mo.
2. Containing the parables and other instructions of Jesus Christ; 128 pages 18 mo.
3. Embracing the creation of the world to the deliverance of the children of Israel from Egypt; 136 pages 18 mo.
4. Embracing the release of the Israelites to the death of Joshua; 124 pages 18 mo.
5. Containing questions on the Acts of the Apostles; 144 pages 18 mo.
6. Embracing the death of Joshua to the death of Samuel; 125 pages 18 mo.
7. From the death of Samuel to the Babylonian captivity; 171 pages 18 mo.
8. Containing questions on the Epistle to the Galatians; 80 pages 18 mo.
9. Comprising the history of the Israelites, from the Babylonian captivity to the end of the Old Testament, including the book of Daniel, Ezra, Esther, and Nehemiah.
10. Containing questions on the Epistle to the Romans; 158 pages 18 mo.
11. Containing questions on the Epistle to the Hebrews; 123 pages 18 mo.
12. Containing lessons designed to give a general view of the whole Bible; 160 pages 18 mo.
13. The Consecutive Union Question Book—Matthew.
14. " " " " Mark, with the text printed in the book.
15. " " " " Luke, " " "
16. " " " " John, " " "

The Child's Scripture Question Book, designed for the younger classes of Sabbath Schools. The answers to the questions are short, simple, and, as far as practicable, in Bible language; 197 pages 18 mo., embellished with sixty-three engravings.

Questions on Biblical Antiquities. Part I. By Rev. Dr. Neville. The above are 61 cents each.

Tracts for Little Folks—twelve in number, suitable for distribution among Sabbath School scholars. 10 cents a package.

CONFERENCE.

The Semi annual Conference of Adventists of Northern Illinois, will hold its third session—Providence permitting—at Payne's Point, Ogle Co., Ill., commencing on Friday, June 30th, and continue over the following Sabbath. Brothers J. Litch, Samuel Chapman, John Cummings, Jr., and others, are expected to preach the "Everlasting Gospel." We hope to see a general gathering of the Brethren from the different sections of Illinois. Dear Bros. and sisters, may this Conference be made a special object of prayer, by every one who is looking for our coming King, that the Great Head of the Church will be pleased to smile upon us, and may this meeting be the best we ever enjoyed; may an influence go out from this gathering, which shall promote the spread of Divine Truth in this destitute region; and also love, and union, and co-operation, in proclaiming our "Blessed Hope."

Homes will be provided for all who come. In behalf of the Committee.

Clinton, Ill., May 13th, 1854 N. W. Spencer, Secretary.

THE A. S. A. MISSION SOCIETY.

Rec'd. and Cr. to A. Pearce, Treasurer,

G. Burrows \$100.

Appointments, &c.

APPOINTMENTS OF ELDER J. V. HIMES.
Addison, Vt., June 22.
Fairhaven, Vt., " 23.
Boston, Chardon-street, " 25.
My time being limited, I can only call for a day in most of the places above named. Brethren can appoint evening services for me, as they shall judge best.

Providence permitting, I will preach at Derby-Line, Vt., Saturday, June 17th, and remain over the following Sabbath; at Barnston, C. E., the 20th, 21st and 22nd—as Bro. McDuffie may appoint; at Hatley, the 23d, and remain over the following Sabbath, as Elder Warren may appoint; Hatley West, the 27th—as Bro. Griffin may appoint; Head of the Bay, 29th and 30th, and remain over the following Sabbath; Fosterville, July 4th; Derby-Line, the 5th; West Derby, the 6th; So. Troy, the 7th; Richmond, Sabbath, 9th; Montgomery, the 11th, and 12th; Morrisville, as Bro. French may appoint, the 14th; Waterbury, Sabbath, 16th. Week-day meetings, at 7 o'clock, P.M., or otherwise, as bro. in charge may think best.

APPOINTMENTS FOR BRO. LITCH.

BRO. HIMES:—As Bro. Chapman is South, I have taken the liberty to arrange meetings for Bro. Litch, up to Conference, as follows:—Genesee Grove, Whiteside Co., grove-meeting—to commence Thursday, 22d, and continue over the following Sabbath. Other appointments will be made, as soon as arrangements can be completed.
We expect that Bro. Chapman will be present, to co-operate with Bro. Litch, in his meeting.
John Cummings, Jr.

LEVI DUDLEY will preach at—
Melbourne Village, " 23 and continue over the Sabbath.
West Sheford, " 26.
Stanbridge, " 27.
All the week day appointments at such hours as the friends think best.

PROTRACTED MEETINGS will be held by Elders Wesley Burnham, and B. S. Reynolds, in the following places:
Vernhire, Vt., June 23, 24 and 25.
East Haverhill, N. H., June 30, July 1 and 2.
We hope there will be a full attendance to these meetings, of the friends of the cause.

THERE will be a Grove-meeting held in North Sutton, C. E., to commence Thursday, June 24th, at 5 o'clock P.M., and hold over the Sabbath (p. v.). We hope there will be a general attendance. Should the weather prove unfavorable, there is a school-house adjacent which can be occupied.
D. W. S. Rubeneger.
J. M. Orrock.

B. S. REYNOLDS, and J. M. ORROCK, will hold a meeting in North Troy, Vt., to commence Thursday, July 6th, at 5 o'clock P.M., and hold over the following Sabbath.
J. M. O.

The reason I did not fulfill my late appointments, was; because of sickness in my family.
Daniel Campbell.

BUSINESS DEPARTMENT.

BUSINESS NOTES.

M. McDuffie—L. B. owes 16 cents.
Christian Burnap—Received.
D. T. Taylor—We had no John Peck, at Perry's Mills, on our list, and we enter him there as a new subscriber. If not correct, please inform us.

MEDICAL NOTICE.

BRO. HIMES:—With your permission, I will say through the *Herald*, that having for a number of years turned my attention to the study of medicine, and availed myself of the privileges of the Medical Colleges in this city, attending their lectures, &c., I shall be happy during my summer tour, to give advice or medical treatment to the afflicted. I would call the special attention of those afflicted with *St. Vitus' dance*, *consumptive complaints*, &c., on account of their being as a general thing, considered so greatly on the reach of medicine; and I have confidence that I can supply remedies, which will cure a majority of cases, if not too far advanced. And I would say the same of *nerveous complaints* generally, including palpitation of the heart, neuralgia, and general debility. Febrile ague also, treated and cured without the use of quinine or minerals.
Philadelphia, May 5th, 1854. J. LITCH.

THE ADVENT HERALD

IS PUBLISHED EVERY SATURDAY
AT NO. 8 CHARDON STREET, BOSTON
(Nearly opposite the Revere House.)
BY JOSHUA V. HIMES.

TERMS.—\$1 per semi annual volume, or \$2 per year, in advance.
\$1.13 do., or \$2.25 per year, at its close.
\$5 in advance will pay for six copies to one person; and \$10 will pay for thirteen copies.
Single copy, 5 cts.
To those who receive of agents, free of postage, it is \$1.25 for twenty-six numbers, or \$2.50 per year.

CANADA SUBSCRIBERS have to pre-pay the postage on their papers, 26 cts. a year, in addition to the above; i. e., \$1 will pay for twenty-three numbers, or \$2.25 a year. The same to all the Provinces.

ENGLISH SUBSCRIBERS have to pre-pay 2 cts. postage on each copy, or \$1.04 in addition to the \$2 per year. 6s. sterling for six months, and 12s. a year, pays for the *Herald* and the *American* postage, which our English subscribers will pay to our agent, Richard Robertson, Esq., 89 Grange Road, Bermondsey, near London.

POSTAGE.—The postage on the *Herald*, if pre-paid quarterly or yearly, at the office where it is received, will be 13 cents a year to any part of Massachusetts, and 26 cents to any other part of the United States. If not pre-paid, it will be half a cent a number in the State, and one cent out of it.

To Antigua, the postage is six cents a paper, or \$3.12 a year. Will send the *Herald* therefor \$5 a year, or \$2.50 for six months.

RECEIPTS.

The No. appended to each name is that of the *HERALD* to which the money credited pays. No. 659 was the closing number of 1853; No. 685 is to the end of the volume in June, 1854; and No. 711 is to the close of 1854.

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Luke 9:28-30

J. V. HIMES, Proprietor.

"WE HAVE NOT FOLLOWED CUNNINGLY DEVISED FABLES."

OFFICE, No. 8 Chardon-street

WHOLE NO. 685.

BOSTON, SATURDAY JULY 1, 1854.

VOLUME XIII. NO. 26

The Old World in 1854.

TEN or twelve years ago, he would have been regarded as no vain dreamer, who had ventured the opinion that war, among the civilized nations of the earth, could never occur. It seemed then as if even self-interest forbade it everywhere; the blessing of peace seemed so attractive, against the dark background of history—a history of tears and blood. We were, also, vain-glorious of the advances we had made, not only in prosperity, but in civilization, during thirty years; the diffusion of knowledge, and as some of us thought, the diffusion of Christianity—all these backed up by the bitter experience and the weighty consequences of the martial achievements of a departing generation, seemed to render it incredible that men could ever again be so wicked, or so infatuated. We supposed that we saw the enterprise of commerce and the benevolence of Christianity weaving a silken network of fraternity, which would embrace mankind. And how is it to-day? The topic that first presents itself, almost to the exclusion of every other, is war! not threatened, but actual war, not limited and local, but war which threatens to involve the whole civilization of the old world. Even then, a man who sat above the mists of popular sympathy—who knew men and history—who understood the truth of international relations and policy, and the actual condition of some of the nations of Europe and Asia, might have anticipated their present commotion. For it grows out of no recent impulses, nor does it spring from any root that was then latent. With our sagacity prompted by the event, we can all see very plainly that the war, which is now inevitable, however diplomacy may procrastinate or temporary concessions seem to avert it, is the natural outgrowth of the moral character, the historical antecedents, the cherished policy, the geographical position and the social necessities of the nations which are mainly concerned in it.

In order to a proper understanding of the present state of affairs, and to a correct appreciation of the journal of coming events, let our readers lay before them a map of the world, and make themselves familiar with the territory, boundaries and relative position of the principal nations of Europe and Asia. It will well repay a few hours' attentive study, to those who would be intelligent observers of the great events that are about to transpire—and, first—

Observe the extent and position of RUSSIA. Its immense territory stretches across the northern portion of the map, from the Frozen Ocean, extending its southern line between the Black Sea and the Caspian, to the borders of Persia. It stretches along the whole of the eastern frontier of Europe, till it is met by Turkey, which cuts it off from the approach to the Mediterranean. The surface of Russia is the most level in Europe. And, though we are apt to associate it with the rigor of northern winters, a large portion of it is exceedingly rich and fertile. Its great geographical disadvantage will at once present itself to the eye: with all its extent and resources, it is cut off from the great highway of nations. The Frozen Ocean, which washes it on the north, is impracticable for the purposes of commerce. The Baltic, which it touches on the west, is easily cut off by a hostile fleet, even when freed from the chains of winter. And the Black Sea, which it commands on the south, is yet more easily isolated.

Then observe the position of TURKEY. The greatest extent and main strength of that once mighty empire lies on the Asiatic side of the Dardanelles, from which it stretches, bordering with the Mediterranean on one side, and the Black Sea on the other—till it touches the Persian Gulf. It includes the great seats of ancient empire and civilization. The names of Babylonia, Assyria, Judea, Armenia, and Syria are lost in its ill-cemented sovereignty. Its capital is situated on the European side of the Dardanelles, also the seat of ancient empire, surrounded by a comparatively small territory, but a territory of great importance to the civilized world. It forms the most eastern part of Southern Eu-

rope, and is the link which connects Europe with Asia. It also unites the Mediterranean and the Black Sea, and commands the channel of communication between them. On the north it borders with Austria and Russia—its true and reliable barrier being the Danube with its fortified banks, though the tributary provinces, which we now hear spoken of as "the Principalities," lie beyond the Danube, and extend the Turkish frontier to the Pruth and the Carpathian Mountains. We need not dwell, either, on the natural and historical grandeur of the whole region over which Turkish dominion extends, or on the desolation and degradation to which Ottoman misrule has reduced it.

Besides examining the geographical position of the nations immediately interested in the present conflict, it will be necessary to glance also at the position of the great and inexhaustible sources of wealth generally included in "British India." In every age, India has been the peculiar seat of Oriental pomp and commerce. It has been the grand prize before the eyes of the conquerors of the world; and the nation that has, for the time being, held the key of it, has always occupied the first place among commercial nations.

Let us now glance, for a moment at the history of the two empires which are in the foreground of the impending conflict. The Turks originated in the lofty central regions of Tartary, and were a hardy, athletic and courageous race. Having, in the tenth century, subdued their more immediate neighbors, they poured down into Persia; thence they crossed the Euphrates, and extended their conquests till the whole of Western Asia acknowledged their fierce control. The European nations, in the ardor of the Crusades, at length successfully assailed their power from the west; while the Mongols, following in their own footsteps, attacked them from the east. At the end of the thirteenth century, their once proud dynasties were scattered and broken.

In the commencement of the fourteenth century, Othman, who appeared first as a Scythian chief, turned the fortunes of his race, and laid the foundation of the Ottoman empire. His successors advanced their conquests in Asia, till at last they passed the Dardanelles. In 1453 Constantinople fell into the hands of Mohammed II., under whom the empire was raised to its greatest height. The great seats of ancient dominion in Asia, of which we have spoken, owned the Turkish sway. They subdued Egypt, the Barbary States and the Arabian shores of the Red Sea. In Europe, they established their arms in the Crimea and the countries along the Danube, overran Hungary, and laid siege to Vienna. Prosperity, as is frequently the case, was fatal to their power. Enervated by luxury, and relaxing their discipline, they were easily repulsed by neighboring European nations. The development of Russian energies and resources presented an effectual check on their advancement. Under the joint influence of unprincipled tyranny and debasing fanaticism, the ancient grandeur of their Asiatic possessions was soon humbled in the dust. "I have visited," says Volney, "the places which were the theatre of so much splendor, and have seen only solitude and desolation. I have sought the ancient nations and their works; but I have seen only a trace like that the foot of the passenger leaves in the dust. The temples are crumbled down—the palaces are overthrown—the ports are filled up—the cities are destroyed; and the earth, stripped of its inhabitants, is only a desolate place of tombs." It is long since Turkey existed except by sufferance, or under the protection of powerful nations, who are jealous of each other, in the prospective division of the spoils. It is true that the father of the present Sultan addressed himself with vigor to arrest the decline of the empire, and instituted various reforms which the present Sultan endeavors to prosecute. Some writers speak of a fresh spirit pervading her institutions, and allege that Russia urges on her aggressions with the knowledge that the improvements now in progress would soon place

Turkey above her reach. But after all, the most flattering accounts of her growing strength scarcely affect the settled conviction of those best qualified to judge, that Ottoman dominion, having waxed old and decayed, is ready to vanish away.

Let us in like manner glance at the history and progress of Russia. The proper seat of Russian empire is the somewhat indefinite region mentioned in Scripture as Gog and Magog, and known in Greek and Roman history as Scythia. Over the Slavonic and Finnish tribes who inhabited the northern part of this region, Rurik, a Scandinavian adventurer, established his dominion, and thus, in the ninth century, established the Russian empire. Ere the close of that century, the Russians had so far extended their conquests over the Slavonic race, as to make their way to the walls of Constantinople, then the metropolis of the Greek empire. The following century witnessed their successful inroads upon the countries bordering on the Black Sea. They were then, as now, pressing down from the frozen north upon the sunny south. In the close of the tenth century, Vladimir, the reigning monarch, embraced the Christianity of the Greek Church, which he established throughout his dominions. At his death, his dominions were divided among his sons; and, though disorders, consequent on division and subdivision, were occasionally mitigated by the valor or policy of the reigning Grand Duke, the strength of the empire was gradually exhausted, till, in the thirteenth century, the Mongols ravaged the country, and the princes of Russia became vassals of the Khans.

Under the Mongols, the Dukes of Moscow gradually acquired a complete ascendancy over the other princes. At last, they rose to a sufficient power to throw off the foreign yoke; and under the name of Muscovy, the monarchy entered a new career, in the fifteenth century. Though the Czars were masters of territory, equal in extent to the Roman empire, the Russians continued a nation of barbarians, until Peter the Great—two centuries later—by the most extraordinary energy and patriotism, raised his people to a place among the civilized nations of Europe. Since that time, Russia has been steadily advancing in influence, importance and extent of territory. Under Catherine, the conquest of the Crimea, the defeat of the Turks and the dismemberment of Poland, not only shed lustre on her arms, but vastly increased her power. The conflict of Russia with Napoleon, determined her prominent position; and she now takes the rank of a first-rate military power.

It may have been observed, that the Muscovite empire entered upon its new career about the time that the Ottoman empire had reached the zenith of its glory. Moscow escaped from the Tartar supremacy, about the same time that Constantinople became the stronghold of the Sultan. It was not long before the advancing power of the one sovereignty began to tread upon the waning glory of the other. Six centuries before this, the northern races betrayed a consciousness of their "manifest destiny;" and now, occasions were continually occurring to turn their thoughts and their arms towards Constantinople. These occasions and their results, we need not now detail; suffice it to quote the words of a shrewd observer of the state of affairs in the close of the last century:—"The Ottoman empire becomes from this day a kind of Russian province; whence the court of St. Petersburg may draw troops and money; and finally, Russia will be henceforward able to dictate to the Sultan; and as she has means of compelling him to yield, she may, perhaps, rest satisfied for some years to come, by reigning in his name, until she thinks that the favorable moment is come to take complete possession of his dominions."

For that favorable moment, she still waits—again, and again, it has seemed to have arrived; and only the jealousy of other powers has delayed the stroke. Nor, in the advancing course of human affairs, can that design ever be aban-

doned unless Russia should cease to be Russia. The possession of Constantinople by any power with vigor and resources enough to improve its advantages is, in the language of Napoleon, "the empire of the world." It is *this* that prolongs the occupation of it by a feeble and dependent power, as long as there is no one nation strong enough or politic enough to snatch the prize in the face of all the rest, and thus proclaim itself their master. The hope of winning such a prize, might be temptation enough to a better prince than the Emperor of Russia. But besides the ambitious hope of sovereignty, which may be common to Nicholas and other powers, he receives that purpose as an ancestral bequest, enforced by all the wisdom and valor that has gone before him. We have seen how, even from the days of Rurik, a thousand years ago, these northern barbarians have been learning the way to that city, and the possession of it has been kept in view in all negotiations and in all conflicts. Napoleon, speaking at St. Helena of the interview at Tilsit, says: "All the Emperor Alexander's thoughts are directed to the conquest of Turkey. We have had many discussions about it. At first I was pleased with his proposals, because I thought it would enlighten the world to drive these brutes, the Turks, out of Europe. But when I reflected upon its consequences, and saw what a tremendous weight of power it would give to Russia, on account of the number of Greeks in the Turkish dominions, who would naturally join the Russians, I refused to consent to it, especially as Alexander wanted to get Constantinople, which I would not allow, as it would destroy the equilibrium of power in Europe."

(To be Continued)

The War in the Caucasus.

FROM an able article in the *Westminster Review*, we learn some interesting particulars relative to the country which is now the scene of war in Asia. The broad isthmus which separates the waters of the Black Sea from those of the Caspian, is about five hundred miles in length from the rivers Don and Volga in the north to the Araxes and heights of Ararat on the south. The sister continents whose line of division crosses this neck of land, preserve their most marked characteristics up to their very junction. Asia is represented by the fertile valleys of Mongolia, Imeritia and Georgia, in all her richness and magnificence, and the vast chain of the Caucasus, which forms their northern boundary, appears only to be their natural continuation. To the northward of the Caucasus, entering suddenly upon Europe, the scene changes, and for many hundreds of miles there extends a vast, dreary plain, covered with dust in summer, and mud in winter, with no natural elevations, and abounding in marshes and inland lakes. Although no trees enliven the grassy desolation, the morasses which fringe the rivers are covered with dense thickets of reeds, tall enough to hide a horseman.

The predominant tribes residing in the valleys of the Caucasus Mountains, are the Tcherkesses, who reside in the western part of the mountains, bordering upon the Black Sea, and the Lesghians and Tchetchenes, who dwell further to the eastward. All these tribes are Mohammedans, although the Tcherkesses are said to be somewhat inclined towards Christianity. Besides these there are many minor tribes, most of them speaking the Tartan or Arabic languages. The clans of the western tribes are generally of feudal organization, and extreme jealousy prevails between their different chiefs, so that they rarely combine for any common end. In the eastern Caucasus, on the contrary, each valley of the Lesghians was, until lately—when the strong hand of Schamyl levelled all distinctions and brought them all under one common sway—a perfect communistic confederacy, whose members were sworn brothers, the property of all being held in common.

The valleys of the Caucasus abound in de-

tached rocks and overhanging cliffs, bathed by foaming mountain torrents. On the summits of these almost inaccessible spots, are perched, like eagles' nests, the *ouls* or villages of the natives—each consisting of a number of houses, built of loose fragments of stone, without mortar, and arranged in an amphitheatrical form. Those of the chiefs are larger, and are distinguished by the addition of high towers—the last refuge of the inhabitants in case of attack. The mountaineers support themselves chiefly by pasturage, and by the cultivation of barley, wheat and maize, making the most of the scanty soil by carefully terracing and irrigating it. Cherries, apples, pears and grapes are grown successfully in some districts. Throughout the mountains the greatest attention is paid to the breeding of horses, which are valued as much by the Caucasians as by their northern neighbors of Russia, the Cossacks. In many of the "ouls," the manufacture of weapons and mail shirts is carried on to a considerable extent.

Foreign News.

The steamship *Canada*, Captain Stone, from Liverpool via Halifax, arrived at this port the 22d, putting us in possession of Liverpool dates to the 10th, and London to the 9th of June.

The interest in the news from the seat of war is concentrated in the siege of Silistria. Indeed there is no authentic information from any other quarter. This important fortress still held out, and it was hoped the Russians would be kept in check until the arrival of the allies.

Intense anxiety hangs on the fate of Silistria. The Russians are making desperate efforts to take it, and Marshal St. Arnaud has sent 70,000 men to relieve it, namely, 24,000 French, 15,000 British, and 30,000 Turks of Omar Pasha's force.

The Russians have 70,000 besieging, and the assault continues day and night.

The Russians had made a practicable breach, but a freshet in the Danube prevented storming.

Advices of May 25th reported that it might hold out for fifteen days.

The commandant, Mussa Pasha, says he will blow up himself and the fortress rather than surrender. During the night of May 29th, the Russians made three attempts to storm, but were repulsed with fearful loss, leaving 1500 dead beneath the ramparts. The Turks also make a sortie and effected a dreadful massacre of the Russians. The number of their wounded and slain is reported to be 4500.

The headquarters of the allied army are at Varna, and it is calculated that by the 7th the Anglo-French force would be at Shumla, thence to Silistria, being three days' march; consequently, by the 10th, or say 15th of June, would be in race of the enemy, when a battle must ensue.

There had been considerable fighting elsewhere. The governor of Widdin writes that on May 31st a severe affair occurred at Slatina, where the Turks defeated 2000 Russians, killed 500 and captured their artillery.

Other encounters, more or less sanguinary, are also reported.

All the Russians at Bucharest are ordered to advance to the Danube.

Paskiewitch was at Kalarasch, June 1st. At latest dates the force at Lesser Wallachia was still falling back.

Gen. Wysock advises the Poles not to go at present to Turkey, as the formation of a Polish legion is delayed.

BLACK SEA.—A despatch from Admiral Hamelin, dated May 21st, states briefly that during the preceding twenty days nothing had been done except cruising off Sebastopol, without meeting with the enemy.

A letter from a doctor captured in the frigate *Tiger* says the Russians treat the prisoners with great kindness.

The Vienna press reports that in a sally which the Turks made early on the morning of the 30th instant, the besiegers lost between 1500 and 1800 killed. The Turkish loss was considerable. No serious assault had been made since the 29th ult., the Russian General despairing of taking the fortress otherwise than by regular approaches.

According to a telegraphic despatch from Vienna, dated Wednesday morning, the Russians have abandoned the idea of taking Silistria by storm, and will confine their efforts to investing and blockading the place.

Paris, June 7th.—The news that the Russians have renounced the idea of carrying Silistria by assault, and will confine themselves to surrounding that place, has created consternation among the ranks of the partisans of Russia; but even from the worst news they contrive to pick up some crumbs of comfort. They now maintain that if the siege of Silistria has been abandoned, it is not because the place cannot be taken, but because the Russian generals are impatient to meet their adversaries in the open field. Letters from Constantinople of the 29th ult., they say, affirm that the Russian General Prince Paskie-

witch, having left a sufficient number of troops to blockade that place, has advanced towards Varna, to meet Omar Pasha, and to give battle to him and to the Anglo-French auxiliaries of Turkey. Reckoning on their superiority in cavalry, the Russian generals are anxious to measure arms with the allied armies as soon as possible; and, if practicable, they will bring the engagement about between Schumla and Varna, where the country is favorable for the movements of cavalry.

Marshal St. Arnaud and General Raglan returned to Constantinople on the 23d ult., after having conferred with Omar Pasha at Varna, and paid a flying visit to Shumla, to inspect the Turkish army. They have given orders for the immediate embarkation of 25,000 French and 15,000 English troops for the Danube. Marshal St. Arnaud has been chosen commander-in-chief of the combined armies.

A private letter from Gallipoli of the 29th ult., mentions that as the courier left, the French troops were embarking at Gallipoli for Varna, and the English troops at Constantinople for the same place. The soldiers were in high spirits and long to come to an encounter with the Russians. The rising of the waters had increased the means of the defence of Silistria, and it was yet hoped that the allied armies would arrive in time to force the Russians to raise the siege.

THE BALTIC.—Nothing further has been done in the Baltic.

Sir Charles Napier's own division, on leaving Hango Roads, will proceed along the northern coast of the Gulf of Finland to within twenty miles of Helsingfors.

Admiral Corry's division, including the French squadron will cruise off the southern coast until arriving near Cronstadt. Both divisions will then unite and anchor in line across the gulf, thus cutting off the enemy's communication with St. Petersburg by sea.

The French fleet, 22 strong, passed Rugen on the 4th steering north-east.

A force of steam gun-boats is being fitted out with haste in England.

Five English ships of war are on the way to blockade the White Sea.

FROM THE SEAT OF WAR IN ASIA.—Letters from Kars of May 5, report the effective force under Gen. Guyon and Kerim Pasha 20,000 men, with 64 guns and two regiments of Arab cavalry. There have been no movements except skirmishing. Some sickness, but abundance of food and ammunition, and two months' pay had been distributed among the troops, leaving six months due.

The Circassians, under Schamyl, were preparing to attack Tiflis.

The Turkish flotilla, recently sent with munitions to the army of Asia, arrived safely.

From Constantinople, 30th, the occupation of Redout-Kaleab by the Turks is confirmed.

Anapa was evacuated, and Kulain supposed to be also.

BELGRADE, June 2.—Omar Pasha writes on the 26th ult. from Shumla, after receipt of a communication from Admiral Dundas, dated Baltshik, May 25: "Redentrable and Poti have been occupied by detachments from the allied squadrons; arms and munitions have been landed on the Circassian coast, French and English officers have gone into the country, and opened communications with Schamyl. The Circassians are assembling in all directions."

There is no apparent confirmation of the news of the evacuation of Anapa and the reduction of the fortress of Redout Kaleh.

AUSTRIAN OCCUPATION OF ALBANIA.—The following despatch, said to be official, shows Austria has succeeded in obtaining a footing for her army on Turkish ground. It is said that a special treaty concluded between Austria and the Porte, with the assent of France and England, authorises the expedition:

CONSTANTINOPLE, May 25.—Orders have been transmitted to the Turkish authorities in Albania to receive the troops which Austria is about to send thither. The Porte will forego further proceedings against Greece.

VIENNA, June 5.—The troops are to be in their positions on the Gallician frontier by the 19th of June. Provision has been made in Gallicia for 120,000 troops and 40,000 horses.

GREECE.—An Athens despatch of May 29 confirms the report that the insurgents had gained a victory in Thessaly. The Turks, however, were successful in other quarters, and the Epirous was tranquil.

The new Greek ministry have taken the oaths and satisfied the requirements of the Porte, by issuing peaceful orders and dismissing all functionaries implicated in the insurrection. Among those disgraced are four aides-de-camp of the king. The Porte consequently refrains from further measures against Greece.

The American squadron was at Syra, June 1st. It is perhaps questionable how far America can consent to the subversion of Greek nationality.

King Otho has signed a declaration of strict neutrality, in presence of the ambassadors. Three

thousand French had landed. The remainder had been sent to Patras.

POLAND, Warsaw, June 1.—By order of General Rudiger, farmers, gamekeepers, and others who, by special permission, have been allowed to possess fire-arms, are to deliver them forthwith to the local authorities. Possession of fire-arms will henceforth be permitted solely to the military and civil officers of the Empire.

SWEDEN.—We learn from Stockholm, that the envoys of France and Austria, (Viconte Lobstein and Major General Von Langenau) have had private audiences of the King, for the purpose of laying before him the views of their respective Sovereigns as to the conditions of Sweden's publicly joining the Western Powers, and taking an active part in the war. The French Ambassador was the bearer of an autograph letter of Napoleon III., which contained the proposed basis of Swedish co-operation. It is not probable that Sweden will take part in the war without direct provocation from Russia.

MOROCCO.—France and England have notified the government of Morocco of their being at war with Russia, the emperor has replied that no Russian flag shall enter the Moorish ports during the continuance of the war.

THE GERMAN STATES.—A meeting between the Emperor of Austria and King of Prussia, attended by their respective ministers, was to take place on the 6th at Teschean on the Saxon frontier. It was suspected that the meeting would not increase the cordiality of Austria towards the Western Powers; especially as it has transpired that Count Nostig is bearer of a letter from the Emperor of Austria to the Emperor Nicholas.

It is however stated that Prussia had sent a note advising Russia to accept Austria's invitation to withdraw from the Turkish principalities.

There is a rumor that Russia is inclined to authorize Austria to propose an armistice.

CHINA.—It is stated that the Imperialists have been driven from Shanghai by the Europeans, assisted by the rebel army.

The Russian Army.

THE Russian army is not intelligent. Beneath the European costume in which it is tricked out, it still betrays its origin. Look at it: it presents so heavy and singular an appearance, that the least practised eye immediately recognises the disguised peasant, the savage tamed but yesterday, hardly knowing how to march, and studying, to the best of his power, his part of soldier, for which he was not intended. It is only redoubtable by its masses, which, however, can be very efficaciously acted on by grape-shot, as we have seen at Austerlitz, Friedland, and other places. The Russian soldier is not easily shaken. He does not possess that cool energy and contempt of danger, nor that powerful reasoning of true courage, which characterises the French army, and makes heroes of men; he is merely a machine of war, which never reasons, and is cumbersome to move. His popes, moreover, foster in him the idea that he is invincible, and that the bullet or cannon-ball destined to kill him, will reach him quite as well from behind as from before; but that, nevertheless, if he turns his back to the enemy, and is spared by death, he will be beaten with the stick and with the knout.

De Laguy's Knout and the Russians.

THE HIGHLANDERS AND THE TURKS.—The 93d Highlanders, which are encamped at Selimie, in Turkey, are said to have proved a greater source of wonder and admiration to the Turks than all the allied troops beside. The loose trowered Moslems seem to stand positively in dread of the hardy, bare-legged Gaels. The correspondent of the *London Morning Herald* says:

"There is a particular kind of Asiatic robber, a zibeh, a terror and scourge wherever he comes, and the Turks positively insist that the Highlanders are nothing more or less than the zibehs of Great Britain, whose formidable courage the Queen has taken advantage of, and turned to more patriotic uses. Such are the speculations about Highlanders in Stamboul, though I believe others still more monstrous are rife, and eagerly believed. The general opinion concerning our troops is, that they are picked men, and sent out in gaudy uniforms, especially got up for the occasion, and designed to maintain the dignity of England in the eyes of the faithful."

What to do with a Threatening Letter.

WHEN Nivevah was in its glory, a successful warrior who sat upon the throne determined to subjugate the small independent kingdoms which lay between his own dominions and those of the Egyptian Monarch. Sending an army under the command of his cupbearer to invade Judea, over which the pious Hezekiah was reigning, he spread desolation throughout the provinces, and alarm

in the capital. Before there was time to do more, intelligence which showed that his forces were required elsewhere caused him to retire suddenly. The Assyrian conqueror, suspended his operations, but desiring to perpetuate the terror which he had excited, sent to Hezekiah a threatening letter. He boasted of his ancestral greatness, recounted his victories, and defied any power, human or divine, to defend the Jewish sovereign from the overwhelming forces which would soon arrive. Hezekiah received the insulting epistle and read it. He knew the truth of the Assyrian allegations. He knew that he had an enemy to do with whom no treaties could bind, from whose forbearance there was nothing to hope, and against whom his allies could afford him no effective help. What course did Hezekiah take? What measure did he adopt as the most appropriate to the crisis? "Hezekiah received the letter of the hand of the messengers," we are told, "and read it, and Hezekiah went up into the house of the Lord, and spread it before the Lord." There was one house in those days, which the Most High had chosen as the house of prayer—one place towards which he had represented his eyes as open "night and day." Thither Hezekiah hastened, taking with him the letter, "and spread it before the Lord." How expressive the action! How easily imitated! We have to do with a father who seeth in secret, and there is a place where we are encouraged to believe that he will meet us. "Enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father who seeth in secret, shall reward thee openly."

Human Instrumentality.

THE various circumstances detailed in the history of Moses are truly striking, and serve very beautifully to exhibit the watchful care and over-ruling providence of God. Here we may trace the lines of divine wisdom, and behold the workings of omnipotence. We see God casting down and raising up, permitting his servant to be exposed to the greatest danger, and yet preserving him in the hollow of his hand. The contrasts in the history of this wonderful man are very marked. A helpless babe cast among the crocodiles; a worker of stupendous miracles, turning the river into blood, and making it teem with millions of living creatures; a fugitive, flying from the wrath of a monarch; a conqueror, leading the hosts of Israel forth in triumph; a simple shepherd, and a seraphic prophet; these are among the contrasts his singular and eventful history furnish us. In all these things God had a great purpose to work out. He intended to prepare Moses to be his instrument by whom he should work mighty signs and wonders. The subject we propose to consider may be thus expressed:—*In training Moses to be his instrument, God teaches us many important truths.* Let us first look at the training of Moses. God had four things for Moses to do:—to use the pen of inspiration, to wield the rod of power, to be a type of the great Messiah, and to be a pattern of all believers. All these things were accomplished in Moses. We have in our possession the holy and infallible books which he wrote under the inspiration of the Holy Spirit,—books which reveal to us the origin of all things, the creation and fall of man, the genealogy of Messiah, the lives and trials of the patriarchs, the sufferings and deliverance of the chosen people, their sojourn in the wilderness, their fall, and his own stumbling, the giving of the law, the establishment of a new dispensation full of expressive types, and many other important and instructive things. In closing his wondrous books, he rises up to all the dignity of the prophet, and in seraphic strains traces the past history and future destiny of his people, and sings over them as restored, sanctified, and blessed in the latter day,—a joyful song of triumph.

He who was honored thus to write the wonders of God's creating power, redeeming mercy, and righteous government, was also an instrument in carrying out his sublime designs. He was the leader of Israel, "King in Jeshurun." They who despised him despised God, and they who trusted him when he spoke in God's name were never disappointed. God "spoke to him face to face as a man speaketh to his friend;" and Omnipotence acted in answer to his prayers. In these and many other things he was a type of the Messiah, "that Prophet whom God promised to raise up, like unto him," that great one whom God would give as "a leader, a witness, and a commander."—Isa. 55:4. "The law was given by Moses, but grace and truth came by Jesus Christ." To Moses God "spoke face to face," but the Lord Jesus lay in his bosom. (John 1:18.) Moses said, "I beseech thee show me thy glory." Jesus was and is "the brightness of his Father's glory," and declared, "he that hath seen me hath seen the Father." The affection of Moses for Israel was great, his prayers for them and his forbearance with them were all wonderful, but they are all eclipsed by

the love, the patience, and the prevailing intercession of Jesus. While thus shadowing forth the Messiah, he was a noble pattern to God's people, and as such the apostle views him with much delight. By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter, choosing rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures of Egypt, "for he had respect unto the recompense of the reward."—Heb. 11:24-27.

In his faith in the heaven-provided blood, his renouncement of this world's treasures, his resignation to the will of God, his realization of God's all-seeing eye, his rejoicing in the hope of coming glory, his recognition of God's claims and authority, he is a noble character to study. Let the young study him, and imitate his wise choice; let those whom this world is seducing and entangling, study him, and learn to turn their backs upon the delusive shadows they are pursuing; let the aged study him, and seek grace to testify for God to the last, and to die, resting on his faithful arms of love and mercy. Let all inquire concerning the principle which produced all this holy conduct, and seek to possess more of that faith which "is the substance of things hoped for, the evidence of things not seen."

It must be an interesting study to watch the process by which God trained him for all this honor and usefulness. There are three places on which we are called to contemplate him, previous to his entering on his public work. We may view him in the *palace*, the *wilderness*, and at the *bush*. His eventful life was divided into three equal periods of forty years. He was forty years a courtier, forty years a shepherd, and forty a leader of Israel's hosts. The two former periods were seasons of preparation for the latter. Stephen tells us that he was learned in all the wisdom of the Egyptians, and no doubt this learning was very useful to him, as an historian and a lawgiver. Having acquired all this knowledge, circumstances occurred which constrained him to renounce the palace, and we now behold him a dweller in the desert. The accomplished courtier is turned into a simple shepherd, and he remains in this humble occupation for forty years. Thus God laid him aside to teach him his own weakness. At the close of the forty years, when the time of the promise to Abraham drew near, God appeared to him at the bush, on the mount Horeb, and in the third and fourth chapters of Exodus we have an account of the conversation which took place between Moses, and the God of Abraham, Isaac, and Jacob. Jehovah proclaims his glory, as the "I AM," the self-existent one, yet a covenant God. Bent on fulfilling his ancient promise, he reveals to Moses his intention to employ him, as an instrument in the deliverance of Israel—"Come now therefore and I will send thee unto Pharaoh, that thou mayest bring forth my people, the children of Israel, out of the land of Egypt."

Moses evidently, from some cause or other, was unwilling to go on this errand; he again and again declines the high honor, and pleads that the people will not believe him; then the Lord furnishes him with signs which shall command their attention and belief. He then pleads his want of eloquence: this also is overruled by God's declaration of his own power over man's mouth. Still he excuses himself, until the Lord is angry. Aaron his brother is now associated with him, and Moses is despatched on this important embassy. The reluctance of Moses at this interview, contrasts very strikingly with his forwardness, when he slew the Egyptian, supposing his brethren would have understood how that God would by his hand deliver them. (Acts 7:25.) How prone are we to extremes! how narrow the right path, and how ready are we to deviate from it!

Moses is now fitted and qualified for his great work. In the palace he learned much of worldly science; in the desert he was taught humility; and at the bush, he was instructed in the knowledge of God's character as a covenant God, who was faithful to his promise, and almighty to fulfill it. He was shown that the work was the Lord's, and that he could use the feeblest instruments to bring about the mightiest results. He is sent to conquer Pharaoh, and deliver Israel: his only weapon a shepherd's rod. But he who wields that rod, is in the hand of Omnipotence, and the might of Egypt must bow down before that simple rod.

What truths are taught by the history over which we have briefly glanced, and especially by God's conversation with Moses respecting that rod with which he was to perform such mighty signs and wonders!

We are taught that *we may have that in our hands which, if our spirit is right, may be the means of doing much for God and his people*. Many say, I have nothing in my possession which can be of any service to others, or in any way promote the divine glory. Like Moses, they wish to be excused from going on God's errands. The people are sunk so low, it is of no

use—no one will believe them—or they are not eloquent, and do not possess any gifts for service. There are others more qualified than they—send, Lord, by them. Many who thus excuse themselves have time to spare which they might lay out, talents which they might employ, property which might be distributed, and influence which might be beneficial, *if the heart were right*. It is astonishing what may be done for God and his people by persons of very little time, talent, property, or influence, if they have a right spirit. A right spirit is one which feels its obligations, realises its responsibilities, rests on God's promises, and responds to the call of human misery, guilt, and grief. Let all who profess the name of Christ seek to possess this spirit. We must have a believing connection with the cross of Christ, and feel his love constraining us. We must seek the presence and teachings of the Holy Spirit, so as to walk in the spirit. We must study the work we have to do in the light of coming judgment and the day of account, in order to possess this right spirit.

Let us endeavor to realise the fact that God could carry out his purposes without human instrumentality, or he could create it at once to his hand, but he does not choose so to act. He requires what we have to be employed for him, and he will work by it. When the poor widow came to Elisha with her great trouble, stating that her two sons were about to be sold for slaves, in order to pay her husband's debts, the prophet asked, "What hast thou in the house?"—2 Kings 4:2. That must be produced, and that multiplied, in order to pay her debt and supply for her wants. In the same chapter we read of the twenty loaves being brought forth, and made to supply one hundred men. In like manner, and on a more stupendous scale, the Lord fed the multitude with five loaves and two small fishes. Jesus said of the vast multitude, "They need not depart; give ye them to eat;" the disciples replied, somewhat despondingly, "we have here but five loaves and two small fishes." These must be forthcoming, in order to be multiplied. It is right for us to think depreciatingly of ourselves, and of our abilities and possessions, but we should never despair of being able to effect great things by small means through the help of the Lord. If the Lord says aught concerning what we have or are, "that he hath need of it," let him have it at once—let there be no holding back from cowardice. He may use our feeble instrumentality as he did the rod of Moses, by which to do great things; but—

Before God will make use of aught we possess, we must have it cast out of our hands before him. "Cast it on the ground," says the Lord to Moses. He obeyed, and the simple rod was turned into a serpent, and back again to a rod. It was now another thing in the estimation of Moses. God had had to do with it. Henceforth it is no longer the rod of Moses, but "the rod of God." "Moses returned into the land of Egypt, and took the rod of God in his hand." (Ex. 4:20; see also 17:9.) Moses henceforth could scarcely look upon it without thinking of God, and this encouraged him to use it for God. In like manner God commands us to give ourselves, with all we have and are, to him—to cast all before him in a way of unreserved surrender and earnest supplication. If we thus cast all before God, putting it out of our own hands into his, and then receive it back from him again a consecrated thing, to be employed for him, and if we bear in mind this solemn transaction and our obligations, we shall live lives of devotedness and usefulness. Feeling that we are not our own but bought with a price, that we are only stewards of God's bounty, we shall desire to glorify him with soul and body which are his. The instances to which we have already referred, teach us this truth. The widow's oil must be brought forth—concerning the loaves and fishes, Jesus said, "bring them hither to me." The Saviour would teach us two important lessons by these words. The one is, that in order for anything to be of any real service to the Church or the world, it must pass through his hands. When David had amassed so much treasure, he brings all before the Lord, and casts it at his feet with self-renouncement and holy joy. "All things are of thee, and of thine own have we given unto thee."—1 Chron. 22:14. Riches grasped in the possessors' hands have often proved a curse to them; but when cast at the Lord's feet, what a blessing have they become. Talents laid up in a napkin must be brought forth to the everlasting confusion of "the wicked and slothful servant," while talents improved for God call forth the commendation of the Judge of all. Professor! clasp not the world to thy heart, lay not up treasure on earth, be not satisfied with a selfish religion, cast all before the Lord, and seek to become a living sacrifice.

(To be continued.)

Eclipses.

The New York Herald brings up the follow-

ing terrors connected with eclipses:

The first solar eclipse of which we have any authentic record, occurred 585 years before Christ, and was predicted by Thales. Singularly enough, and as if in accordance with and corroborating the popular idea concerning eclipses, that they only appear in time of trouble, we find them generally speaking, either preceding, or contemporaneous with wars, pestilence, or famine.

In 585, B.C., Nebuchadnezzar was king of Babylon, and his reign was a continued series of aggressive wars.

In 424, B.C., an eclipse was observed at Athens, and in the following year there was a terrific earthquake, which separated the peninsula of Eubœa from the main land.

A few years later the same occurrence so alarmed the philosophical Athenians, drawn up in battle array before Syracuse, that they were easily defeated.

In 188, B.C., there was a total eclipse at Rome, and prayers were offered up for three consecutive days to avert the evil; but their prayers only postponed, for a brief period, the evil day for a fearful plague, which soon after swept off two thousand persons every day from the Greek Islands, Egypt and Syria.

In 1140 a total eclipse, preceded the bloody and ruthless wars of the Guelphs and the Ghibelines.

In 1191 the stars were visible at ten in the morning. The third crusade took place in this year.

In the same year a most singular phenomenon was observed—the true sun, and the appearance of another, so that astronomers alone could distinguish the difference with their glasses.

There was a total darkness in 1331, caused by an eclipse of the sun. This preceded a terrible plague in Paris, London and Ireland.

April 22d, 1815, a total eclipse, and the darkness so great that the stars shone and the birds went to roost at noon. Russia at war with Sweden. Venice at war with Turkey. War of the young pretender in Scotland.

The Orientals, generally, looked upon eclipses as occurrences of a supernatural character, and attributed them to magical science, or evil demons who were endeavoring to destroy the luminary. In fact, they considered it a struggle between the powers of good and evil, and they awaited the issue with breathless anxiety, trembling with apprehension as the shadow over the distance of the sun, and radiant with joy and triumph as it receded and ultimately disappeared. Some more zealous or more courageous than the frightened multitude, formed themselves into volunteer auxiliary corps to assist the sore-pressed God of Day, and armed with gongs, and kettle-drums endeavored to drive away his terrible enemy.

In some parts of the world eclipses are still regarded with a superstitious awe, as portending some terrible evil.

The Lord's Prayer—An Acrostic.

Our Lord and King who reign'st enthroned on high,

Father of Light! Mysterious Deity!

Who art the great I AM—the last, the first—

Art righteous, holy, merciful and just—

In realms of glory, scenes where angels sing,

Heaven is the dwelling place of God our King.

Hallowed thy name, which doth all names transcend.

Be thou adored, our great Almighty Friend,

Thy glory shines beyond creation's space,

Named in the book of justice and of grace;

Thy kingdom towers beyond thy starry skies;

Kingdom satanic falls, but thine shall rise.

Come, let thine empire, O thou Holy One,

Thy great and everlasting will be done!

Will God make known his will, his power display?

Be it the work of mortals to obey.

Done is the great, the wondrous work of love,

On Calvary's cross he died, but reigns above,

Earth bears the record in thy holy word.

As Heaven adores thy love, let earth, O Lord;

It shines transcendent in the eternal skies.

Is praised in Heaven,—for man the Saviour dies.

In songs immortal, angels laud his name,

Heaven shouts with joy, and saints his love proclaim.

Give us, oh Lord, our food, nor cease to give

Us proper food, on which our souls may live.

This be our boon to day, and days to come,

Day without end, in our eternal home;

Our needy souls supply from day to day,

Daily assist, and aid us when we pray;

Bread though we ask, yet, Lord, thy blessing lend,

And make us grateful when thy gifts descend.

Forgive our sins, which in destruction place

Us—the vile rebels of a rebel race.

Our follies, fruits and trespasses forgive—

Debts which we ne'er can pay, or thou receive,

As we, oh Lord, our neighbors' faults o'erlook,

We beg thou'dst blot ours from thy memory's book.

Forgive our enemies; extend thy grace

Our souls to save, e'en Adam's guilty race,

Debtors to thee in gratitude and love,

And in that duty paid by saints above.

Lead us from sin, and in thy mercy raise

Us from the tempter and his hellish ways;

Not in our own, but in His name who bled,

Into thine ear we pour our every need.

Temptation's fatal charms, help us to shun,

But may we conquer through thy conquering

Son.

Deliver us from all which can annoy

Us in this world, and may our souls destroy;

From all calamities which men betide,

Evil and death, oh turn our feet aside,

For we are mortal worms, and cleave to clay;

Thine 'tis to rule and mortals to obey,

Is not thy mercy, Lord, forever free?

The whole creation knows no God but thee.

Kingdom and Empire in thy presence fall;

The King Eternal reigns the King of all.

Power is with thee—to thee glory given,

And be thy name adored by earth and Heaven.

The praise of saints and angels is thy own,

Glory to thee, the Everlasting One,

Forever be thy triune name adorned.

Amen! Hosanna! blessed be the Lord!

The Prodigal Son.

"But when he came to himself."

THESE words are highly suggestive of a great change in the prodigal. Hitherto he had thought, felt, and acted as if beside himself, but now "he came to himself." Forthwith he gave evidence of this fact, in realizing his actual wretchedness. He, "a son of Abraham," a "child of the covenant," had sunk down so low as to be sent "into the fields to feed swine." The son of a prince, himself once rich by the bounty of his father, had become a miserable pauper, so much worse off than even "the hired servants of his father," that "he would fain have filled his belly with the husks the swine did eat, and no man gave unto him." All this he realized with returning reason.

It is a common thing among sinners that they are "rich and increased in goods, having need of nothing," and one evidence that they have become sane, is found in their realizing that they are "wretched, and miserable, and poor, and blind, and naked." They will never resolve to go to their Father until they feel their actual wretchedness, that as *paupers* they may return and crave their Father's bounty.

But the prodigal, when "he came to himself," remembered his father. "How many hired servants of my father's have bread enough and to spare, and I perish with hunger!" The father as he really was, kind, indulgent, and rich, came to his mind, and he desires to hasten to him as the only one to whose compassion he can appeal.

The Psalmist says, "I remembered God and was troubled." And it is no wonder that the thought of God should disturb the mind of a sinner. So long as he is a prodigal in the indulgence of a wicked and inexcusable enmity to God, he can find no pleasure in thinking of God. And this is not because God's nature and attributes are unlovely, for "God is love." "God was in Christ reconciling the world unto himself, not imputing their trespasses unto them." So long as the sinner is "beside himself," he cannot see God as he is, but only thinks of him as "a consuming fire." But when a sound mind is imparted to him, he immediately thinks of God as his Father, and his eyes are opened to the exceeding goodness of God. Then he perceives that no one else can give him what he needs but his Father.

But when the prodigal "came to himself," he laid all the blame of his wretched situation on his own inexcusable wickedness. "Father, I have sinned against heaven and before thee, and am no more worthy to be called thy son." He had no reflection to cast on his father, or on his tempters. He only thinks of his own wickedness, and surely this was a sane view of an actual truth which he had not taken before.

The sinner who comes to himself must take the same view of his own conduct. He will have no imprecations to utter against God concerning the "origin of evil," and on God as "having mercy on whom he will have mercy;" no laying the sin at the door of his tempters, his wicked companions. His whole soul is pervaded with the consciousness, "I have sinned against heaven and before thee." His feeling is "against thee, thee only have I sinned, and done this iniquity in thy sight." He is so fully impressed with the sense of his own guilt, that he cries out, "God be merciful to me a sinner." This is soundness of mind.

The prodigal when "he came to himself," resolved to go and confess his sin to his father. Hitherto his sanity was a simple state of mind, but now his mental feeling is developed into sane action. "I will arise and go to my father, and say unto him, father, I have sinned against heaven and before thee." It was not enough

for him to *feel* right, but he must act right. Hence the resolution to go, was followed up by his actual return and confession.

The Apostle James says, "Show me thy faith without thy works, and I will show thee my faith by my works." Many sinners are willing apparently to feel their sins and necessities, but wish to confine their religion entirely within the limits of feeling. They are not willing to "take up the cross and follow Christ" openly, by uniting themselves with God's people, and avouching Jehovah to be their God, by this means, saying, "We have sinned against heaven and before thee." But this is not enough, not near enough. The tree must be known by its fruit, and if this feeling of religion do not produce the open, tangible fruit which men can see and handle, it is an evidence that the feeling is itself spurious. He who truly repents will of necessity "do works meet for repentance."

The prodigal "when he came to himself," displayed the deepest humility. His conduct had been dispicable, and had he shown any self-complacency as he reviewed the past, it would have been a dark sign that he was yet very far from being right. "I am no more worthy to be called thy son: make me as one of thy hired servants." Humility was comely and fit in the circumstances. Pride would have been most offensive, and proving that he was yet deranged.

If any sinner against God expects to meet with a favorable reception from his father whilst he complacently recounts his own imperfect goodness, and tattered morality, he is doomed to a great disappointment. A perfect morality, God loves, but a sinner has not *that* to present. He is a *sinner*, that is saying in a word, a great deal. He is "corrupt," "depraved," "wicked," "selfish," "unclean," "poor," "in want of all things," "a pauper," "a condemned criminal," "hell-deserving." Yes, he is all that, and as *such* he must "arise and go to his Father." When he goes "with a broken and contrite spirit," God will not "despise" him, but so long as he is a *proud* sinner, God will only "know him afar off." "The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise." The Pharisee with his, "I thank God that I am not as other men, or even as this publican," meets no acceptance, but the heart-broken and humble Publican, with his "God be merciful to me a sinner," goes away justified.

"A broken heart, my God! my King!
Is all the sacrifice I bring;
The Lord of grace will ne'er despise
A broken heart for sacrifice."



The Advent Herald.

BOSTON, JULY 1, 1854.

THE readers of the Herald are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly dispute.

THE PROPHECY OF ISAIAH.

CHAPTER XLII.

BEHOLD, the former things are come to pass, and new things do I declare: before they spring forth I tell you of them.—v. 9.

The accomplishment of former predictions is conclusive evidence that those not fulfilled will come to pass in their appointed time.

"Spring forth" is a metaphor, illustrating by the budding or germinating of plants, the development of future events. God foretold them when there were no human indications that such would ever transpire; and yet the result always confirms his words. This enables the Christian to rely with certainty on the fulfillment of every promise—in view of which the prophet adds:

Sing unto the Lord a new song, and his praise from the end of the earth,
Ye that go down to the sea, and all that is therein; the isles, and the inhabitants thereof.
Let the wilderness and the cities thereof lift up their voice,
The villages that Kedar doth inhabit:
Let the inhabitants of the rock sing, let them shout from the top of the mountains.
Let them give glory unto the Lord, and declare his praise in the islands.—vs. 10-12.

By a metaphor, countries remotely situated are denominated "the end of the earth." And by the metonymy, the "wilderness," "cities," "villages," and "isles," are put for their inhabitants.

"To go down to the sea," may be to descend from the interior to the sea coast; but the expression is evidently parallel with Psal. 107:23—"They

that go down to the sea in ships, that do business on the great waters"—and refers to the navigation of the sea by traders and mariners. Hence the expression is a metaphor, there being no descent in space in the navigation of the ocean.

"All that is therein," i. e., in the sea, is in the the margin, "the fulness thereof"—whether inhabiting its ships, or dwelling on its islands and sea coasts.

To "lift up" their voice, is a metaphor, expressive of its loudness.

"Kedar" was a son of Ishmael, Gen. 25:13, and his descendants dwelt in Arabia Deserta. The "Rock," is supposed to refer to Sela, or Petra, see Note on 16:1.

To "shout from the top of the mountains," is a substitution for the expressions of joy to be manifested at this era. Cowper, in allusion to this scripture, says:

The dwellers in the vales and on the rocks,
Shout to each other, and the mountain-tops,
From distant mountains catch the flying joy;
Till nation after nation taught the strain,
Earth rolls the rapturous hosanna round.

TASK.

The Lord shall go forth as a mighty man,
He shall stir up jealousy like a man of war:
He shall cry, yea, roar; he shall prevail against his enemies.
I have long time hidden my peace; I have been still, and refrained myself:
Now will I cry like a travelling woman; I will destroy and devour at once.—vs. 13, 14.

"Prevail against his enemies," is in the margin, shall "behave himself mightily." The Lord is represented as a warrior, exercising the means to intimidate and subdue his foes; which is put by substitution, for his proceeding to inflict summary punishment on them.

The epoch is evidently that of the second Advent, and corresponds to 1 Thess. 4:6; 2 Thess. 1:7-10, and Rev. 19:11-21. After long forbearance, the merited punishment is at length to be inflicted.

There is a simile, in the comparison of the cry to that of a travelling woman; and a metaphor, in the word "devour," expressive of the destruction of his enemies—the margin being, "swallow or sup up."

I will make waste mountains and hills, and dry up all their herbs;
And I will make the rivers islands, and I will dry up the pools.—v. 15.

To make "rivers islands," is to dry up their waters—rivers, used in opposition to rivers being equivalent to dry land. The land covered by the pools and rivers is to be made bare, and all the vegetation on the hills and mountains will be dried and spoiled, i. e. at the epoch before referred to.

And I will bring the blind by a way that they knew not;
I will lead them in paths that they have not known;
I will make darkness light before them, and crooked things straight.
These things will I do unto them, and not forsake them.—v. 16.

"The blind," are evidently those referred to in v. 7, to whom sight was to be restored; and as the restoration of sight was there put by substitution for the converting and enlightening influences of the gospel, so, by the same figure, the leading of the blind by a way they know not, and in paths they had not before known, are put for their being called (1 Pet. 2:9) "out of darkness into his marvellous light," by means which before, they were not cognizant of. By the same figure, the making "darkness light before them," is put for their regeneration; and the making "crooked things straight," is put for the final reconciliation and harmonizing, of all apparently adverse and opposing circumstances.

They shall be turned back, they shall be greatly ashamed,
That trust in graven images, that say to the molten images, Ye are our gods.—v. 17.

"Turned back," is put by substitution for the failure and disappointment of those whose hopes for salvation are based on the protection of idol gods.

Hear, ye deaf; and look, ye blind, that ye may see.
Who is blind, but my servant? or deaf, as my messenger that I sent?
Who is blind as he that is perfect, and blind as the Lord's servant?
Seeing many things, but thou observest not;
Opening the ears, but he heareth not.—vs. 18-20.

This is an apostrophe to the Jews, whom the prophet, in the name of God, now addresses, reprimanding them for their incorrigible unbelief. By the substitution, "deaf" and "blind," are put for those who disregard God's requirements and fail to see evidence of his sovereignty: and the command to "hear," and "look," with the design that they "may see," are put for their giving that attention to the subject which should enable them to perceive the reasonableness and justice of Jehovah's requests.

"Blind" and "deaf" are used in the same manner in v. 19. "Servant" and "messenger," in this connection, are evidently the same as "my servant" in 41:8, which is there used for the nation of Israel—the singular, by the synecdoche, being used for the plural, or one individual being put for the nation,—which had been raised up to vindicate the justice, goodness and sovereignty of

Jehovah among the nations; but which had proved incorrigible and disobedient.

"He" that is perfect, is also used by a synecdoche for the class of such, and has reference, probably to the children of Israel, who were perfect in their own estimation, or were in possession of privileges adapted to render them so.

In v. 20, "opening the ears," is a metaphor expressive of taking the attitude of hearing; and "hearing" not, is a substitution for not giving heed to, or laying to heart the instructions communicated. They had seen an abundant display of God's goodness in his dealings with them, but disregarded it.

The Lord is well pleased for his righteousness' sake;
He will magnify the law, and make it honorable.—v. 21.

There is a great diversity of views respecting the rendering and meaning of this text. The idea seems to be that the Lord had been favorably disposed towards them, not for any righteousness he had found in them, but solely for his own righteousness' sake; and that he would vindicate the equity and justness of the law given for their guidance, and demonstrate the reasonableness and justness of its penalty. He made the law honorable, by showing his own regard for it, in giving the Redeemer as a sacrifice to atone for its violated conditions—the Saviour dying in the place of those penitents, whose lives had been forfeited by their disobedience.

But this is a people robbed and spoiled;
They are all of them snared in holes, and they are hid in prison-houses:
They are for a prey, and none delivereth; for a spoil, and none saith, Restore.—v. 22.

The things here affirmed of Israel, are evidently put by substitution for the various judgments and chastisements, which had been inflicted on them for their sins; and for those which he would still inflict, from which they had no deliverer.

Who among you will give ear to this?
Who will hearken, and hear for the time to come?—v. 23.

Giving ear, i. e., assuming the attitude of hearing, listening, and hearing, are put by substitution for their being so admonished by past events, as to pause and consider respecting their course, and to heed the warnings uttered—that, for the time to come, they might avoid the necessity of such punishments. The Lord enforces this by enquiring:

Who gave Jacob for a spoil, and Israel to the robbers?
Did not the Lord, he against whom we have sinned?
For they would not walk in his ways, neither were they obedient to his law.—v. 24.

The object of this, is to impress on them the fact that all their misfortunes were sent by God as punishments for their sins; and therefore, if they would avoid the consequences, they must avoid the necessity for such inflictions.

To "walk in his ways," is put by substitution, for conformity to his requirements. As they had not done this,

Therefore he hath poured upon him the fury of his anger, and the strength of battle:
And it hath set him on fire round about, yet he knew not;
And it burned him, yet he laid it not to heart.—v. 25.

There is a metaphor in the use of the word "poured," expressive of the infliction of punishment; and "fury," is put by a metonymy for the punishments resulting from it. Its setting him on fire and burning him, while he knew it not, nor laid it to heart, are substitutions for the effects of God's judgments, and Israel's failing to perceive the cause of them, or to ponder their significance. Said Hosea, (7:8-10), "Ephraim, he hath mixed himself among the people; Ephraim is a cake not turned. Strangers have devoured his strength, and he knoweth it not; yea, gray hairs are here and there upon him, yet he knoweth not. And the pride of Israel testifieth to his face: and they do not return to the Lord their God, nor seek him for all this."

CHAPTER XLIII.

But now thus saith the Lord that created thee, O Jacob,
And he that formed thee, O Israel, Fear not; for I have redeemed thee,
I have called thee by thy name; thou art mine.—v. 1.

"But now," shows that this chapter is a continuation of the preceding one. Those addressed, are evidently in contrast with those in the previous text, on whom his fury was poured without their regarding it. The apostrophe, therefore, is to the godly portion of Israel—his elect, or chosen ones.

Their confidence in God is assured by the knowledge that he is their Creator and Redeemer—that they had been made what they were by his divine agency. Thus in 29:23, he calleth his children "the work of my hands;" and that work he will perfect. Psal. 138:8—"The Lord will perfect that which concerneth me: thy mercy O Lord, endureth for ever: forsake not the works of thine own hands."

"I have called thee by thy name," is in v. 7, "I have called thee by *my* name." God had given

his own name to them, by calling them Isra-El—"prevailing with God" or a "prince with God,"—and the bestowal of his own name, is a pledge of God's intimacy, and the perpetuity of his love.

In Isa. 62:2, when "the Gentiles shall see thy righteousness," it is said, "and thou shalt be called by a new name, which the mouth of the Lord shall name;" and in 63:15, that the Lord shall "call his servants by another name." This seems to have been fulfilled, Acts 11:26, when "the disciples were called Christians first in Antioch,"—which also is being named after of a Divine appellation. Christians, therefore as much as Israelites, are called by the name of God, and can plead the perpetuity of his promises. "For," (Rom. 9:6-8,) "they are not all Israel, which are of Israel: neither, because they are the seed of Abraham, are they all children: but, in Isaac shall thy seed be called. That is, they which are the children of the flesh, these are not the children of God; but the children of the promise are counted for the seed." (Ib. 2:28, 29,) "For he is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh: but he is a Jew which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God."

IDOLATRY, DIVINATION &c.

Among the abominations of Israel, which were shown to Ezekiel, he beheld "at the door of the temple of the Lord, between the porch and the altar, about five and twenty men, with their backs toward the temple of the Lord, and their faces toward the east; and they worshipped the sun toward the east."—Ezek. 8:16.

As the consort of Baal, or of the sun, the moon was denominated Ashtaroth, the queen of heaven. To this goddess groves were dedicated; and images, consecrated to the moon, were called images of the groves.

When Israel "forsook the Lord, and served Baal and Ashtaroth"—the "gods of the people that were round about them,"—Jud. 2:12, 13—it is recorded of them that they "served Baalim and the groves."—Ib. 3:7.

This was the goddess Cælestus, called likewise Urania, by the Carthaginians; and Isis by the Egyptians.

The Jewish women boasted that Ashtaroth bestowed on them all manner of blessings, and said to Jeremiah, (44:17, 18,) "we will certainly do whatsoever thing goeth forth out of our own mouth, to burn incense unto the queen of heaven, and to pour out drink offerings unto her, as we have done, we, and our fathers, our kings, and our princes, in the cities of Judah, and in the streets of Jerusalem: for then had we plenty of victuals, and were well, and saw no evil. But since we left off to burn incense to the queen of heaven, and to pour out drink-offerings unto her, we have wanted all things, and have been consumed by the sword and by famine."

These objects were extensively worshipped in the land of Canaan by the original inhabitants, of whom God said to Moses: "Thou shalt smite them, and utterly destroy them; thou shalt make no covenant with them, nor show mercy unto them. . . ye shall destroy their altars, and break down their images, and cut down their groves, and burn their graven images with fire."—Deut. 7:2-5.

The planets were worshipped under the names of Moloch, Milcom, &c. When Solomon went astray, he "went after Ashtaroth, the goddess of the Zidonians, and after Milcom the abomination of the Ammonites. . . And Solomon built a high place for Chemosh, the abomination of Moab, in the hill that is before Jerusalem, and for Moloch, the abomination of the children of Ammon."—1 Kings 11:5-7.

The god Milcom, or Moloch, was represented by a hollow statue of brass, heated within, and with extending arms, declining towards the earth. Parents sacrificed their children to this god, by placing them on its arms, from whence they rolled off into the furnace of fire before it. Sometimes they were enclosed in a heated statue of Saturn; their cries being drowned by the noise of trumpets and drums, called Tophis; the name of Tophet was given to the valley of Binnom, where this god was worshipped. Jeremiah specified among the abominations of Israel, that "they have built the high places of Tophet, which is in the valley of the son of Hinnom, to burn their sons and their daughters in the fire."—Jer. 7:31.

"The abominable practice of sacrificing children to Moloch, the god of the Babylonians, has lately received a curious illustration in the Babylonian cylinders published by the Syro-Egyptian Society. Among these cylinders one is found which contains a representation of a child with a chaplet

round its head, and the hands tied behind, being led up to the Babylonian Saturn who holds a sword in his right hand, while a female figure stands by in the act of supplication. The sign of Capricorn is in the heavens above. In another a little figure is seated before Moloch—a female child, dressed very gaily, as if for presentation to the god; she has the right shoulder uncovered, and the hand on the same side is elevated, as if in the act of addressing earnestly or supplicating the god. The moon and a star are represented above. In a letter lately read before the same society from Dr. Grotefend, of Hanover, that learned Orientalist said he had deciphered an arrowhead inscription in which Nebuchadnezzar is made to offer his son to be burnt to death in order to ward off the affliction of Babylon, something similar to what we read of the King of Moab—Then he took his eldest son, that should have reigned in his stead, and offered him for a burnt offering upon the wall.—2 Kings 3:27.

The worship of Saturn is supposed to have originated in Tyre. Philo quotes a passage from Sanchoniathon, which shows that the kings of Tyre, in times of great danger, used to sacrifice their sons to appease the anger of the gods; and that one of them, by this action procured for himself divine honors, and was worshipped as a god under the name of the planet Saturn. To this doubtless was owing the fable of Saturn's devouring his own children; and hence young children were supposed to be peculiarly acceptable when offered as a burnt offering to that deity. Those who had no children, purchased them of the poor that they might obtain the merit of such a sacrifice. Mothers made it a part of their religion to view this barbarous spectacle with dry eyes. Says Plutarch: "The cruel and pitiless mother stood by as an unconcerned spectator; a groan or a tear falling from her would have been punished by a fine." The utterance of a sigh, they supposed made the sacrifice less acceptable to the deity, if it did not entirely destroy its effect. And sometimes with embraces and kisses they sought to hush the cries of their children about to be offered, lest the unbecoming distress of the victim should offend their god.

The Carthaginians retained this barbarous custom till the ruin of their city. Diodorus states that when Agathocles was laying siege to Carthage, its inhabitants "imputed all their misfortunes to the just anger of Saturn, because that, instead of offering up children nobly born, who were usually sacrificed to him, there had been fraudulently substituted in their stead the children of slaves and foreigners. To atone for this crime, two hundred children of the best families in Carthage were sacrificed to Saturn; besides which, three hundred citizens, from a sense of their guilt of this pretended crime, volunteered to sacrifice themselves."—Lib. 20, p. 756.

The Carthaginians sometimes sacrificed men; and in an engagement with Gelon, the tyrant of Syracuse which lasted all day, Hamilcar, the son of Hanno, the Carthaginian general, was all the time "offering up to the gods sacrifices of living men, who were thrown in great numbers on a flaming pile." And when he saw his troops routed, he threw himself into the flame. This caused Gelon to insert in the conditions of peace, "that no more human sacrifices should be offered to Saturn"—a condition which was soon disregarded. Well did the Psalmist exclaim, (74:20,) "The dark places of the earth, are full of the habitations of cruelty." They thought with their first born to atone for their transgressions, giving the fruit of their body for the sin of their soul. (Micah 6:7.)

The names of Chiun (Ki-un) and Remphan, of which small shrines were made, like those of Diana in Ephesus, are supposed to be other denominations of the god, or planet Saturn. Thus Amos said to Israel, "Ye have borne the tabernacle of your Molech and Ki-un your images, the star of your god which ye made to yourselves." (5:26) And Stephen, reminding them of the time when "God turned and gave them up to worship the host of heaven," said unto them, "Yea, ye took up the tabernacle of Molech, and the star of your god Remphan, figures which ye made to worship them."—Acts 7:3, 4.

"When the king of Assyria brought men from Babylon, and from Cuthah, and from Ava, and from Hamath, and from Sepharvaim, and placed them in the cities of Samaria instead of the children of Israel, . . . every nation made gods of their own, and put them in the houses of the high places which the Samaritans had made, every nation in their cities wherein they dwelt. And the men of Babylon made Succoth-benoth, and the men of Cuth made Nergal, and the men of Hamath made Ashima, and the Avites made Nibhaz and Tartak, and the Sepharvites burnt their children in fire to

Adramelech and Anamalech, the gods of Sepharvaim."—2 Kings 17:24-31.

Of other gods, the Philistines worshipped Dagon, which was represented by an image, in part like a fish, and in part like a human being. "When the Philistines took the ark of God, they brought it into the house of Dagon, and set it by Dagon. And when they of Ashdod arose early on the morrow, behold Dagon was fallen upon his face to the earth before the ark of the Lord. And they took Dagon, and set him in his place again. And when they arose early on the morrow morning, behold, Dagon was fallen upon his face to the ground before the ark of the Lord; and the head of Dagon and both the palms of his hands were cut off upon the threshold; only the stump," or as it reads in the margin, the fishy part "of Dagon was left to him."—1 Sam. 5:2-4.

The Assyrians served the god Rimmon (2 Kings 5:18,) and the god Nisroch (Isa. 19:37). And of the idols of Babylon, we read, that "Bel boweth down, Nebo stoopeth" (Isa. 46:1), which indicates their inability to defend Babylon against the purposes of Jehovah.

The Carthaginians, besides Urania (the moon,) and Saturn, worshipped various deities. Polibion has transmitted to us a treaty of peace concluded between Philip, the son of Demetrius, king of Macedon, and the Carthaginians, which professes to be "concluded in the presence of Jupiter, Juno, and Apollo; in the presence of the demon of the Carthaginians, of Hercules and Iolans; in the presence of Mars, Triton and Neptune; in the presence of all the confederate gods of the Carthaginians; and of the sun, the moon, and the earth; in the presence of the rivers, meads and waters; in the presence of all those gods who possess Carthage."—Lib. VII, p. 502.

The worship which the Persians paid to the sun, led them to venerate fire and to invoke it in their sacrifices. The keeping of their sacred fire which (they pretended) came down from heaven, they entrusted to none but the Magi. It was carried before the king in his marches; and its extinguishment would have been regarded as the greatest misfortune; and they caused their children to pass through the fire, as a meritorious service.

The Persians likewise honored the water, the earth and the winds as so many deities. And they worshipped Oromasdes, as the author of all good, and Arimanius as the author of evil. But they had neither statues temples nor altars—offering their sacrifices in the open air, and generally on the tops of hills or on the high places.

The Egyptians had a great number of gods, the principal of which were Osiris and Isis, thought to be the sun and moon, which were universally adored. Besides these they worshipped the ox, the dog, the wolf, the hawk, the crocodile, the ibis, the cat, &c.—to kill any one of which, even involuntarily, was a capital crime. For gods like these, were erected costly buildings. "You enter," says Lucian, "a magnificent temple, every part of which glitters with gold and silver. You then look attentively for a god, and are cheated with a stork, an ape, or a cat!" Such animals were maintained at the public expense, received divine honors, and when dead, were embalmed and entombed. On the death of their bull Apis, in the reign of Ptolemy Lagus, all Egypt went into mourning; his obsequies were solemnized with such pomp that the funeral expenses amounted to 11,250£ sterling, or more than \$60,000. And when they installed his successor, the entire population was enraptured with transports of joy. Not content with the worship of animals, the Egyptians even ascribed a divinity to certain productions of their gardens and fields. So excessive was their folly that the satirist thus reproaches them:

"Who has not heard where Egypt's realms are named,
What monster-gods her frantic sons have framed?
Here Isis gorged with well-grown serpents, there
The Crocodile commands religious fear.
Where Memnon's statue magic strings inspire
With vocal sounds, that emulate the lyre;
And Thebe, (such, Fate, are thy disastrous turns!)
Now prostrate 'o'er her pompous ruins mourns
A monkey-god, prodigious to be told!
Strikes the beholders eye with burnish'd gold.
To godship here blue Triton's scaly herd,
The river-progeny is there preferred;
Through towns Diana's power neglected lies,
Where to her dogs aspiring temples rise.
And should you looke or onions eat, no time
Would expiate the sacrilegious crime.
Religious nations sure, and blest abodes,
Where every orchard is o'er-run with gods."

Ashamed of such reasons, Plutarch, in his treatise, examining the pretensions of Osiris and Isis, says:

"Philosophers honor the image of God wherever they find it, even in inanimate beings, and consequently more in those which have life. We are therefore to approve, not the worshippers of these animals, but those who, by their means, ascend to the Deity; they are to be considered as so many mirrors, which nature holds forth, and in which the Supreme Being displays himself in a wonderful manner; or, as so many instruments, which he makes use of to manifest outwardly his incomprehensible wisdom. Should men, therefore, for the embellishing of statues, amass together all he gold

and precious stones in the world, the worship must not be referred to the statues; for the Deity does not exist in colors artfully disposed, nor in frail matter destitute of sense and motion."—Isa. p. 11.

Diodorus has recorded two reasons given for such worship: first, "that the gods, in a rebellion made against them by men, fled into Egypt, and there concealed themselves under the form of animals; and that this gave birth to the worship which was afterwards paid to those animals. And second, the benefit which these animals procure to mankind."—Isa. p. 11.

(To be continued.)

CHRISTIAN FORGIVENESS.

To be able to forgive the wrongs of another, as one would hope to be forgiven himself by Christ, is doubtless one of the highest of Christian attainments; as it is one of the most satisfactory evidences of growth in grace. For grace alone can prompt to full and free forgiveness. The forgiveness of injuries is a doctrine unknown outside of Christianity; and yet difficult as it may appear to the carnal heart, the Gospel has made the forgiveness of fellow-sinners, an indispensable condition to the forgiveness of every individual. Thus the Saviour said:

"After this manner pray ye: Our Father which art in heaven . . . forgive us our debts, as we forgive our debtors. . . . For if ye forgive men their trespasses, your heavenly Father will also forgive you: but if ye forgive not men their trespasses, neither will your Father forgive your trespasses."—Matt. 6:9-15.

"Then came Peter to him, and said, Lord, how oft shall my brother sin against me, and I forgive him? till seven times? Jesus saith unto him, I say not unto thee, Until seven times: but, until seventy times seven."—Isa. 18:21, 22.

"And when ye stand praying, forgive if ye have ought against any: that your Father also which is in heaven may forgive you your trespasses. But if ye do not forgive, neither will your Father which is in heaven forgive your trespasses."—Mark 11:25, 26.

"Take heed to yourselves: If thy brother trespass against thee, rebuke him; and if he repent, forgive him. And if he trespass against thee seven times in a day, and seven times in a day turn to thee saying, I repent; thou shalt forgive him."—Luke 17:3, 4.

"Be ye therefore merciful, as your Father also is merciful. Judge not, and ye shall not be judged: condemn not, and ye shall not be condemned: forgive, and ye shall be forgiven: give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal it shall be measured to you again."—Luke 6:36-38.

"Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted."—Gal. 6:1.

"In meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth; and that they may recover them out of the snare of the devil, who are taken captive by him at his will."—3 Tim 2:25, 26.

"And be ye kind one to another, tender hearted, forgiving one another, even as God for Christ's sake hath forgiven you."—Eph. 4:31, 32.

"Put on therefore, as the elect of God, holy and beloved, bowels of mercy, kindnesses, humbleness of mind, meekness, long-suffering; forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye. And above all things put on charity, which is the bond of perfectness."—Col. 3:12-14.

"For he shall have judgment without mercy, that hath showed no mercy; and mercy rejoiceth against judgment."—James 2:13.

"Confess your faults one to another, and pray one for another, that ye may be healed. The effectual fervent prayer of the righteous man availeth much. Brethren, if any of you do err from the truth, and one convert him; let him know that he which converteth a sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins."—James 5:16, 19, 20.

SOCIAL PRAYER.

MR. EDITOR:—As you are good at Bible references please refer me to where the order of public prayer meetings are established by Christ or his apostles, I cannot find it in my examination. I do find where Christ commanded his disciples to pray in secret. He tells them not to pray in the synagogues and corners of the streets, because they have their reward, &c.; and when he and his three disciples went into the garden of Gethsemane sor-

rowful unto death, why did he not pray with his sorrowful followers? J. W.

The Saviour's injunction to secret prayer did not prohibit social or public prayer, but was a rebuke to making prayers as some of the Jews did for the purpose of display. We do not know that the Saviour proscribed any mode of offering social prayer: but the apostles evidently practiced such. After Christ's ascension the disciples returned to Jerusalem and went into an upper room, (Acts 1:12-14,) and "continued with one accord in prayer and supplication, with the women, and Mary the mother of Jesus and the brethren." The Saviour recognized social prayer when he said, (Matt. 18:19, 20,) "If two of you shall agree on earth, as touching anything that they shall ask, it shall be done for them of my Father which is in heaven. For where two or three are gathered together in my name, there am I in the midst of them." Before the ordination of Matthias, (Acts 1:24,) the disciples prayed; as they also did when the seven deacons were set apart. (6:6.) We find in Acts 12:5, that when Peter was in prison, that "prayer was made without ceasing of the Church unto God for him." And when he was liberated in answer to those prayers, he came to the house of Mary, (v. 12,) "where many were gathered together praying." In Acts 20:36, Paul "kneeled down and prayed with them all." And when he was about to leave Tyre to go to Ptolemais, (21:5,) a large number of men, women, and children accompanied him out of the city, of whom it is written, "we kneeled down on the shore and prayed."

SPECIAL NOTICES.

CAMP AND GROVE MEETINGS—to be attended by Elders Himes and Osler.

General meeting and ordination at Manchester, N. H., June 30th, and July 1st and 2d.

Grove meeting, New Haven, Vt., to be held on the land of Charles Bisby, between the Town Hill and River Road. Commence Friday, July 14, and continue over the Sabbath. Preaching at 10 o'clock A.M., and 2 P.M. Friends in all that region are invited to attend.

Camp meeting, at Champlain, N. Y., to commence July 21, and continue to the 27th. We call attention to the following notice from Elder Taylor:

CAMP MEETING.

The believers in the soon coming of the Lord contemplate holding a camp meeting in the town of Champlain N. Y., between the 21st and 27th of July. A general gathering of the brethren is earnestly desired having for our object the promotion of Christian unity, the promulgation of truth, and the salvation of souls. We trust if possible to secure arrangements for conveyance to and from the meeting, over the Central, Rutland, and Ogdensburg Railroads at half fare, and hope to see brethren with tents from Messina, Chataugay, Ellenburg, and other places west, from Caldwell's Manor and all convenient places in Canada, also Swanton, Fairfield, Essex, Waterbury, Bristol, Addison, and adjacent places in Vermont. We also hope that our brethren in Champlain and vicinity will erect a good number of tents so that there shall be no lack of room. Come one and all to this camp of the saints, come with warm hearts and prepared to labor. Come expecting God's blessing. Lay aside for one week your overcharging cares, sacrifice your time and money to the cause of our coming King, and let us in His strength have such a meeting as Champlain never witnessed before.

A committee has been appointed who will give in the Herald full particulars of the meeting next week. Elders Himes and Osler are expected to be present. D. T. TAYLOR.

Rouse's Point Village, June 23d, 1854.

ELDER HIMES will preach in Waterbury, Sunday July 9th.

THE CHAPEL.—We are now going ahead with this work, and hope, by the leave of Providence to occupy it by October next. In order to do this, we shall need the help of those who design to aid us, by taking shares. Many have assured us of help in this way, who we doubt not will send in their names and subscriptions soon.

J. V. HIMES.

JAPAN.—The last overland mail brings nothing further from the Japan squadron, and nothing is of course known as to the terms of the treaty which it was confidently anticipated would be concluded with the Emperor of Japan. The *Susquehanna*, it will be recollected, having been placed at the disposal of Mr. McLane, the Minister to China, and being under orders to be in Hong Kong in the beginning of April, was despatched on the morning of the 24th of March, the very day a conference was to have been held for the purpose of considering the Treaty.

CORRESPONDENCE.



CORRESPONDENTS are alone responsible for the correctness of the views they present. Therefore articles not dissented from, will not necessarily be understood as endorsed by the publisher. In this department, articles are solicited on the general subject of the Advent, without regard to the particular view we take of any scripture, from the friends of the Herald.

CANADA EAST AND VERMONT CONFERENCE.

AGREEABLE to notice the Annual Second Advent Conference for Canada East and Northern Vermont was held this year in Hatley, C. E., commencing Thursday, June 8th. The forenoon service was commenced by singing—"Jesus, Lord we look to thee, &c." It was thought best to spend the morning in the devotional exercises of singing, prayer and exhortations. The Spirit of the Lord rested down upon us and we had an interesting and profitable season.

AFTERNOON.—At 2 o'clock P.M., the meeting was called to order. Elder S. W. Thurber was chosen President; Addison Merrill and J. M. Orrock, Secretaries; R. Hutchinson, A. Merrill, J. V. Himes, John Porter and J. M. Orrock, Business Committee. After which we listened to a discourse from Elder B. S. Reynolds, founded on James 1: 18, 19—"Of his own will begat he us with the word of truth," &c.

EVENING.—Discourse from Elder B. Webb, from 2 Pet. 2:9—"The Lord knoweth how to deliver the godly out of temptations."

The godly are a tempted people in this world, and the Lord does not require us to believe in his ability to deliver them, without giving us evidence of his power to do so. Let us consider.

1. We learn from the history of the past, that the Lord knows how to deliver his children. Jacob fled from his brother Esau. At Leer, he had an interesting dream, and there he vowed to God. (See Gen. 28:10-22.) Whether Jacob intended by his vow to test whether God knew how to save him, or not, makes but little difference with us. We know that the Lord afterward saved him from the anger of Laban and the displeasure of Esau. The Israelites at the Red Sea were in a difficult position, with the sea before them, mountains on either side, and the army of Pharaoh behind, yet the Lord gave them deliverance. The three Hebrew worthies were tempted when required by Nebuchadnezzar to worship the image which he had set up. The monarch of Babylon apparently designed to set aside the Image of degenerate metals, which had been explained to him by the prophet Daniel, by making "an image all of gold," and requiring men to bow to it. These worthies, however, would not comply with his command. But why did they not go down to the plains of Dura, bow with the multitudes and yet have a mental reservation? And why did not Daniel save himself from being thrown into the lion's den, pray mentally, or behind a screen, for thirty days? It was because these men knew that by so doing they would not honor God, but that if they served him faithfully he knew how to deliver them. (See Dan. 3:17, 18.) I believe in come-out-ism in the true sense of the word. We must come out from the corruptions of the world, and then we will have a good influence on community.

2. We know that the Lord can deliver because of our own experience. (Read Psa. 34:18-20.) It requires a true child of God to stand the trials of these days. We may not be called literally to pass through the fiery furnace, yet "fiery trials" await us. On one hand we hear the cry, Come here, this is the way; and on the other, Come with us, we have the truth. But what saith Jesus: "I am the way, and the truth." He does not say, Go; he says, Come, follow me; and he can sympathize with us in all our temptations.

3. Will the Lord deliver in the future? He will not deliver the unjust, they are reserved unto the judgment to be punished. (2 Thess. 1:6-10.) He will deliver the godly and give them a kingdom. O Christian, hast thou been tempted with poverty? God has plenty in reserve for thee. Trust in him. Hast thou been tempted with affliction? There is a time coming when thou shalt be rescued and suffer no more. Hast thou been tempted with gloom and despondency? Lo! the day is coming which is all brightness and glory. Hast thou wept and sorrowed here? The time is coming when God's own soft hand shall wipe the tears from thine eyes. Then will all the saints get home. Home, did I say? Yes, HOME! where all

the family will meet: parents, brothers, sisters, and children who have died in the Lord. We shall meet with them again, and dwell with them forever. God knows how to deliver the godly out of temptation now, and will deliver them in the future through Jesus Christ. Amen.

After the singing of the hymn commencing, "Mid scenes of confusion and creature complaints," &c., the services of the day was brought to a close.

SECOND DAY—FRIDAY.

MORNING.—At 9 o'clock, A.M. the Business Committee reported:

1. On the reception of members of the Conference not previously received. Brethren Benjamin Webb, of Clarenceville, C. E., and Addison Merrill, of Montgomery, Vt., on motion, were received as members.

2. The tract business. Brother Orrock read some resolutions adopted at the last Conference respecting the publications of a series of tracts, entitled, "Tracts for the Times," and reported as to the printing and disposal of the number now issued; (nine thousand copies connected with this conference;) which report was received. He then read the following resolutions:

Whereas, we are required by the great Head of the Church to let our light shine before men, and as God has put into our hands, in these last days, a variety of means whereby we can aid in the dissemination of the light of divine truth, relative to the speedy coming and kingdom of Christ, and whereas, one means of doing good is by the circulation of tracts, therefore,

Resolved, 1st. That the committee of three, (viz., R. Hutchinson, S. Foster, and J. M. Orrock,) appointed at our annual conference to publish a series of tracts, entitled *Tracts for the Times*, be encouraged to continue to do so, as long as the state of the cause may demand, and means can be raised to defray the expenses connected with their publication.

Resolved, 2d. That a collection be made at each of our annual conferences, for the purpose of distributing tracts in destitute places.

Resolved, 3d. That each Advent church within the limits of this conference, be invited to receive and circulate a quantity of the tracts, as they are published. And that one or two persons in each church become responsible for the payment of the tracts disposed of, while our brethren in the ministry will do what they can to give the tracts a general circulation.

After remarks made by brethren Reynolds, Porter, Orrock and Himes, these resolutions were adopted.

3. On Sabbath schools. The following resolution was introduced by brother A. Merrill.

Resolved, That as a great means of carrying out the command of God by Moses, and the example of Christ, respecting the instruction of children in the way of salvation, the formation of Sabbath schools and Bible classes, attended with interest and prayer, therefore, is again earnestly recommended by this conference, to the churches with which we are connected.

Remarks were made by brethren Webb and Thurber on the importance of attending to the religious instruction of children. "Errors are taught by many others, and we ought to teach them the truth." "Though the Lord is coming soon, yet we must feed our horses and cattle, and much more should we take care of our children, and feed them with truth. We have something also to do besides singing and praying." The resolution was adopted.

At 10 1-2 o'clock A.M., an interesting and impressive discourse was delivered by Elder A. Merrill, founded on 2 Pet. 3:11—"Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness?"

AFTERNOON.—2 o'clock P.M., prayer by brother Reynolds. Brother Isaac Blake, after making some statements as to his standing with the New Connection Methodists, and his sympathy with the Advent people, was on motion, received as a member of Conference.

Brother Augustine B. Hopkins, on his certificate being read, of his being an acceptable local preacher in the Methodist Episcopal Church, and remarks made by brother Thurber and brother Hopkins himself, was, on motion of brother Reynolds, received.

It was thought, best to spend the remainder of the afternoon in hearing from the churches. Brother Reynolds gave an account of the state of the cause in North Danville, Vt., Haverhill, N. H., Peacham, and Vershire, Vt. But as the account was virtually the same as he gave at the Conference in Providence, R. I., and afterwards published in the Herald, we here omit it.

VERMONT.

Cabot.—Brother Thurber said, I have preached here, more or less, for ten years past. About four years ago, I became pastor of the church, which was then small, and since then have preached to them nearly a quarter of the time. We have

good meetings, and the prejudice that once existed against us, has in a great measure subsided. The brethren are scattered, yet at communion seasons, we sometimes have from fifty to seventy-five communicants. They are well united in faith and fellowship. We have never had a church trial, nor any occasion for one. Duty seems to require me to come and reside in Canada, and I am about to leave a band of brethren whom I love. They will therefore require a good pastor, and one can find there an opportunity of doing much good. We have a Sabbath school and library.—In Calais, Elder Davis preaches, and the cause is prospering under his labors. The brethren are doing well, and we are about to build a meeting-house.—In Hardwick, some have died, some removed, and some backslidden, but on the whole there are some good souls left who are still looking for redemption.

Montgomery.—Brother A. Merrill said, he resided there and preached three-fourths of the time. There is a church there of about fifty members, with a written covenant, deacons, pastor, chapel, and meetings every Sabbath, with, or without preaching, and stated prayer meetings during the week. The Sabbath congregation is the largest in town. The brethren are steadfast in the faith, and have been blessed by the Spirit of the Lord with good meetings; many, if not all, are growing in grace, and within a year or two past have seen souls converted to God. They have been preserved from distraction, and like a kind of cattle I have read of in the mountains of Switzerland, which when the wolves attack them, huddle together and face the enemy with their horns; so they may be in sheep's clothing,—gather together and keep off the danger. They do not wish to be always proving things they have already proved. We are commanded to "mark those who cause divisions, and avoid them." We should stand against errorists, like a Macedonian phalanx, shield to shield, and belt hooked to belt.

Elder Columbus Green, well known to many in this Conference as a pioneer in the Advent cause, though long disabled in health is gradually improving, and occasionally preaches. He wished to be remembered in love to you all.—At Richford, where I preach monthly, the cause has for many years been struggling with difficulties, but there are some there who feel in their hearts and pockets for the sustaining of the truth in spite of everything.

Derby Line.—Brother Foster said, There is still a goodly number that love the Lord and his appearing, though we have had some changes since our last conference; a number having been taken away by death. A few have been converted during the last year and are still living apostles. The cause has suffered for want of more constant ministerial labor. We have had brother Orrock with us part of the time, we need and wish for more labor. The ground at this time seems to be left to the Advent people.

CANADA EAST.

Barnston.—Brother Hurd said, We have had some blessed seasons lately. Last fall there was a revival under the labors of brother Thurber, and a number hopefully converted. Thirty were baptized then, three since, and are still doing well. We have a Sabbath school, and are looking for better times, though we have now no reason to complain. Brother D. H. Merrill has preached to us sometimes. The seventh-day doctrine has obtained no foothold among us. We have not had it and don't intend to. We chose to celebrate the resurrection of Christ, instead of the creation of the world. The church numbers fifty or sixty members. If some are stronger on time than others we don't hold them off. We expect brother Thurber to locate among us soon, and then if we need a funeral sermon preached, we shall not have to send fifty or seventy miles for a preacher.

Brother M. L. Clark added, that they have prayer meetings twice in a week and well sustained.

Hatley.—Brother Warren said, We are united and love the cause of God and are laboring for the conversion of souls. I baptized eight about three weeks ago. We are not afraid to commit ourselves on church order, but some have been afraid of ecclesiastical snares. About twenty-five or thirty have put down their names to an agreement to watch over one another according to the word of God. Some are not willing to put down their names, yet they fellowship them as Christians. We have not this year as yet formed a Sabbath school, but have a library. There never was a time when we could do more good in Hatley than at the present. We have heard on the seventh-day doctrine but have rejected it. As to time, the nearer it can seem to us the more we like it.

Waterloo.—Brother Hutchinson said, We have an existence in W., as a church, though we have

not all that life and devotedness we could wish. This church in Shefford numbers about seventy-five members. We have meetings every Sabbath and a prayer meeting during the week. Have had a Sabbath school for a few years past, which has been eminently useful. Have found the Question books published at the Herald office, very useful in guiding the minds of the young. We have a library which we bought, and have also received a donation of twelve or thirteen dollars worth of books from the American Tract Society. We want more efficient ministerial labors there. I can preach but very little myself, yet I have as much interest in the Advent cause as ever.

Brother Parmelee said, We have given brother Orrock an invitation to come and live with us and preach half of the time. We want a laborer to live and labor with us, and watch over us and the lambs of the flock. Such an one could do more good than travelling preachers. Though some among us have left their first love, yet there are many who daily draw sap and nourishment from the true vine.

Clarenceville.—Brother Webb said, I came to C. in the latter part of last August, and in September organized a church of about twenty-three members, having a covenant like that of the church in Shefford. We held a protracted meeting in which several were converted. The church now numbers about fifty-nine members. We have a good Sabbath school. The brethren are united. I preach to them about half of the time, and the rest of my time in other places, as the way seems to open. I have preached some in Stanbridge, and recently baptized ten there. We have at present no distracting influences among us. Our object is to be ready for the Master when he comes.

Sutton.—Brother West said, We have still a few standing under the banner of truth, and an increasing interest. There is evidently a decrease of opposing influences,—prejudice is receding. The people desire to have a protracted meeting held among them by the Adventists. There are still some in S. looking for the Lord, although we do not occupy that high ground that we wish we did, while evidences increase on every side to show that the Lord is at hand.

Brown's Hill.—Brother D. H. Merrill said, We have preaching one quarter of the time, and two prayer meetings weekly. There were thirteen baptized there last winter, and there are a number looking for, and loving the appearing of Christ.

(To be continued.)

THE RESTORER.

A CERTAIN nobleman was wending his way to a country village, surrounded by a large retinue, made up of his courtiers, friends and dependants, all of whom, with circumspect and reverential mien, were earnestly listening to catch and garner each gracious word that fell from his lips. An expression of unaffected pleasure adorns every countenance; for all are permitted freely to enjoy his society; the smallest can approach him with confidence; the poorest never fail of his sympathy; the most unworthy his consideration; the most needy gain his special attention. For he is the friend of the afflicted, the supporter of the weak, and the consolation of the distressed.

Though his garb bears no marks of grandeur, and he wears no royal insignia, he is the centre of attraction, for his words were those of wisdom—all of them precious words.

Not pompous like most lords of earth,
Though stately was his mien:

His looks bespoke his princely birth:
Benignant and serene.

As this company drew near the village, their attention was turned to a large concourse of people leaving its borders with measured tread; whose nearer approach confirms the first impression, that the pall bearers are there, that the mourner is to be seen in the train. Respectful commiseration bids the nobleman and his party stay their pace. Much wailing is heard in the great procession, but one deep moan from a female voice, easily distinguished from all others, speaks heartfelt sorrow, in language unmistakable. The woman had laid her husband in the silent tomb; and the deceased was her only son, whose remains she was following to the hiding place of the dead. Her's was a bitter cup.

They hear the lonely widow weep,

As if her day of hope was done;

Her husband and her son, they sleep!

She feels her only prop is gone.

How dark and sad seem life's rude stream,

It course is rough, its windings drear;

No joy shall in her household gleam,

And happiness no more appear!

All eyes were turned to the nobleman, as with the most tender compassion inscribed on his countenance, he approaches the afflicted woman, and

bids her cease her weeping, and dry her tears. A low murmur is heard from a few voices—the apparent index of the thoughts of all beholders—“What; is there no cause for her grief? or is she really to be denied this poor boon of relieving her almost bursting heart of its overflowing sorrow! or will a word of consolation from him allay her grief? or will he bestow some gift to aid her in her declining years?” But no, none of these. As though to call up more freshly, if possible, to the widow’s mind the cause of her sorrow, and lacerate anew her already bleeding heart, he approaches the bier; the bearers stop, the procession is stayed. What will he do? With a voice in which dignity, authority, dependence and confidence are beautifully blended, tempered with deep compassion, he addresses the dead—“Young man, I say unto thee, Arise.” And wondrous scene! the dead is raised to life, and restored to the grateful widow. The badge of mourning is exchanged for the garment of praise; peace and joy triumphed in the widow’s bosom; her dwelling resumed its wonted cheerfulness; while thankfulness, tempered with fear and wonder, pervaded that village.

Reader, would you know this nobleman? He was the restorer of our fallen race, and our lost estate;—the restorer was the widow’s son of Nain.

J. W. D.

AN EXTRACT.

THE LORD was with Joseph. The Lord’s people are ever his delight; he is ever with them wherever they are. In the dungeon in Egypt he was with Joseph, giving him favor in the sight of the keeper of the prison; as was he not also afterward with Peter, when he sent his angel and delivered him from prison? Herod thought to put Peter to death; but the Lord was with Peter. Is the Lord’s hand shortened, that he cannot save? or his ear heavy, that he cannot hear? Is God a changeable being, that he should not at all times regard his people? No, he is the same gracious God and loving Father; the same compassionate and tender Saviour; the same merciful and comforting Spirit. Joseph suffered for his plainness, simplicity, and sincerity; for his strong attachment to his father’s God; for his fidelity to his Maker; and the Lord was with Joseph.

Alas! what am I? a worm, yea, rebel against my God; when my foes approach me, how often do I parley with them, and give them the advantage over me! how frequently am I entangled with wicked thoughts, and going on giving them an existence yet stronger within me, before I am aware that I am in the enemy’s country! Lord deliver me from the power, malice, and treachery of all my enemies! Oh, when will that happy time come, when I shall be convinced by sweet experience, that they have no longer any existence within me; that my whole soul is taken up with thee; that by the abounding of thy grace, and the operations of thy Spirit, I may, like Joseph, be heartily alive to my God, and always meeting temptation with, “How can I do this great wickedness, and sin against God?” Keep me as the apple of thine eye; hide me under the shadow of thy wings; purify me by the blood of sprinkling, which purgeth the conscience from dead works; give me, O my God the faith of Abraham, and the chastity of Joseph, that my heart may never be going after idols; but that in thought, word, and deed, I may be living to thy glory. Grant that under thy restraining grace, I may be kept from yielding to temptation, and from doubting thy faithfulness! Let me find thou art with me, to guide into, and keep me in all truth; in sickness, my health; in prosperity, my hope; let me, like Joseph, be in all circumstance a chaste worshipper of my God, and find wherever I am, my God is with me.

(Copied from a book published in England: Dr. Pears, entitled “Daily Bread,” in 1822.)

M. M. M.

Letter from Elder Ede Lee.

[We have received the following note from Elder Ede Lee, dated Rock Island, Ill., May 26, 1854. We give it as his numerous friends will be glad to hear from him. The brethren in the vicinity of Rock Island, will do well to call on brother Lee. He will labor as the door opens, and to acceptance.]

BRO. HIMES:—I write this morning to inform you of my safe arrival here, the 24th; being about 48 hours from Albany to Rock Island. I found my friends well, although I was very much wearied with my journey. I feel some better to day. It will be necessary for me to keep still for a few days at least. Everything seems to be prospering here, but pure and undefiled religion, which seems almost to have left the earth, if one should judge from outward appearances. The world seems to be rushing on railroad speed to destruction.

I do not know what I shall do as yet; but I hope I shall be willing to do and suffer all the will of the Lord. If the Lord gives me strength I mean to spend it to his honor and glory. I hope I shall be the means of doing some good in this place. Dear brother, may the Lord support you under all your trials, and preserve you blameless to his coming kingdom. From your unworthy brother in Christ looking for the coming kingdom.

EDE LEE.

Corrections.

ED. HER.—Sir: In the report of my remarks concerning our situation as a church, &c., at the Providence Conference, I am made to say, “Last fall we had a Conference, and enjoyed a revival,” &c. My remarks on that point were—“Since last I met with you in conference, we have enjoyed a precious revival,” &c. I write because we have had no extra meetings for a number of years, and the inquiry is frequently made of me, what did you mean by a conference last fall? Also, in respect to Mount Holly, I am made to say, I baptized about twenty. I said there were about twenty conversions. I have baptized but twelve; some united with the Baptist church.

Yours, D. BOSWORTH.

The letter in last week’s *Herald*, purporting to be from “W. B. Skinner,” should have read from H. B. Skinner.

Obituary.



I am the resurrection and the life: he that believeth in me though he were dead, yet shall he live: and whosoever liveth, and believeth in me, shall never die.—JOHN 11: 25, 26.

DIED, at Pomfret, Conn., the 8th inst., PALMER CHANDLER, aged 38. Brother Chandler was a member of the Advent church at Abington, and in his death we have sustained a heavy loss. He embraced the Advent faith in 1844, and has ever been one of our efficient members. He died, as he lived, in the hope of a resurrection to eternal life.

THOMAS HUNTINGTON.

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A NEW and singularly successful remedy for the cure of all Bilious diseases—Costiveness, Indigestion, Jaundice, Dropsy, Rheumatism, Fevers, Gout, Humors, Nervousness, Irritability, Inflammations, Headache, Pains in the Breast, Side, Back, and Limbs, Female Complaints, &c., &c. Indeed, very few are the diseases in which a Purgative Medicine is not more or less required, and much sickness and suffering might be prevented, if a harmless but effectual Cathartic were more freely used. No person can feel well while a costive habit of body prevails; besides it soon generates serious and often fatal diseases, which might have been avoided by the timely and judicious use of a good purgative. This is alike true of Colds, Feverish symptoms, and Bilious derangements. They all tend to become or produce the deep-seated and formidable distempers which lead the hearers all over the land. Hence a reliable family physic is of the first importance to the public health, and this Pill has been perfected with consummate skill to meet that demand. An extensive trial of its virtues by Physicians, Professors, and Patients, has shown results surpassing any thing hitherto known of any medicine. Cures have been effected beyond belief, were they not substantiated by persons of such exalted position and character as to forbid the suspicion of untruth.

Among the eminent gentlemen to whom we are allowed to refer for these facts, are

PROF. VALENTINE MOTT, the distinguished Surgeon, of New York City.

DOCT. A. A. HAYES, Practical Chemist of the Port of Boston, and Geologist for the State of Massachusetts.

IRA L. MOORE, M.D., an eminent Surgeon and Physician, of the City of Lowell, who has long used them in his extensive practice.

H. C. SOUTHWICK, Esq., one of the first merchants in New York City.

C. A. DAVIS, M.D., Sup’t and Surgeon of the United States Marine Hospital, at Chelsea, Mass.

Did space permit, we could give many hundred such names, from all parts where the Pills have been used, but evidence even more convincing than the certificates of these eminent public men is shown in their effects upon trial.

These Pills, the result of long investigation and study, are offered to the public as the best and most complete which the present state of medical science can afford. They are compounded not of the drugs themselves, but of the medicinal virtues only of Vegetable remedies, extracted by chemical process in a state of purity, and combined together in such a manner as to insure the best results. This system of composition for medicines has been found in the Cherry Pectoral and Pills both, to produce a more efficient remedy than had hitherto been obtained by any process. The reason is perfectly obvious: while by the old mode of composition, every medicine is burdened with more or less of acrimonious and injurious qualities, by this each individual virtue only that is desired for the curative effect is present. All the inert and obnoxious qualities of each substance employed are left behind, the curative virtues only being retained. Hence it is self-evident the effects should prove as they have proved more purely remedial, and the Pills a surer, more powerful antidote to disease than any other medicine known to the world.

As it is frequently expedient that my medicine should be taken under the counsel of an attending Physician, and as he could not properly judge of a remedy without knowing its composition, I have supplied the accurate Formulae by which both my Pectoral and Pills are made to the whole body of Practitioners in the United States and British American Provinces. If however there should be any one who has not received them, they will be promptly forwarded by mail to his address.

Of all the Patent Medicines that are offered, how few would be taken if their composition was known! Their life consists in their mystery. I have no mysteries.

The composition of my preparations is laid open to all men, and all who are competent to judge on the subject freely acknowledge their convictions of their intrinsic merits. The Cherry Pectoral was pronounced by scientific men to be a wonderful medicine before its effects were known. Many eminent Physicians have declared the same thing of my Pills, and even more confidently, and are willing to certify that their anticipations were more than realized by their effects upon trial.

They operate by their powerful influence on the internal viscera to purify the blood and stimulate it into healthy action—remove the obstructions of the stomach, bowels, liver, and other organs of the body, restoring their irregular action to health, and by correcting, wherever they exist, such derangements as are the first origin of disease.

Being sugar-wrapped they are pleasant to take, and being purely vegetable, no harm can arise from their use in any quantity.

For minute directions, see the wrapper on the Box.

Prepared by JAMES C. AYER, Practical and Analytical Chemist, Lowell, Mass. Price, 25 cents per box; five boxes for \$1.

Sold by J. BARNET, Boston, Mass., and by all Druggists everywhere.

[Fly 1-6m.]

Valuable Religious Reading.

WE have completed our arrangements for republishing from the latest London editions, the very valuable writings of the learned and eloquent minister of the Scotch National Church, at Crown Court, London, Rev. JOHN CUMMING, D. D. The first volume is now ready, and is entitled,

“REDEMPTION, OR, THE BESSSED LIFE.”

A truly excellent contribution to our Religious Literature, as are all the writings of this distinguished man. This volume will be followed by others at intervals of about four weeks. Each volume is complete in itself, and will be sold independently of others. The succeeding volumes will be published about as follows:

“Scripture Readings on Genesis.” (March 1st.)

“Voices of the Night.” (April 1st.)

“Scripture Readings on Exodus.” (May 1st.)

“Voices of the Day.” (May.)

“The Apocalyptic Sketches,” and “Scripture Readings on the New Testament,” with the continuation of the Old Testament Readings, will follow immediately, together with other valuable works by the same author.

Dr. J. Ross Dix, the highly popular author of “Pen and Ink Sketches,” thus describes this celebrated preacher and writer:

“At the present time Dr. Cumming is the great pulpit lion of London, as Edward Irving was some twenty years since. But very different is the doctor to that strange, wonderfully eloquent, but erratic man. There could not be a greater contrast. The one all fire, enthusiasm, and semi-madness; the other, a man of chastened energy and convincing calmness. The one, like a meteor flashing across a troubled sky, and then vanishing suddenly into the darkness; the other, like a silver star, shining serenely, and illuminating our pathway with its steady ray.”

Published by JOHN P. JEWETT & CO., Boston. JEWETT, PROCTOR & WORTHINGTON, Cleveland, Ohio.

For sale by all booksellers. [F. 4-1.]

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ADVENT HERALD.

BOSTON, JULY 1, 1854.

NOTICE.

BOSTON ADVENT ASSOCIATION.

The requisite arrangements having been made to proceed in building the Advent Chapel in this city, the shareholders are hereby informed that the Trustees have made the first instalment of \$25. on each share, payable the second week in June, 1854.

JOSHUA V. HIMES, President of the Board of Trustees.
Boston, May 30th, 1854.

BILLS.—We send bills this week to those who are indebted for the *Herald*. It is a gentle hint which we regret being obliged to extend to any; but we hope it will be made to none in vain. The reception of the money due, will be a hint to us to cancel the indebtedness thus indicated.

Book Notice.

NEW TRACTS.—Prophetic view of the condition of the nations which is immediately to precede the Second Advent. By N. N. Whitney. This tract will be issued now in a few days from this office. 32 pages, without covers. Price \$2.50 per 100. 4 cents single copy.

"THE CHURCH NOT IN DARKNESS, OR *The Duties of the Times*." By H. L. Hastings. For sale at this office. 26 pages, in paper covers. Price 6 cts.

"A REVIEW OF THE ARGUMENT ADDUCED TO PROVE THAT 'THE 1260, 1290 AND 1335 DAYS, IS GIVEN BY DANIEL AND JOHN,' began in A.D. 519." By T. M. Preble. Boston: No. 8 Chardon-street. 1854. Price \$2.50 per 100, 4 cts. single.

This is a very clear argumentative *expose* of the means by which the events of history are so placed and interpreted as incorrectly to appear to give authority for making 519 an epoch from which to date the prophetic periods.

This is an important work for all those who wish to see both sides of the argument. Prove all things and hold fast that which is good.

English Maps of the Seat of War.

We have just received from London a series of New Pocket Maps, illustrative of the localities now of interest as the seat of war in the East. They are far superior to anything that has as yet been produced in this country, viz:

1. "Collins' New Map of the Baltic Sea, showing all the Fortifications, &c., on an extended scale." Price, 38 cents.

2. "Collins' New Map of the Black Sea, showing all the Fortifications, &c." Price, 38 cents.

3. "Collins' New Map of the Danube; five feet long, or six miles to an inch." Price, 38 cents.

4. "Collins' complete Map of Russia and Turkey, showing the Baltic, North, Black and Mediterranean Seas." Price, 38 cents.

5. "Rutledge's Map of Russia and Turkey." Price, 38 cents.

9. "Lambert's Map of Europe, showing the Baltic, and the Seat of War on the Danube and in Asia." Price, 75 cents.

To any who wish, we will send either one or all of the above maps by mail without any additional charge for postage.

FOREIGN NEWS.



NEW YORK, June 25th.—The Collins steamship *Atlantic*, Capt. West, from Liverpool, June 14th, arrived at 7 o'clock this morning.

THE AUSTRO-PRUSSIAN NEGOTIATIONS.—The meeting of the Emperor of Austria and the King of Prussia at Teschen, on the 2d, has given rise to various speculations as to the object of this interview. On the one hand it is supposed that the object of the two sovereigns was to concert together respecting the eventualities indicated in the treaty of Berlin, and that the best results may be expected from the conference. On the other hand it is said that England has been betrayed, and that the German Powers have completed secret negotiations with the view of terminating the war. One writer says:

"It is confidently stated that Austria, who acts as the principal mediator, is to propose an armistice to the Western Governments, and that, in the case of their refusal, Russia will be invited to join the alliance, offensive and defensive, which has already been formed between Austria and Prussia. The latter statement, however, is not consistent with the fact communicated in a letter from Berlin of the 7th instant, that the Austrian troops are marching with all expedition to positions in which they will menace the Russian line of operations. We have the same authority for stating that the Emperor of Austria, in a conversation with the Duke of Saxe Coburg, said, in the presence of several persons, 'I shall at once peremptorily summon the Russian Government to evacuate the Danubian Principalities; and unless immediate compliance follow, I give you my word of honor that I will forthwith declare war to Russia.'"

At the last accounts from the Baltic the principal portion of the fleet of Sir Charles Napier was off Helsingfors, an important Russian naval station at the entrance of the Gulf of Finland, and the bombardment of that place was threatened. Sveaborg, mentioned in the following despatch, is a fortified island off Helsingfors.

STOCKHOLM, June 8th.—On the 5th Sir Charles Napier sailed from Pikala Bay, with fourteen ships. In passing he cannonaded the battery off Rorekan lighthouse. The Russian ships (ten of the line) were hauled up under the batteries of Sveaborg. A bombardment was fully expected. There was only one frigate remaining off Hango.

It is stated in the latest accounts from the Danube that the Turks were to make a movement to relieve Silistria about the 18th of June. On the 2d of June twenty-two transports had reached Varna with allied troops on board.

There appears to be no doubt that the allied forces are moving forward to the relief of Silistria, but down to the 30th of May the British Light Division under General Brown had alone left Scutari for Varna, and it must not be expected that Lord Raglan and Marshal St. Arnaud will expose their troops to field operations against the Russians without their proper complement of artillery and certain amount of cavalry. About 2000 horses belonging to the British army had arrived at Constantinople when the last accounts left, but the transports have been retarded by the contrary winds.

Everything, however, was in readiness for the transports of the divisions of the Duke of Cambridge and Sir de Lacy Evans, and of the cavalry under the Earl of Lucan. Several French transports had gone up the Bosphorus, and it was fully expected that the French and English force, under Lord Raglan and Marshal St. Arnaud, would be in line by the 10th of June, about fifteen miles from Varna, on the road to Shumla, intercepting the route from Silistria, and acting with the main body of Omar Pasha's army. There was a French force also marching on Shumla by way of Adrianople, through the Balkan Pass; and every movement gave indication of coming in contact with the enemy.

It is stated that the Russian army in the Principalities had suddenly made a retrograde movement, which is attributed to the menacing attitude of the Austrian army in Transylvania. The troops which were marching southward beyond Jassy were ordered to the north as far as Tirgu Formos, in the direction of the Bukovina and of Galicia. The head quarters of Paskiewitch were also removed, it is said, to Jassy, and the Prince himself was expected by the 11th or 13th in the capital of Moldavia, with all his staff. Jassy was being fortified at the last accounts. The *Morning Chronicle* comments on the accounts of this movement as follows:

"The failure of the repeated assaults on Silistria had already led to the belief that no further attempt would be made to storm the fortress; and if the news from Vienna can be relied upon, it is evident that not only the siege, but the entire plan of an offensive campaign, must have been abandoned. The movements attributed to the Russian army are precisely those which the commander-in-chief would be likely to adopt in expectation of an immediate rupture with Austria. There seems to be no reason for guarding the Transylvanian passes, except in anticipation of an attack from the West; but, to resist the force collected in the Bukovina and in the adjacent provinces, the Russians would naturally change their front, so as to take up a position parallel to the Sereth and the Pruth. The left wing might either rest on the Bessarabian fortresses or continue to occupy the strong places in the Dobrukscha; but the frontier of Lesser Wallachia, and even Bucharest itself, would probably lie without the line of defence. It would, of course, be impossible, under such circumstances, to continue the siege of the Danubian fortresses, or to undertake any serious operations on the right bank of the river.

"The most important part of the reported movements consists in the removal of the Russian headquarters from Silistria, or Kalarsch, to a point more than 200 miles to the north, where, up to the present time, there has been no enemy to combat.

"There is no reason to attribute to the Russian

commander-in-chief any want of judgment, either in his attempt to take Silistria before it could be relieved, or in the resolution which he may since have formed to confine himself to a defensive campaign. That fortress, if it could have been captured at once by assault, would have been well worth any sacrifice which it might have cost; but it would be highly rash to risk a battle on the south of the Danube against a superior force, and if Austria enters the field, all the conditions of the struggle are changed. The prudent retreat from Lesser Wallachia has already been fully justified by circumstances; and it may probably be found that an equally sound discretion has led to the abandonment, for the present, of all aggressive operations."

PARIS, June 12.—A telegraphic despatch from Vienna, received to-day, and published in the *Moniteur*, says: "The statement of the removal of the head-quarters of Prince Paskiewitch to Jassy is confirmed by all the news from the frontier. The report of the concentration in Moldavia of the Russian corps who were marching on the Danube, appears to be equally authentic. These new measures appear to afford an answer to the movements of Austria on the frontier of Transylvania. It is stated as certain that Prince Gortschakoff will retain the command-in-chief of all the troops on the right bank of the Danube. On the 17th of June the siege of Silistria was continued, without any important result."

BERLIN, June 7th.—The Austrian troops are marching with all expedition to positions in which they will effectually menace the Russian line of operation. The 9th, 11th, and 12th corps of infantry, and the 1st corps of cavalry, composed of twelve regiments of heavy horse, are already in Transylvania, under command of the Archduke Albrecht, who had removed to his head-quarters from Semlin to Hermanstadt. On the confines of Serbia there remain only the division of Count Coronini with the usual regiments of military border colonists, or grenzer. In Galicia the 2d, 4th, and 10th corps of infantry, with sixteen regiments of cavalry, are being posted under the command of Schlioz, whose head-quarters are at Lemberg. The Italian, Dalmatian, and Croatian armies, which are already put completely on the war footing are expeditiously drafting in their complements, and recalling all persons absent on furlough. This is positive and business-like. And that the temper of the Austrian Court is at length decided and energetic in its resolution to put an end to Russia's invasion, seems unquestionable.

The Montenegrins have again assumed the aggressive, instigated by Russian officers. They have made predatory incursions into the heart of Herzegovina.

"On the 21st of May, 400 Montenegrins advanced towards Podgoriza to a spot called 'the Vizir's Bridge.' They attacked a body of Albanians, which repulsed them after a combat of some hours' duration. On the morrow, the 22d, another body of Montenegrins, 800 strong, crossed the river Morntocha, and attacked a fortified farm with a view to carry off the cattle. Here again the Montenegrins were repulsed, leaving five dead. The Albanians did not lose a man."

FROM THE BLACK SEA.—The fortress of Redoubt-Kaleh was not bombarded and destroyed by the allied fleets, as has been stated, but was evacuated and set on fire by the Russians on the appearance of the English and French squadrons with a demand for its surrender. Redoubt-Kaleh was the most important point of the Russians, connecting Teflis and the interior of Georgia with the Black Sea; and it was from that place communications were made between the other posts and the army in Asia. Seven thousand Turks were left to garrison the place, who also have the assistance of H. M. S. Sampson. The remainder of the attacking force had gone to Sinope.

The Circassians are now masters of all the forts and fortified places which border the coast of their country. Soukum-Kaleh, abandoned by the Russians, is now occupied by the Mingrelians. Schamyl has lately taken possession of Usurghet, a very important fortress, defended by 20,000 Russians, who, after great loss, were obliged to abandon it with a vast amount of provisions and munitions of war. Schamyl now marches with 120,000 men against Jiflis, and he will then not be more than twenty-four hours distant from the capital of Russian Georgia.

INDIA AND CHINA.—The report that a Russian fleet was off Singapore had caused considerable excitement in Bengal, and a petition to government on behalf of the mercantile community is contemplated, praying that armed steamers should be adequately equipped and despatched for the protection specially of vessels employed in the trade with China.

The news from China is of course indefinite and unreliable, but would indicate some successes on the part of the Imperialists.

CONFERENCE.

The Semi-annual Conference of Adventists of Northern Illinois, will hold its third session—Providence permitting—at Payne's Point, Ogles Co., Ill., commencing on Friday, June 20th, and continue over the following Sabbath. Brothers J. Litch, Samuel Chapman, John Cummings, Jr., and others, are expected to preach the "Everlasting Gospel." We hope to see a general gathering of the Brethren from the different sections of Illinois. Dear Bros. and sisters, may this Conference be made a special object of prayer, by every one who is looking for our coming King, that the

Great Head of the Church will be pleased to smile upon us, and may this meeting be the best we ever enjoyed; and may an influence go out from this gathering, which shall promote the spread of Divine Truth in this destitute region; and also love, and union, and co-operation, in proclaiming our "Blessed Hope." Homes will be provided for all who come. In behalf of the Committee.

Clinton, Ill., May 13th, 1854 N. W. Spencer, Secretary.

Appointments, &c.

Providence permitting, I will preach at Derby-Line, Vt., Saturday, June 17th, and remain over the following Sabbath; at Barnston, C. E., the 20th, 21st and 22d—as bro. McDuffie may appoint; at Hatley, the 23d, and remain over the following Sabbath, as Elder Warren may appoint; Hatley West, the 27th—as bro. Griffin may appoint; Head of the Bay, 29th and 30th, and remain over the following Sabbath; Fosterville, July 4th; Derby-Line, the 5th; West Derby, the 6th; So. Troy, the 7th; Richmond, Sabbath, 9th; Montgomery, the 11th, and 12th; Morrisville, as bro. French may appoint, the 14th; Waterbury, Sabbath, 16th. Week-day meetings, at 7 o'clock, P.M., or otherwise, as bro. in charge may think best.

N. BILLINGS.

PROTRACTED MEETINGS will be held by Elders Wesley Barnham, and B. S. Reynolds, in the following places: East Haverhill, N. H., June 30, July 1 and 2. We hope there will be a full attendance to these meetings, of the friends of the cause.

THERE will be a Grove-meeting held in North Sutton, C. E., to commence Thursday, June 29th, at 5 o'clock P.M., and hold over the Sabbath (P. V.). We hope there will be a general attendance. Should the weather prove unfavorable, there is a school-house adjacent which can be occupied.

D. W. SORNBARGER.

J. M. ORRICK.

B. S. REYNOLDS, and J. M. ORRICK, will hold a meeting in North Troy, Vt., to commence Thursday, July 6th, at 5 o'clock P.M., and hold over the following Sabbath.

J. M. O.

A MEETING will be held July 4th, at Brother Franklin Gales, in Newton, N. H., commencing at 10 o'clock, A. M. Brethren OSLER and HIMES are to attend.

HENRY PRUMMER.

T. M. PREBLE will preach at the School House near the West Meeting House, in Hill, N. H., Sunday, July 23d.

BUSINESS DEPARTMENT.

BUSINESS NOTES.

A. BOOKER.—\$421. Sent books.—We usually have Lord on the Apocalypse, but happen to be out now.—Price \$2; postage I think 34 cents. His Journal and Apocalypse can both or either be obtained, or ordered, of Franklin Knight, 140 Nassau-street, New York. Terms of the Journal \$3. a year—postage, 9 cents a No., or 38 cents per year.
D. BOWORTH.—Sent you books to Mt. Hally the 22d.
W. F. LITCH.—Sent the 24th.
C. W. PERKINS.—Will give you to Jan. 1st.
N. RICHARDS.—Do the best you can.

POST OFFICE ADDRESSES.

D. T. Taylor, Rouse's Point Village, N. Y.
Eld. L. D. Mansfield, 222 Clinton-street, New York City.

MEDICAL NOTICE.

BRO. HIMES.—With your permission, I will say through the *Herald*, that having for a number of years turned my attention to the study of medicine, and availed myself of the privileges of the Medical Colleges in this city, attending their lectures, &c., I shall be happy during my summer tour, to give advice or medical treatment to the afflicted. I would call the special attention of those afflicted with fits and St. Vitus' dance, consumptive complaints, &c., on account of their being as a general thing, considered so greatly out of the reach of medicine; and I have confidence that I can supply remedies, which will cure a majority of cases, if not too far advanced. And I would say the same of nervous complaints generally, including palpitation of the heart, neuralgia, and general debility. Fever and ague also, treated and cured without the use of quinine or minerals.

J. LITCH.

Philadelphia, May 5th, 1854.

THE ADVENT HERALD

IS PUBLISHED EVERY SATURDAY

AT NO. 8 CHARDON STREET, BOSTON

(Nearly opposite the Revere House.)

BY JOSHUA V. HIMES.

TERMS.—\$1 per semi annual volume, or \$2 per year, in advance. \$1.13 do., or \$2.25 per year, at its close. \$5 in advance will pay for six copies to one person; and \$10 will pay for thirteen copies. Single copy, 5 cts.

To those who receive of agents, free of postage, it is \$1.25 for twenty-five numbers, or \$2.50 for year.

CANADA SUBSCRIBERS have to pre-pay the postage on their papers, 26 cts. a year, in addition to the above; i. e., \$1 will pay for twenty-three numbers, or \$2.25 a year. The same to all the Provinces.

ENGLISH SUBSCRIBERS have to pre-pay 2 cts. postage on each copy, or \$1.04 in addition to the \$2. per year. 6s. sterling for six months, and 12s. a year, pays for the Herald and the American postage, which our English subscribers will pay to our agent, Richard Robertson, Esq., 89 Grange Road, Bermondsey, near London.

POSTAGE.—The postage on the Herald, if pre-paid quarterly or yearly, at the office where it is received, will be 13 cents a year to any part of Massachusetts, and 26 cents to any other part of the United States. If not pre-paid, it will be half a cent a number in the State, and one cent out of it.

To Antigua, the postage is six cents a paper, or \$2.12 a year. Will send the Herald therefor \$5 a year, or \$2.50 for six months.

RECEIPTS.

The No. appended to each name is that of the Herald to which the money credited pays. No. 659 was the closing number of 1853; No. 685 is to the end of the volume in June, 1854; and No. 711 is to the close of 1854.

R. Jackson, 711; J. Toller, 711; Mrs. S. G. Robinson, 711; W. A. Chase, on old acct.—\$3. due in all; J. Backus, 617—50 cts. due; G. L. Bettel, 711; R. H. Bird, 677; R. Baker, 686; E. A. Balton, 685; A. Winchester, 691; I. Hyatt, 685; Mrs. J. Flick, 693; Mrs. M. A. Browning, 708; L. Lawrence, 714; C. Gilson, 685; Mrs. A. C. Aldine, 711; J. Eyles, 716, and 12 cts. for tracts; W. H. Bennett, 698; M. Gates, 711; L. Nichols, 690; R. Willis, 711; C. Barstow, 685; D. Smith, 755; W. S. Howden, 685, and 50 cts. for G; A. Prescott, 690; L. Case, 690; P. Ames, 697; L. E. Durant, 711; E. Eldridge, 737; W. Weeks, 690; E. Ames, 697; L. E. Durant, 711; S. A. Bartholomew, 685; Z. Wilson, 724; M. Gove, 690; F. Flint, 685; M. M. Maxwell, 13 No's H., and 2 cts.—each \$1.
P. B. Rich, 697; Mrs. A. Penfield, 685; J. L. Doud, 715; Wm. Chapman, 716; J. Cummings, Jr., on acct.; B. F. Gilbert, 737; L. B. Hoffman, 742; J. Leonard, 711; D. Taylor, 742; W. O. Lawrence, 698; Dr. W. Lough, 737; E. Allen, 737; J. A. Holden, 711; T. P. Prishow, 674; J. Powell, 685—You are Credited \$5. on acct. April 13th; J. Winger, 737; L. H. Brigham, 729; A. Davis, 716; A. Penfield, 690; S. Davidson, 718; J. Pettenger, 737; A. Miller, 742; F. M. Cummings, 580; R. Andrews, 694—\$1 cent due; H. Newton 727; L. Richardson, 740; C. Damon, 711—each \$2.
J. Kiley, 711, and 56 cents on acct; E. Tenney 600; J. Jewell, 748 and G; J. M. Hale, 724 and 50 cents on acct—each \$3.
John Pearce, 711—a bal. of 71 cents on acct of Her. and G. Cr. to A. Hocking, and W. J. Jackson, and \$1 for tr. cts sent; also rec'd draft—\$4.
J. Taylor, 760; J. Evans, 716—each \$5.
E. Rich, Jr., 711 and G., \$2.25; D. Bosworth, on acct, \$6, and \$10 for tracts, sent; A. G. Thomas, 661, and G., \$1.25; Lyman Lawrence, 698—50 cents; C. P. Kilbourn, 711—\$1.13; S. Geer, Jr., 711—\$1.25; D. New, 663, \$1.79—\$1 due.